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influence in stopping this almost universal plunder, bribery and corruption.

November 27th, at 8 p.m., an opening was made between the east and west cuttings of the Hoosac Tunnel, and the operatives and laborers who entered the mountain from opposite sides, shook hands in the middle. The first work done on this gigantic undertaking was in 1838, fifteen years ago. It will be the second largest tunnel in the world. Mont Cenis is seven miles long, the Hoosac, almost five, or, in exact figures, 25,031 feet. Nearly one million pounds of explosives have been used in its construction, and 43 lives have been lost. When completed, it will have cost over $12,000,000, and will be one of the greatest engineering works of the age. It opens direct communication between Boston and the great west, and its influence on future trade and commerce can not now be estimated.

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EARTH AND THE RACE,
As disclosed in the Scriptures
In which is presented and discussed the following deeply interesting subjects:
CHAPTER I. The Desti- ...
CHAPTER II. ...
CHAPTER III. ...
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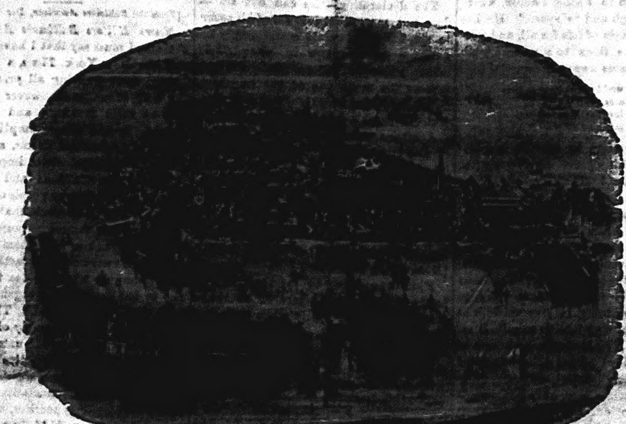

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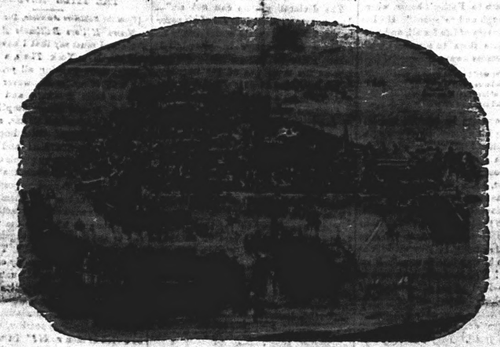

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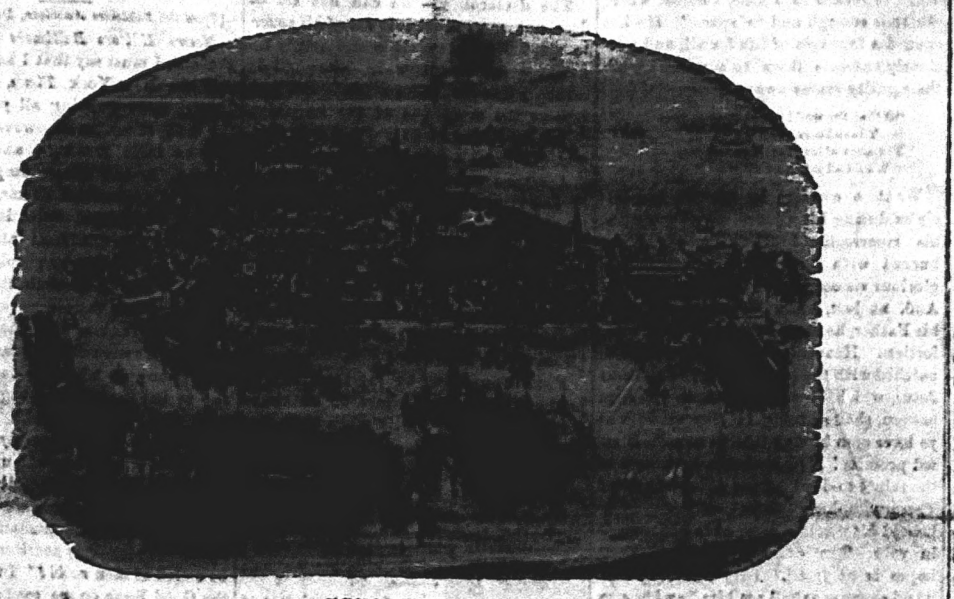
Venice is the capital of Venetia, now an important province of the kingdom of Italy. It is built on 72 small islands, in the midst of a salt lagune, or shallow lake. Piles are driven into the ground and water, upon which the buildings are erected. The city is divided into two unequal parts by the Grand Canal, which winds around in the form of an inverted S. This canal is 300 feet wide, and is crossed, near the middle, by a single bridge—Ponte di Rialto—which was built of solid marble, in 1590, and consists of one spacious arch. Horses and carriages are unknown in Venice, as its streets are canals, and all traveling is done in small canoes, called gondolas, manned by one or two oarsmen. There are a few "streets" on the larger islands, but they are mere alleys from 8 to 10 feet wide.

There are several noted piazzas or squares, nearly all of which are adorned with splendid churches, or palaces. The principal one is the *Piazza di San Marco*, or Square of St. Mark, the name of its principal church, where, it is claimed, rest the remains of St. Mark, the Evangelist—as presumable, perhaps, as that the remains of St. Paul and St. Peter rest within the churches of the same names at Rome. In this Piazza is the *Campanile*, or Tower of St. Mark, which is 316 feet high, and 42 feet square. The ascent of this tower is made on a series of inclined planes, with a single step between them at each corner, as you wind around to reach the top, where a magnificent birds-eye view of the city and its surroundings awaits you, and well repays you for the labor of climbing.

Adjoining the church of St. Mark, are the palace of the Doge, the prisons, and other public buildings of the late Venetian Republic. The Bridge of Sighs extends from the palace of the Doge to the prisons, which are separated only by a narrow canal. It is impossible to visit these ancient prisons and palaces without recalling, with horror, the scenes of cruelty which history tells us have been enacted there.

Venice contains 28,000 houses, and a population of 114,000, and is one of the finest cities of Europe, containing an unusually large number of magnificent public edifices. It is rich in works of art, and has a library of 120,000 volumes and 10,000 manuscripts.



VENICE, ITALY.

THE SPANIARDS IN AMERICA.

The history of the conquest and subsequent possession of the West Indies and America by the Spaniards is a sad and bloody one. Their first foothold was in Hayti, "La Isla Espanola," as Columbus called it. So long as he and his brother remained in authority, the island was tolerably well governed. But their successors sacrificed every consideration to the greed of gold. Slavery in its most cruel and repulsive form was immediately established, and the most merciless demands were made to supply the labor required to work the mines. The Indians had never been used to labor, and the historian tells us that so rapid was the loss of life from this cause, that in a few years the teeming island was almost depopulated, and the greedy Spaniards brought slaves from the surrounding islands and the mainland, to supply their place. Cuba, Jamaica, Porto Rico, and all the lesser islands soon came under the yoke. Jamaica did not yield gold, but it was densely populated, and was made the slave-mart. The natives were snared like wild beasts, and shipped off to the islands where the mines were, and as they died from hardships, exposure, and cruelty, new levies were made to keep the ranks full. The full history of Spanish oppression in America has never been recorded save in the records above, but enough is left us to reveal the cruelty of the Spanish character, when incited by his natural love of gold.

Girolamo Benzoni, the Milanese, is admitted to be a fair and impartial witness, and he gives us this record:—

"And these being among the Spaniards some who are not only cruel, but *very* cruel, when a man wished to punish a slave for some crime, or for not having done a good day's work, or for not having extracted the required quantity of silver or gold from the mine, or for some spite he owed him, when the slave came in at night, instead of giving him his supper, he made him undress, if he happened to have a shirt on—the most they had—and being thrown on the ground, he had his hands and feet tied to a piece of wood laid across, as permitted by the law of Baiona—a law suggested, I think, by some demon; then with thong or rope he was beaten until his whole body streamed with blood. This done, they took a pound of pitch or a pipkin of boiling oil, and threw it all over the writhing victim, and then he was washed with pepper mixed with salt and water. A cloth was then thrown over him, and stretched out, bound, and famished, he was left in this condition till his master thought he was able to work. Others, after the scourging, would dig a hole in the ground, put the man in, upright, cover him up with earth, all but his head, and leave him there all night. This was done, because the earth absorbs the blood and preserves the lacerated flesh, so they will get well sooner. And if any die through great pain, there is no heavier punishment by law than that the master shall pay another slave to the king."

Benzoni was an eye-witness of these things, and tells us, in another place, that "the Indians would rather hang themselves and their children in the woods, or leap down chasms from the top of rocks, than to fall into the hands of the Spaniards." Las Casas, and Sir Walter Raleigh, and many others confirm these statements. The former so pitied the natives that he suggested the importation of slaves from Africa, little thinking he was sounding the key-note to the horrible traffic that subsequently, and even to this day, ensued. Sir Walter, when he first landed at Trinidad, found the Spanish governor chaining Indian chiefs to stakes placed in the sun, and basting their bodies with burning bacon, in order to force them to show where the gold was.

The Indians retaliated whenever they could, and were fully justified in so doing. "Of those whom the Indians caught," says the historian, "especially the captains, they used to throw them on the ground, tie their hands and feet, and pour gold into their mouths, saying, 'Eat, eat gold, Christian;' then with knives of flint, some would cut off an arm, others a leg or a shoulder, and roasting it, would eat it, singing and dancing, suspending the bones in their temples as trophies of victory."

This is a horrible picture, but we must remember that they were *savages*, and the Spaniards were *Christians* (?). They received the latter kindly, and when they had been so outrageously treated, they retaliated in their own ways, and were justified in so doing.

Having spoiled the islands of the West Indies—of gold and slaves—the blood-thirsty and greedy Spaniards turned to the mainland. The conquest of Mexico, attended with the most horrible atrocities and the most infamous treacheries ever before recorded in history, speedily followed. With this history nearly all are familiar. It is the same cruel, bloody story, that is ever repeated in the history of this nation. The Mexicans, peaceful, kindly disposed, rich, far advanced in civilization, were conquered, reduced to abject slavery, and the terrible waste of human life in Cuba was repeated with additional horrors. The sufferings of the Mexicans under their oppressions became so great, that even the Spanish priests remonstrated, and orders were received from the King of Spain for the better treatment of the Indians. But the home government had as little control over the individual acts of her colonists then as now, and the state of these poor people grew worse and worse.

Pizarro's conquest of Peru followed the invasion of Mexico, twelve years later, and if the treatment of the Mexicans was *cruel*, that of the Peruvians was *horribly cruel*. The natives were speedily reduced to the most galling and oppressive slavery. When Pizarro obtained his first interview with Atahualpa, the Inca of Peru, the latter was informed that Alexander VI., Pope of Rome, had given Peru and all the other kingdoms of America to the Spaniards—that the Pope of Rome was lord of the whole earth, by virtue of his being vicegerent of Christ. The Inca, up to this time, had never even heard of the Pope, and his uneducated mind could not understand how the Pope, or any other man, could give away kingdoms in this kind of style, and on being required to acknowledge the supremacy of Spain, and to be baptized in the Christian faith, he treated the demands with derision. The Spaniards, thereupon, fell upon the natives, and a horrible butchery followed. Atahualpa was seized, loaded with irons, and confined in a room closely guarded. He was told that if he would fill the room with bars of gold, he would be released. The gold was speedily furnished by his devoted subjects; but, with their characteristic treachery, the Spaniards, instead of keeping faith with him, *strangled him and burnt his body at the stake.*

Such cruel practices could bring about but one result, and one island or colony after another passed from their hands, until, of all their possessions in North and South America, none but Cuba remains, and the day is not distant when she too will be free from the oppressor, and the dominion of Spain in America will have passed away forever. H. W.

A singular method of acquainting his people with other denominations has been adopted by the Rev. J. F. Clarke, D. D., pastor of a Unitarian Church in Boston. He has made arrangements to have his pulpit occupied for a number of successive Sabbath evenings by ministers of the different denominations in that city, each minister being expected to present the teachings and doctrines of his denomination. A Roman priest and a Congregational minister have already delivered discourses in agreement with the programme. "Prove all things, hold fast that which is good."

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

IF WE KNEW.

If we knew when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay;
We would pause when now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade that we should fling,
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say, Good by,
Which among the lips that kiss us,
First should 'neath the daisy lie;
We would clasp our arms around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers;
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
Would we cry—*Forgive,—forget.*

If we knew—alas, and do we
Ever care or seek to know,
Whether bitter herbs or roses
In our neighbor's gardens grow!
God forgive us, lest hereafter,
Our hearts break to hear Him say,
"Careless child I never knew you,
From my presence flee away."

—*Friends' Tract.*

SAINTS.

FRANK BUER.

Was there ever a saint on earth? The Roman church canonizes persons as saints after they are *dead*, but did any one ever live as a saint in mortality? Undoubtedly such ones have lived in former days. But are any such living *now*? The common impression is that it is almost, if not quite impossible, for one to be a saint now-a-days. And so there are many that might term themselves *Christian sinners*, as though Christianity and sin must go together. On this principle, one who thinks himself more a Christian than a sinner, is apt to feel truly thankful and indulge in hopes of eternal life.

Let us look at this a moment. A saint is a sanctified one, a holy one. Not to be a saint is to be unsanctified, unholy. To be unsanctified, unholy, is be a sinner. Saint, then, is the opposite of sinner. And when a person sets himself apart to to do and suffer God's will, or sanctifies himself, and is in turn sanctified by the Holy Spirit and thus made pure, and holiness imparted, and then used to the glory of God, is he still a sinner, or is he a saint? One cannot be both at the same time. This ought to be settled in every mind at once. We *cannot* serve two masters. Read the 6th chapter of Romans, and see the marked distiction between serving God and serving Satan. "He that sinneth is of the Devil."

The apostle Paul does not address his letters to Christian sinners, but to *saints*. There were sinners in the church in those days, but the conduct of such was always condemned, and they were exhorted to sanctification and purity. And it should be the same now. Instead of apologizing for sin, and allowing it to reign in our mortal bodies, it should be condemned and *put away*.

One who has set himself apart *wholly* to do and to suffer all the will of God concerning him, need not be afraid or ashamed to confess his position as a saint. He should talk like a saint, live like a saint, pray like a saint, and confess himself a saint to the glory of God. There is no self-righteousness in this, but it is ascribing all praise to Jesus for what *he has done*. *Let Jesus do the work within*, and when done *give him the praise*, and don't spoil the work by unholy living.

Any human weakness, or imperfection, or besetment, need not hinder one from confessing himself a saint. God's grace, when needed, will be sufficient for these things. Trust in Jesus *at all times*, and he will strengthen in weakness, perfect our work, and beat back Satan when he besets our path.

Have we renounced sin? Then let us not refuse the name of saints. If we have present salvation let us give God the glory of *saving us from sin now*. Let us confess ourselves saints, and live as becometh saints, taking no glory to ourselves, but giving all glory to God and the Lamb through the Holy Spirit.

WHAT A COMFORT IS JESUS.

WM. H. SPENCER.

What a comfort is Jesus! What light and joy we find in him when overshadowed by dark and gloomy clouds! What peace we find in close communication with him! There, by his spiritual presence, he binds up the broken heart, and wipes all tears away. O blessed and inestimable privilege!

What a comfort Jesus was to the world during his earthly pilgrimage! He miraculously fed the hungry multitudes who followed him, eager to catch the precious words that fell from his lips. The sick were healed, the lame were made to walk, the dead were raised, words of life were preached to the poor, and he mingled his tears with those who wept. Peace, love, and light, were graciously dispensed around his pathway.

What a comfort he has ever been to sinners since! He patiently waits for the first feeble cry for pardon, that he may whisper the comforting words, "Thy sins are forgiven thee; go and sin no more." The wayward wanderers are urged to return to Father's house, where "there is enough and to spare." He has opened a fountain of life for all, and graciously entreats them to come and wash their guilty stains away.

"O that the world might taste and see
The richness of his grace:
The arms of love that compass me,
Would all mankind embrace."

What a comfort he was to his disciples during his sojourn with them after his resurrection! Their hearts often burned with holy joy, as he unfolded glorious visions of the kingdom to come. And, at last, when he was to ascend to his Father, he would not leave them comfortless. Heavenly messengers were dispatched with the glad tidings, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Blessed promise! How it cheers the hearts of the saints to-day! *Jesus will come again!* Those who have longed and prayed to behold his glorious face, have not prayed in vain. The consummation of their hopes is at hand. They will see Jesus. "And every eye shall see him," and "every tongue shall confess him Lord to the glory of God."

"*Fly swiftly round, ye wheels of time*
And bring the welcome day."

Rochester, N. Y.

WHO IS BORN OF GOD?

N. H. PALMER.

Will some one please give an exposition of I. John 3: 9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God?" C. S. SOWLES.

"Whosoever believeth," with a divine, supernatural, and spiritual conviction, (Matt. 16: 16, 17,) "that Jesus is the Christ," and whosoever shall confess his divinity, (I Jno. 4: 15,) "is born of God." (I Jno. 5: 1. John 1: 12, 13.)

Such are sons of God. Their relations to the divine throne are all changed from those of mere sinful creatures to those of sons—pure filial relations. Again, "because they are sons, God hath sent forth the Spirit of his Son into their hearts; (Gal. 4: 6;) and "as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 15.) These "are not under the law;" they walk in the Spirit and do not fulfill the lusts of the flesh"; they bring forth the fruit of the Spirit, love, joy, etc., "against which there is no law." (Gal. 5: 16, 18, 22, 23.)

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law;" (Rom. 13: 10;) and "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." (Rom. 8: 4) We are told that the law is good if used aptly, but it is not made for a righteous man, but to restrain the lawless and desobedient. (I. Tim. 1: 8, 9.) This scriptural induction explains why it is that "whosoever is born of God doth not commit sin."

First. He is not under "the law"; and the law has dominion over a man (only) "so long as he lives"—under it. (Rom. 7: 1.) The believer is not under the law, but under grace. (Rom. 6: 14.) He has become dead to the law by the body of Christ, and delivered from its bondage, that being dead wherein he was held. (Rom. 7: 4, 6.) He is dead to sin—buried with Christ, freed from sin—alive to God. (Rom. 6: 4, 7, 11.) He is also risen with Christ, and influenced by things above. (Col. 3: 1-3.)

Second. As a son of God, he is led by the Spirit, and bears fruit unto holiness, against which there is no law. As led by the Spirit, he does not sin, because the Spirit leads to goodness, righteousness, and

The ex[illegible] of this sinless state is th[illegible] d remaineth in him." The Holy [illegible]xplains this seed as being that [illegible] divine testimony, which is the matter of faith. Faith comes by hearing the word of God. (Rom. 10: 17.) "If that which ye have *heard* from the beginning shall *remain* in *you*, ye also shall continue in the Son, and in the Father." (I. John 2: 24.) "By which [gospel] ye also are saved if ye *keep* in *memory* what I preached unto you, unless ye have believed in vain." (I. Cor. 15: 2.)

Peter speaks of those who by Christ believe in God, as being "born again, not of corruptible seed, but by *the word of God*," etc. (I. Pet. 1: 23)

The Bible is in harmony with itself. It teaches that men are justified, or made legally righteous, by faith; that all who are justified are sons and heirs of God; that the Holy Spirit is given to all his sons as their comforter and guide; and that, as led by the Spirit, they can not sin.

The declaration—"he can not sin"—does not mean that it is *out of his power* to sin, for such a state would imply no goodness of character in him; but it means, while he believes the truth, and follows the monitions of the imparted Spirit, he is sure to do right, for to suppose otherwise would be a contradiction.

Apostolic reasoning discards the idea of any lack of *natural power* to sin:—"Reckon yourselves to be dead indeed unto sin, but alive unto God." "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof." "Shall we sin because we are not under the law, but under grace? God forbid." (Rom. 6: 11, 12, 15.)

Facts compel us to say that, in our judgment, most believers do at times commit sin, but it is only when they are led by the flesh, and not by the Spirit; for when they yield themselves wholly to be led by the Spirit, they can not sin.

Spring Place, Ga.

POPULAR RELIGION.

It has been the aim of certain classes of professors of religion, for more than a thousand years, to get religion into such a position in society that there would be no cross connected with it. From the days of Constantine till now, men have been trying to dress up religion so that the offence of the cross should cease; and the masses have succeeded in doing this, most effectually. This has been done by compromise. People think, because the religion of the day has become so popular, that the world is almost converted, and the "good time coming" looked for by sages, poets, philosophers, spiritists, and doctors of divinity, is about to dawn. Has the gospel changed? Was Jesus mistaken when he said, "Ye shall be hated of all nations for my name's sake"? Was he mistaken when he said, "He that taketh not up his cross daily, can not be my disciple"? Was the apostle in the wrong when he said, "All that will live godly in Christ Jesus *shall suffer persecution*"? No, the Master was not mistaken. The gospel has not changed. The trouble is with men. Jesus says, "I am the way, the truth, and the life." Men are trying to invent another and smoother way; but I find, upon examination, it leaves its travelers outside the kingdom of God. The way that leads to "life" is a *narrow one*, and *few* there be that find it.

The standard of popular religion is lowered so much that men can be all bound up in the spirit, fashions, honors, and pleasures of the world, and think it all right. But whoever will stand up boldly against these things in advocacy of the Bible doctrine, that "if any man love the world, the love of the Father is not in him," will still find a Christianity with a cross in it.

Many seem quite unwilling to follow Jesus unless they can do so without associating with the poor and ignorant. They forget the footsteps of Jesus in the lanes of the lowly. He that is not willing to come down on a level with the poor, can never enter the kingdom. This aristocratic religion is an abomination in the sight of God. James says if we show preference to the man with a gold ring and goodly apparel, we are carnal. And yet this spirit is among us everywhere. There is a great bowing and scraping to the rich, while the poor are passed unnoticed.

Jesus Christ is the poor man's Savior; and if the wealthy, or those in easy circumstances, are saved at all, they must be converted the same as the poor man. The high must be brought down, or they cannot be saved. If minister's of the gospel show any *preference* at all, it should be to the poor, and such as feel forsaken by the upper class. But alas, how few do it! The rich are applauded if they do a benevolent act. They are put forward in almost everything, while God's worthy poor are too often crowded aside. These things ought not so to be. "The poor have the gospel preached unto them." "Hath not God chosen the poor of the world, rich in faith, and heirs of the kingdom?" We must be willing to follow Christ in humility. The cross precedes the crown. We shall never "reign" with Jesus unless we are willing to "suffer with him." One way of suffering with Christ is to bear burdens and reproaches with his "little ones" in this world of toil and tears. "Ye have done it unto me," is the glad greeting that waits all such in the dawn of that day that shall never be followed by night."—*Golden Censer.*

THE TITLE "REVEREND."

[From the *Baltimore American*, Dec. 19th, 1873.]

Messrs. Editors Baltimore American:—For one, I must say that I have, with you and the New York *Times*, a strong repugnance to dubbing all *preachers* with the title of *reverend*, however irreverend may be their manners, and even their morals. Is not the assumption of such lofty and pretentious claims, as all these clerical names and titles import, to say the truth, presumtuous and arrogant? Does it not lead many people of good and honest hearts to conclude that, whatever other merits such persons possess, *modesty* is certainly not one of them? The just criticism on such odious practice becomes more pungent when we see these titles rise to the superb extravagance of "*very, most*, and *right reverend*." They remind Bible readers most forcibly of the Scripture descriptions of certain names of "blasphemy." Does such a practice among the clerical class and their worshipers, comport with Christ's denunciations of Scribes and Pharisees—"hypocrites, who love to be called of men *rabbi*?" In what part of the Good Book do we read of "His Holiness Peter I.;" of the "Very Right Rev. Father in God, Dr. Saulas Paulus, of Tarsus," of "Archbishop John Mark;" of the "Very Reverend Bishop Bartholomew;" of "Timotheus of Ephesus, D. D.;" and "Titus of Crete, Vicar Apostolic of All Asia," &c., &c., &c. How broad and deep the contrast between the apostles and their successors? See the apostolic style—"Paul, a servant of Jesus Christ, and brother of James." Should not successors show respect for the manners and practice of those whom they profess to follow and to imitate? Is it not written in God's Word, "Holy and Reverend is thy name, Lord God Almighty?" Shall we presume to rob God of the name he has chosen for himself? To give flattering titles to men is expressly forbidden in the Scripture. How is the fine gold become dross when they who claim to be leaders of the people thus *cause them to err!* A BIBLEITE.

[Our correspondent goes a good step farther than we go. What we, and the *Times*, objected to, was not that the title of "reverend" should be applied to the clergy, but that it should be used with so little discrimination. There are "reverends," that deserve no reverence, judges that understand no law, professors without learning, and colonels and generals that never saw a battle-field; but we do not see how we are to entirely abolish these descriptive titles because they are sometimes misused.—*Eds. American.*]

Martin Luther says: "I entreat all to keep silence about my name, and not to adopt the appellation of Lutheran, but that of *Christians*. What is Luther? What I teach is not my doctrine, neither have I been crucified for any one. St. Paul (I Cor. 3: 4-5) would not *suffer* the Corinthians to call themselves of Paul, or of Peter, but Christians. How then should I, poor filthy mass of corruption, be entitled to have Christians called by my name? Not so, dear friends; but let us abolish party names, and be called after Christ whose doctrine we have."

TRUE FELLOWSHIP.

I. C. WELLCOME.

God is faithful by whom ye were called unto the fellowship of his Son (I Cor. 1: 9.)

The faithfulness of God gives us the assurance of hope. His unchangeable love is our only security. His righteousness in Christ produces our unity with him and with Christians of every age. He is the covenant-keeping God—the eternal refuge of all who trust in him.

It is this faithful, unchangeable, righteous, covenant-helping God who "calls us" to the fellowship of his Son, who saves us from our sins, who keeps us unto life eternal, and who raises us from the grave to immortality in the world to come.

Much is said in the Scriptures of his calling us, and of the unity of the body of Christ.

1st. It is a "heavenly calling," of which we are made partners. (Heb. 3: 1)

2d. God hath "called us out of darkness into his marvelous light." (I Pet. 2: 9)

3d. We are "called to be saints." (Rom. 1: 7.)

4th. We are "called unto liberty." (Gal. 5: 13.)

5th. We are "called unto glory." (II Pet. 1: 3)

6th. We are "called unto his kingdom and glory." (I Thes. 2: 12)

HOW WE ARE CALLED.

1st. God has "called us by his grace." (Gal. 1: 15.)

2d. We are "called by the gospel to the obtaining of the glory of our Lord Jesus Christ." (II Thes. 2, 14.)

3d. We are "called according to his purpose." (Rom. 8: 28.)

Thus ours is a heavenly and "holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." (I Tim. 1: 9)

The above Scriptures show the range and force of the simple statement in our leading text, that we are "called unto the fellowship of his Son, Jesus Christ our Lord." The beloved John has set forth Christian fellowship in great simplicity. "That which we have seen and heard declared unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ." (I John, 1: 3.)

FELLOWSHIP IS PARTNERSHIP.

It is not merely sympathy or friendship. It is a union in the interests of another—a sharing of what belongs to and is suffered and enjoyed by others. There are partnerships in various matters, business, family, and filial fellowship with Christ embraces all these, for we become partners with him, and "are made partners of him," (Heb. 3: 14,) when we become his disciples indeed. Our personal interests cease. Our own works are abandoned, and we enter upon mutual interests, mutual business of the one Lord and Master, to share it with him and all his family. Not that we can share in his work of atonement or help him bear or remove our sins, or save us from their consequences. We could not share this with him. He did this alone, in our behalf. "He died for our sins, and was raised for our justification." We were dead, under the law, already. So we are said to be dead with him, to be buried with him, to be risen with him. In these points Christ became partners with us, to bring us up to share his riches and glory forever. Now we become partners with him in the cross, in death, in the resurrection and eternal glory. In all these we are with him. How? By faith in him as "our sacrifice, our righteousness, our sanctification, and our redemption." Faith in his shed blood to expiate our sins, to "cleanse our consciences from dead works to serve the living God," (Heb. 9: 14,) renders us acceptable to God in Christ.

We are no longer our own; how then shall we attempt to use ourselves and our means independently of Christ and his people? We should have no business of our own, no time, no money, no goods, which do not belong to Christ and his cause. When we sustain and recognise this relationship to Christ we have no trouble about "Christian fellowship," for we are in fellowship with Christ and with all others who fellowship him. We should not ask or want the fellowship of others until they fellowship Christ. We shall then have less difficulty about money and work, for when we can learn the will of Christ all is clear before us. We will work and suffer with him, and when he comes to reign we will reign with him.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

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Through the crowded, noisy way,
That some pearl of wondrous whiteness
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Our hearts break to hear Him say,
"Careless child I never knew you,
From my presence flee away."

—*Friends' Tract.*

SAINTS.

FRANK BURR.

Was there ever a saint on earth? The Roman church canonizes persons as saints after they are *dead*, but did any one ever live as a saint in mortality? Undoubtedly such ones have lived in former days. But are any such living *now*? The common impression is that it is almost, if not quite impossible, for one to be a saint now-a-days. And so there are many that might term themselves *Christian sinners*, as though Christianity and sin must go together. On this principle, one who thinks himself more a Christian than a sinner, is apt to feel truly thankful and indulge in hopes of eternal life.

Let us look at this a moment. A saint is a sanctified one, a holy one. Not to be a saint is to be unsanctified, unholy. To be unsanctified, unholy, is be a sinner. Saint, then, is the opposite of sinner. And when a person sets himself apart to to do and suffer God's will, or sanctifies himself, and is in turn sanctified by the Holy Spirit and thus made pure, and holiness imparted, and then used to the glory of God, is he still a sinner, or is he a saint? One cannot be both at the same time. This ought to be settled in every mind at once. We *cannot* serve two masters. Read the 6th chapter of Romans, and see the marked distiction between serving God and serving Satan. "He that sinneth is of the Devil."

The apostle Paul does not address his letters to Christian sinners, but to *saints*. There were sinners in the church in those days, but the conduct of such was always condemned, and they were exhorted to sanctification and purity. And it should be the same now. Instead of apologizing for sin, and allowing it to reign in our mortal bodies, it should be condemned and *put away*.

One who has set himself apart *wholly* to do and to suffer all the will of God concerning him, need not be afraid or ashamed to confess his position as a saint. He should talk like a saint, live like a saint, pray like a saint, and confess himself a saint to the glory of God. There is no self-righteousness in this, but it is ascribing all praise to Jesus for what *he has done*. *Let Jesus do the work within*, and when done *give him the praise*, and don't spoil the work by unholy living.

Any human weakness, or imperfection, or besetment, need not hinder one from confessing himself a saint. God's grace, when needed, will be sufficient for these things. Trust in Jesus *at all times*, and he will strengthen in weakness, perfect our work, and beat back Satan when he besets our path.

Have we renounced sin? Then let us not refuse the name of saints. If we have present salvation let us give God the glory of *seeing us from sin now*. Let us confess ourselves saints, and live as becometh saints, taking no glory to ourselves, but giving all glory to God and the Lamb through the Holy Spirit.

WHAT A COMFORT IS JESUS.

WM. H. SPENCER.

What a comfort is Jesus! What light and joy we find in him when overshadowed by dark and gloomy clouds! What peace we find in close communication with him! There, by his spiritual presence, he binds up the broken heart, and wipes all tears away. O blessed and inestimable privilege!

What a comfort Jesus was to the world during his earthly pilgrimage! He miraculously fed the hungry multitudes who followed him, eager to catch the precious words that fell from his lips. The sick were healed, the lame were made to walk, the dead were raised, words of life were preached to the poor, and he mingled his tears with those who wept. Peace, love, and light, were graciously dispensed around his pathway.

What a comfort he has ever been to sinners since! He patiently waits for the first feeble cry for pardon, that he may whisper the comforting words, "Thy sins are forgiven thee; go and sin no more." The wayward wanderers are urged to return to Father's house, where "there is enough and to spare." He has opened a fountain of life for all, and graciously entreats them to come and wash their guilty stains away.

"O that the world might taste and see
The richness of his grace:
The arms of love that compass me,
Would all mankind embrace."

What a comfort he was to his disciples during his sojourn with them after his resurrection! Their hearts often burned with holy joy, as he unfolded glorious visions of the kingdom to come. And, at last, when he was to ascend to his Father, he would not leave them comfortless. Heavenly messengers were dispatched with the glad tidings, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Blessed promise! How it cheers the hearts of the saints to-day! *Jesus will come again!* Those who have longed and prayed to behold his glorious face, have not prayed in vain. The consummation of their hopes is at hand. They will see Jesus. "And every eye shall see him," and "every tongue shall confess him Lord to the glory of God."

"Fly swiftly round, ye wheels of time.
And bring the welcome day."

Rochester, N. Y.

WHO IS BORN OF GOD?

N. H. PALMER.

Will some one please give an exposition of I. John 3: 9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God?" C. S. BOWLBY.

"Whosoever believeth," with a divine, supernatural, and spiritual conviction, (Matt. 16: 16, 17,) "that Jesus is the Christ," and whosoever shall confess his divinity, (I Jno. 4: 15,) "is born of God." (I Jno. 5: 1. John 1: 12, 13.)

Such are sons of God. Their relations to the divine throne are all changed from those of mere sinful creatures to those of sons—pure filial relations. Again, "because they are sons, God hath sent forth the Spirit of his Son into their hearts; (Gal. 4: 6;) and "as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 15.) These "are not under the law;" they walk in the Spirit and do not fulfill the lusts of the flesh"; they bring forth the fruit of the Spirit, love, joy, etc., "against which there is no law." (Gal. 5: 16, 18, 22, 23.)

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law;" (Rom. 13: 10;) and "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." (Rom. 8: 4) We are told that the law is good if used aptly, but it is not made for a righteous man, but to restrain the lawless and disobedient. (I. Tim. 1: 8, 9.) This scriptural induction explains why it is that "whosoever is born of God doth not commit sin."

First. He is not under "the law"; and the law has dominion over a man (only) "so long as he lives"—under it. (Rom. 7: 1.) The believer is not under the law, but under grace. (Rom. 6: 14.) He has become dead to the law by the body of Christ, and delivered from its bondage, that being dead wherein he was held. (Rom. 7: 4, 6.) He is dead to sin—buried with Christ and risen from sin—alive to God. (Rom. 6: 4, 7, 11.) He is also risen with Christ, and influenced by things above. (Col. 3: 1-3.)

Second. As a son of God, he is led by the Spirit, and bears fruit unto holiness, against which there is no law. As led by the Spirit, he does not sin, because the Spirit leads to all goodness, righteousness, and truth.

The ex[illegible] of this sinless state is that "his seed remaineth in him." The Holy Spirit explains this seed as being that [illegible] divine testimony, which is the matter of faith. Faith comes by hearing the word of God. (Rom. 10: 17.) "If that which ye have *heard* from the beginning shall *remain* in you, ye also shall continue in the Son, and in the Father." (I. John 2: 24.) "By which [gospel] ye also are saved if ye *keep* in *memory* what I preached unto you, unless ye have believed in vain." (I. Cor. 15: 2.)

Peter speaks of those who by Christ believe in God, as being "born again, not of corruptible seed, but by *the word of God*," etc. (I. Pet. 1: 23)

The Bible is in harmony with itself. It teaches that men are justified, or made legally righteous, by faith; that all who are justified are sons and heirs of God; that the Holy Spirit is given to all his sons as their comforter and guide; and that, as led by the Spirit, they can not sin.

The declaration—"he can not sin"—does not mean that it is *out of his power* to sin, for such a state would imply no goodness of character in him; but it means, while he believes the truth, and follows the monitions of the imparted Spirit, he is sure to do right, for to suppose otherwise would be a contradiction.

Apostolic reasoning discards the idea of any lack of *natural power* to sin:—"Reckon yourselves to be dead indeed unto sin, but alive unto God." "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof." "Shall we sin because we are not under the law, but under grace? God forbid." (Rom. 6: 11, 12, 15.)

Facts compel us to say that, in our judgment, most believers do at times commit sin, but it is only when they are led by the flesh, and not by the Spirit; for when they yield themselves wholly to be led by the Spirit, they can not sin.

Spring Place, Ga.

POPULAR RELIGION.

It has been the aim of certain classes of professors of religion, for more than a thousand years, to get religion into such a position in society that there would be no cross connected with it. From the days of Constantine till now, men have been trying to dress up religion so that the offence of the cross should cease; and the masses have succeeded in doing this, most effectually. This has been done by compromise. People think, because the religion of the day has become so popular, that the world is almost converted, and the "good time coming" looked for by sages, poets, philosophers, spiritists, and doctors of divinity, is about to dawn. Has the gospel changed? Was Jesus mistaken when he said, "Ye shall be hated of all nations for my name's sake"? Was he mistaken when he said, "He that taketh not up his cross daily, can not be my disciple"? Was the apostle in the wrong when he said, "All that will live godly in Christ Jesus *shall suffer persecution*"? No, the Master was not mistaken. The gospel has not changed. The trouble is with men. Jesus says, "I am the way, the truth, and the life." Men are trying to invent another and smoother way; but I find, upon examination, it leaves its travelers outside the kingdom of God. The way that leads to "life" is a *narrow one*, and *few* there be that find it.

The standard of popular religion is lowered so much that men can be all bound up in the spirit, fashions, honors, and pleasures of the world, and think it all right. But whoever will stand up boldly against these things in advocacy of the Bible doctrine, that "if any man love the world, the love of the Father is not in him," will still find a Christianity with a cross in it.

Many seem quite unwilling to follow Jesus unless they can do so without associating with the poor and ignorant. They forget the footsteps of Jesus in the lanes of the lowly. He that is not willing to come down on a level with the poor, can never enter the kingdom. This aristocratic religion is an abomination in the sight of God. James says if we show preference to the man with a gold ring and goodly apparel, we are carnal. And yet this spirit is among us everywhere. There is a great bowing and scraping to the rich, while the poor are passed unnoticed.

Jesus Christ is the poor man's Savior; and if the wealthy, or those in easy circumstances, are saved at all, they must be converted the same as the poor man. The high must be brought down, or they cannot be saved. If minister's of the gospel show any preference at all, it should be to the poor, and such as feel forsaken by the upper class. But alas, how few do it! The rich are applauded if they do a benevolent act. They are put forward in almost everything, while God's worthy poor are too often crowded aside. These things ought not so to be. "The poor have the gospel preached unto them." "Hath not God chosen the poor of the world, rich in faith, and heirs of the kingdom?" We must be willing to follow Christ in humility. The cross precedes the crown. We shall never "reign" with Jesus unless we are willing to "suffer with him." One way of suffering with Christ is to bear burdens and reproaches with his "little ones" in this world of toil and tears. "Ye have done it unto me," is the glad greeting that waits all such in the dawn of that day that shall never be followed by night."—*Golden Censer.*

THE TITLE "REVEREND."

[From the *Baltimore American*, Dec. 19th, 1873.]

Messrs. Editors Baltimore American:—For one, I must say that I have, with you and the New York *Times*, a strong repugnance to dubbing all *preachers* with the title of *reverend*, however irreverend may be their manners, and even their morals. Is not the assumption of such lofty and pretentious claims, as all these clerical names and titles import, to say the truth, presumtuous and arrogant? Does it not lead many people of good and honest hearts to conclude that, whatever other merits such persons possess, *modesty* is certainly not one of them? The just criticism on such odious practice becomes more pungent when we see these titles rise to the superb extravagance of "*very, most,* and *right reverend.*" They remind Bible readers most forcibly of the Scripture descriptions of certain names of "blasphemy." Does such a practice among the clerical class and their worshipers, comport with Christ's denunciations of Scribes and Pharisees—"hypocrites, who love to be called of men *rabbi*?" In what part of the Good Book do we read of "His Holiness Peter I.;" of the "Very Right Rev. Father in God, Dr. Saulas Paulus, of Tarsus," of "Archbishop John Mark;" of the "Very Reverend Bishop Bartholomew;" of "Timotheus of Ephesus, D. D.;" and "Titus of Crete, Vicar Apostolic of All Asia," &c., &c., &c. How broad and deep the contrast between the apostles and their successors? See the apostolic style—"Paul, a servant of Jesus Christ, and brother of James." Should not successors show respect for the manners and practice of those whom they profess to follow and to imitate? Is it not written in God's Word, "Holy and Reverend is thy name, Lord God Almighty?" Shall we presume to rob God of the name he has chosen for himself? To give flattering titles to men is expressly forbidden in the Scripture. How is the fine gold become dross when they who claim to be leaders of the people thus *cause them to err!* A BIBLEITE.

[Our correspondent goes a good step farther than we go. What we, and the *Times*, objected to, was not that the title of "reverend" should be applied to the clergy, but that it should be used with so little discrimination. There are "reverends," that deserve no reverence, judges that understand no law, professors without learning, and colonels and generals that never saw a battle-field; but we do not see how we are to entirely abolish these descriptive titles because they are sometimes misused.—*Eds. American.*]

Martin Luther says: "I entreat all to keep silence about my name, and not to adopt the appellation of Lutheran, but that of *Christians*. What is Luther? What I teach is not my doctrine, neither have I been crucified for any one. St. Paul (I Cor. 3: 4-5) would not *suffer* the Corinthians to call themselves of Paul, or of Peter, but Christians. How then should I, poor filthy mass of corruption, be entitled to have Christians called by my name? Not so, dear friends; but let us abolish party names, and be called after Christ whose doctrine we have."

TRUE FELLOWSHIP.

I. C. WELLCOME.

God is faithful by whom ye were called unto the fellowship of his Son (I Cor. 1: 9.)

The faithfulness of God gives us the assurance of hope. His unchangeable love is our only security. His righteousness in Christ produces our unity with him and with Christians of every age. He is the covenant-keeping God—the eternal refuge of all who trust in him.

It is this faithful, unchangeable, righteous, covenant-helping God who "calls us" to the fellowship of his Son, who saves us from our sins, who keeps us unto life eternal, and who raises us from the grave to immortality in the world to come.

Much is said in the Scriptures of his calling us, and of the unity of the body of Christ.

1st. It is a "heavenly calling," of which we are made partners. (Heb. 3: 1.)

2d. God hath "called us out of darkness into his marvelous light." (I Pet. 2: 9.)

3d. We are "called to be saints." (Rom. 1: 7.)

4th. We are "called unto liberty." (Gal. 5: 13.)

5th. We are "called unto glory." (II Pet. 1: 3.)

6th. We are "called unto his kingdom and glory." (I Thes. 2: 12.)

HOW WE ARE CALLED.

1st. God has "called us by his grace." (Gal. 1: 15.)

2d. We are "called by the gospel to the obtaining of the glory of our Lord Jesus Christ." (II Thes. 2, 14.)

3d. We are "called according to his purpose." (Rom. 8: 28.)

Thus ours is a heavenly and "holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." (I Tim. 1: 9.)

The above Scriptures show the range and force of the simple statement in our leading text, that we are "called unto the fellowship of his Son, Jesus Christ our Lord." The beloved John has set forth Christian fellowship in great simplicity. "That which we have seen and heard declared unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ." (I John, 1: 3.)

FELLOWSHIP IS PARTNERSHIP.

It is not merely sympathy or friendship. It is a union in the interests of another—a sharing of what belongs to and is suffered and enjoyed by others. There are partnerships in various matters, business, family, and filial fellowship with Christ embraces all these, for we become partners with him, and "are made partners of him," (Heb. 3: 14,) when we become his disciples indeed. Our personal interests cease. Our own works are abandoned, and we enter upon mutual interests, mutual business of the one Lord and Master, to share it with him and all his family. Not that we can share in his work of atonement or help him bear or remove our sins, or save us from their consequences. We could not share this with him. He did this alone, in our behalf. "He died for our sins, and was raised for our justification." We were dead, under the law, already. So we are said to be dead with him, to be buried with him, to be risen with him. In these points Christ became partners with us, to bring us up to share his riches and glory forever. Now we become partners with him in the cross, in death, in the resurrection and eternal glory. In all these we are with him. How? By faith in him as "our sacrifice, our righteousness, our sanctification, and our redemption." Faith in his shed blood to expiate our sins, to "cleanse our consciences from dead works to serve the living God," (Heb. 9: 14,) renders us acceptable to God in Christ.

We are no longer our own; how then shall we attempt to use ourselves and our means independently of Christ and his people? We should have no business of our own, no time, no money, no goods, which do not belong to Christ and his cause. When we sustain and recognise this relationship to Christ we have no trouble about "Christian fellowship," for we are in fellowship with Christ and with all others who fellowship him. We should not ask or want the fellowship of others until they fellowship Christ. We shall then have less difficulty about money and work, for when we can learn the will of Christ all is clear before us. We will work and suffer with him, and when he comes to reign we will reign with him.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

WAS CHRIST BORN BEFORE THE BEGINNING OF THE CHRISTIAN ERA?

WILLIAM SHELDON.

This question is one of interest to students of prophecy, inasmuch as inspiration furnishes us with a measuremnt of sixty-nine prophetic weeks, or weeks of years, reaching from a specific "commandment to restore and to build Jerusalem, unto the *Messiah* the Prince;" and if we can fix upon the time when the Messiah appeared, we have only to trace this measurement of sixty-nine weeks, or 483 years back, to find the true chronology of the "going forth of the commandment," which, when found, will give us a reliable chronology from Christ back to Cyrus, because God said of Cyrus, "He SHALL BUILD MY CITY" (Isa. 45: 13), and as a commandment to do a certain work must *precede* the work itself, it follows that if God was correct in saying that *Cyrus* should build Jerusalem, that the "commandment" to do that work *could not have been subsequent* to Cyrus' day. Nothing can be clearer than this. Hence, here is a prophetic chain of 483 years, beginning with the decree under Cyrus, and reaching to the *Messiah*, "which being interpreted is the *Christ*," who was announced as the Messiah, or Christ, at his *birth*: "Unto you is BORN this day in the city of David, a Savior, which is *Christ*."

But when was Christ born? The Bible locates his birth *prior to Herod's death*, and numerous historic facts designate B. C. 4 as the year of Herod's death. Examine the evidence here adduced.

1st. Josephus affirms that thirty-four years of Herod's reign were subsequent to the taking of Jerusalem, or death of Antigonus and that Jerusalem was taken in 185th Olympiad, and also on a Sabbatic year, the third year of this Olympiad,—thus locating the taking of Jerusalem B. C. 37, and ending the reign of Herod B. C. 4 [See Josephus Ant., B. xvii., C. viii., S. 1. Wars, B. i., C. xxxiii., S. 8. Ant., B. xiv, C. xvi., S. 4. Ant., B. xv., C. i., S. 2.]

2nd. According to Josephus, in the 7th year of Herod's reign, from the taking of Jerusalem, the battle of Actium took place, which battle is astronomically and historically assigned to B. C. 31; thus the remaining twenty-seven years of his reign must have terminated B. C. 4. [Ant., B. xv., C. v., S. 2. Wars, B. i., C. xix., S. 3.]

3rd. Herod reigned three years prior to the taking of Jerusalem, being confirmed as king by the Roman Senate in the 181th Olympiad, which ended B. C. 40, from which epoch he reigned thirty-seven years, to B. C. 4. [Ant., B. xvii., C. viii., S. 1. Wars, B. i., C. xxxiii., S. 8. Ant., B. xiv., C. xiv., S. 5.]

4th. Archelaus, Herod's successor, who reigned ten years, was deposed in the 47th year from the Battle of Actium, which battle was marked by an eclipse of the sun, twelve days before the battle, B. C. 31; thus Archelaus was deposed A. D. 7, from which point measure back ten years, and we reach B. C. 4, as the time of Herod's death. [Ant., B. xvii., C. xiii., S. 2. Ant., B. xviii., C. ii., S. 1.]

5th. As the battle of Actium, B. C. 31, was in the 7th year of Herod's reign, (counting from the capture of Jerusalem, or the death of Antigonus), and Augustus Cæsar began his reign at that epoch, Herod's *eighth* year synchronized with Augustus' *first* year — consequently, Herod's 34th year (the year of his death) must have synchronized with Augustus' 27th year; therefore Herod died in the 27th of Augustus' forty-three years reign, leaving only sixteen years of his reign in consort with Augustus, and Tiberius began to reign two years before Augustus' death; and in the 15th of Tiberius' reign Christ was thirty years old. Now let us count back to find the year of his birth—fifteen years for Tiberius, and fourteen for Augustus, carry us back to Herod's death B. C. 4, but make only twenty-nine years, therefore Christ must have been born a year earlier—in B. C. 5. It will avail nothing to say that perhaps Luke meant Tiberius' 15th year from the death of Augustus, instead of the fifteenth of his entire reign, for this would locate the birth of Christ a year *after Herod's death*, and thus contradict the Bible. Thus a stake is driven in B. C. 5, that cannot be pulled up, showing just where Christ was born [Ant., B. xv., C. v., S. 2. *Sac. Chro.* p. 164. Luke 3: 1-3, 23.]

6th. As Augustus' reign of forty-three years commenced at the battle of Actium, which is astronomically and historically assigned to September 2, B. C. 31, it must have ended A. D. 14; and as Tiberius began to reign two years before Augustus' death, his reign must have commenced A. D. 12, consequently his "15th year" must have synchronized with A. D. 26, in which year Christ was thirty years old: and by measuring back thirty years from this date we learn that Christ was born B. C. 5.

7th. In an ancient note attached to the book of Nicodemus, we are informed that the crucifixion took place in the 202nd Olympiad. This Olympiad ended A. D. 31; but as the crucifixion occurred at a Paschal *full moon*, and also *three days before* his resurrection, which was on Sunday morning, it also occurred on *Thursday*,—but as no Paschal full moon fell on Thursday in this Olympiad, except in its *third* year, we find that the crucifixion occurred A. D. 30,—from which epoch, we find that only four annual passovers passed between the crucifixion and baptism of Christ, and only 30 years between his baptism and birth, which locates his birth B. C. 5.

Thus we have endeavored to prove, *first*, that Herod died B. C. 4, and that Christ was born sometime previously; and, *secondly*, that Christ was born B. C. 5. If we have succeeded in doing this, sixty-nine weeks of years (483 years) will measure from B. C. 5, back to the decree of Cyrus, thus proving the "first of Cyrus" to have been B. C. 488, despite Ptolemy.

PONTIFICIAL SOVEREIGNTY.

E. C. STONE.

What Pope was first invested with civil authority, and what was the date of the act? J. CHAPMAN.

The above question interests every Bible student, and the subject introduced merits our careful and candid attention.

Investigating the matter, we are happy to find that an event of so much moment in earth's civil and religious history, is so fully recorded by many historians; and their various records of the events and circumstances which led to the acquisition of temporal power by the Romish church, are found to be in such perfect harmony, that we are enabled to give a definite answer: *Pope Gregory II. was the first Roman bishop vested with civil authority; and the date of such acquisition of power was A. D.* 727. At this time, image-worship had been largely incorporated into both the Roman and Greek churches.

"Rome, like the Greek cities of the peninsula, was governed by dukes subordinate to the Exarch of Ravenna; but the pontiffs, the spiritual masters of the ancient capital, moderated by the influence of their character, the despotism of the imperial officers. An edict of Leo III. the Iconoclast, issued A. D. 726, forbidding the worship of images, and demanding their removal from the several churches, changed this state of affairs and disturbed the West, as it had already embroiled the East."

"Gregory II. protested against the decree, and all the Greeks in Italy, participating in his indignation, expelled their dukes. The inhabitants of Ravenna murdered the Exarch Paul, and opened their gates to Luitprand, (king of the Lombards) who seized on the Pentapolis. At the same time Rome formed itself into a republic, and confided the supreme magistrative authority of the new state to its bishop, whose temporal power extended from Viterbo to Terracina, and from Narni to the mouth of the Tiber."

"Gregory III. ascended the papal chair A. D. 731, without soliciting the permission of the emperor, and issued an anathema against the Iconoclasts, (image-breakers.) The irritated Leo sent a powerful fleet against him, but it was scattered and destroyed by a tempest in the Adriatic; after which event Rome had nothing more to fear from the Byzantine rulers." *White's Univ. Hist.*, page 204. See also *Haydn's Dic. of Dates*, pp. 373, 633. *Hawes' Syn.*, p. 167.

Here we find the Roman church first invested with civil power, its then reigning bishop, Gregory II. acting as president of a small Italian republic, which had just revolted from the authority and dominion of the Byzantine emperor, Leo III. Though a president, the pope was not yet a *king*, or even a *prince;* but the opportunity for the exercise of civil power was eagerly accepted by the Roman bishops, who had long coveted secular authority, as tending to settle the vexed question of *supremacy*, which had been pending between the Roman, and Eastern bishops, in favor of the former.

The circumstances which finally led to the acquisition of *princely* power and *kingly* dominion, which the church of Rome exercised until 1870, (save the two years from 1798 to 1800, during which time the Papal government was suppressed by the French,) are so full of interest that we feel it important to notice them. We copy from Mosheim: "Pepin was mayor of the palace to Childeric III. (king of France,) and, in the exercise of that high office, was possessed in reality of the royal power and authority; but, not contented with this, he aspired to the titles and honors of majesty, and formed the design of dethroning his sovereign. For this purpose, the states of the realm were assembled by Pepin, A. D. 751; and though they were devoted to the interests of this ambitious usurper, they gave it as their opinion that the bishop of Rome was previously to be consulted whether the execution of such a project was *lawful* or not.

"In consequence of this, ambassadors were sent by Pepin to Zachary, the reigning pontiff, with the following question: Whether the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place one more worthy to rule, and who had already rendered most important services to the state?

"The situation of Zachary, who stood much in need of the help of Pepin against the Greeks and Lombards, rendered his answer such as the usurper desired. And when this favorable decision of the Roman oracle was published in France, the unhappy Childeric was stripped of royalty without the least opposition; and Pepin, without the smallest resistance from any quarter, stepped into the throne of his master and sovereign. This decision was solemnly confirmed by Stephen II. the successor of Zachary, who undertook a journey into France, in the year 754, in order to solicit assistance against the Lombards, and who, at the same time dissolved the obligation of the oath of fidelity and allegiance which Pepin had sworn to Childeric, and violated by his usurpation in 751. And to render his title to the throne as sacred as possible, Stephen anointed and crowned him, with his wife and two sons, the second time.

"This compliance of the Roman pontiffs proved an abundant source of opulence and credit to the church, and to its aspiring ministers. When that part of Italy, which was as yet subject to the Eastern empire, was involved in confusion and trouble, by the seditions and tumults which arose from the imperial edicts against the erection and worship of images, the kings of the Lombards employed the united influence of their arms and negotiations in order to terminate these contests."

"Their success indeed was only advantageous to themselves; for they managed matters so as to become by degrees masters of the provinces in Italy which were subject to the exarch, who resided at Ravenna. One of those monarchs, Astolphus, carried his views still farther. Elated with these new accessions to his dominions, he meditated the conquest of Rome and its territory, and formed the ambitious project of reducing all Italy under the yoke of the Lombards. The terrified pontiff, Stephen II., addresses himself to his powerful patron and protector, Pepin, represents to him his deplorable condition, and implores his assistance.

"The French monarch embarks with zeal in the cause of the suppliant pontiff; crosses the Alps A. D. 754, with a numerous army; and having defeated Astolphus, obliged him by a solemn treaty to deliver up to the see of Rome the exarchate of Ravenna, Pentapolis, and all the cities, castles, and territories, which he had seized in the Roman dukedom. It was not long, however, before the Lombard prince violated, without remorse, an engagement which he had entered into with reluctance.

"In the year 755, he laid siege to Rome for the second time, but was obliged to sue for peace by the victorious arms of Pepin, who returned into Italy, and forcing the Lombard to execute the treaty he had so audaciously violated, made a new grant of the exarchate, and of Pentapolis to the Roman pontiff and his successors in the apostolic see of St. Peter. *And thus was the bishop of Rome raised to the rank of a temporal prince.*" (*Mosh. Vol. I, pp.* 495-498.)

In *Haydn's Dic. of Dates*, p. 628. *Art. Ravenna*, we read: "It was subdued by the Lombards in 752, and their king, Astolphus, in 754 surrendered it to Pepin, king of France, who gave it in 754 to the pope Stephen, and thus *laid the foundation of the temporal power of the holy see.*"

Tytler's Hist. Appendix, p. 10 reads: "In the year 751 the popes of Rome sanctioned the deposition of Childeric III. king of France; and received in acknowledgment from the usurper Pepin, the exarchate of Ravenna, *which first raised them to the rank of temporal princes.*"

Other histories which we have consulted, agree perfectly with the dates and circumstances as given above; enabling us definitely to ascertain the *locality* of this important landmark, in the history both of the church and of the world.

Chelsea, Mass.

THE BOND OF CHRISTIAN UNITY.

The services at the Bedford Avenue Reform Church, Brooklyn, E. D., yesterday afternoon (Jan. 11th), were impressive and significant. Six churches of different denominations were represented: Bedford Avenue Reformed, St. John's Methodist Episcopal, the Ross Street Presbyterian, the New England Congregational, the Lee Avenue Baptist, and the Lee Avenue Congregational. A communion table was spread, and 1,700 persons partook of the sacrament. It was estimated that the entire congregation numbered about 2,000. The Revs. Elbert S. Porter, D. D., S. S. Jocelyn, J. Hyatt Smith, J. A. M. Chapman, and T. Holmes took part.

After singing and the invocation by Dr. Porter, the Rev. Mr. Jocelyn read the Scriptural lessons. The congregation united in singing "Rock of Ages," at the close of which Dr. Porter entered into an exposition of the sacrament, saying that a person could not look upon the great throng which filled the church without feeling that one prophecy was partially fulfilled. The church was becoming one in Christ, the cross had risen above any denominational vanity, and men whose doctrines were not strictly in accord, could and did meet upon the common ground of Christianity. After the Apostles' Creed was recited by the congregation, the bread was distributed by the Rev. Dr. Porter and the Rev. J. Hyatt Smith, the former remarking that this was, indeed a revival of the faith and a visible increase of love. The Rev. J. A. M. Chapman then entered into an exposition of the wine as symbolical of the blood of Christ, after which the sacramental cups were passed. A prayer was offered by the the Rev. Dr. Sprole, after which the Rev. T. Holmes spoke briefly, saying that the sum and substance of all theology was an undying faith in Jesus Christ. The Protestant churches are beginning to feel that they cannot begin to quarrel in the face of the enemy.

Dr. Porter introduced the Rev. J. Hyatt Smith as the great forerunner of a reformation in the Baptist Church in America. Mr. Smith seemed to be much affected. Adressing the congregation as "brethren of all denominations," he said in that coronation of prayer, the churches were the jewels, the cross the golden band which bound them together, and Christ the chief and central jewel of the whole. Such meetings were the first gleams of light ushering in the millennial day. His address, which was very brief, was full of brilliant and attractive metaphors, but before its conclusion his agitation completely overcame him, and stopping short, he lay back in his chair and covered his face. Subsequently he said he looked upon the day's services as a brilliant victory of truth over bigotry.

In the evening the Union services were held in the St. Johns's Methodist Episcopal and the Ross Street Presbyterian churches.—*N. Y. Sun.*

(We, too, rejoice with Brother Smith at every "victory of truth over bigotry," and also believe the union movement "the first gleams of light ushering in the millennial day." We believe the watchmen will "see eye to eye when the Lord shall bring again Zion," for "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—ED.]

THE TRUE MOTIVE POWER.

Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence.

ONE MORE YEAR.

Dr. Bonar very truthfully speaks of the decline in prophetic studies, and a growing indifference to them, some of the causes of which he points out. And what he says of Great Britain is likewise true of the United States: "Many things have tended to hinder prophetic study, and to create prejudice against it. Forty years ago Irvingism stood in the way, so that times without number, we were warned against millenarianism by the certainty of lapsing into Irvingism. That has, in part, at least, passed away. But we have now a more extensive obstruction to face, in the rapid spread of 'broad-church theology,' or 'broad views,' or 'liberal opinions,' in all the Protestant churches. This theological infidelity, or infidel theology, has first of all set itself to the denial of inspiration and the dissolution of Scripture. The Bible does not contain the *words* of God, and as to whether it contains even his *thoughts*, every one must judge for himself, and discover by intuition, or the verifying faculty,' which are, and which are not, the thoughts of God; the human intellect being supposed to be quite capable of pronouncing upon what is divine and what is not!

"This untrammelled theology ignores prophecy, as being that department of inspiration which is specially supernatural. No Broad Churchman would think it worth his while to study Daniel or the Apocalypse except as he would study the Koran.

"Secretely this theology has done extensive and deadly work, undermining faith in God's future entirely; and thousands who still call themselves evangelical are (perhaps unconsciously) leavened with these principles, so that prophetic truth has lost all value to them, as well as all its interest. They have ceased to study the prophets as such. This state of things is far more extensive than most suppose; and operating in conjunction with the hatred of millenarianism, which exists among so many who have no sympathy with Broad Churchism, it has hindered the study of the prophetic word; nay, has made that study a byword and a scorn....

Then the extreme minuteness of detail into which some literalists have gone as to future events, and especially as to their relative allocations, has, by the puzzles and perplexities thus introduced, repelled not a few. The unproved assertions, (and they are legion) made by dogmatical writers and speakers, under the boasted presidency of the Holy Ghost, have made many ask, in wonder and despair, if anything can be proved at all. Unproved assertions may not seem very offensive or injurious things, yet they are so....

To these and such-like causes the Editor of the *Journal* traces an extensive turning away from the study of the prophecies of God, and from sympathy with journalism devoted to it. It is a great pity—a thousand pities—that so important a part of the divine oracles, now so near their sublime fulfillment, should be made to suffer, and be consigned to suspicion and neglect, by reason of the wild and heretical doings and teachings of men more confident than wise, more zealous than orthodox, and more carried away with vain conceit than influenced by Christian prudence, knowledge, and truth. But so it is; and we feel it the same as Dr. Bonar....

Our faith and convictions, as we have endeavored to put them forth, have been in no wise shaken. The errors, heresies, and extravagancies of men in dealing with God's word, by no means disturb our confidence and persuasions concerning the truth and clearness of that word. But they show us more fully than ever, how weak, silly, fallen, perverted, and depraved is the human heart, and how fearful is the subtlety of Satan, and his hold upon men who think themselves freest from his deceptions.

With Dr. Bonar, we should say: "Let us not turn away from the prophetic word, though thus disfigured. It is a light shining in a dark place, until the day dawn and the day-star arise. Let us walk in the light, and all the more because the ruler of the darkness of this world seeks to quench or hide it from our view. Let his ministers be faithful in proclaiming his advent boldly. The Master may be nearer than we think. It will be well for us, when he comes, to be found, not only waiting for his appearing, but searching his Word."—*Prophetic Times.*

THE BIBLE BANNER.

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Business Editor:
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To whom all communications should be addressed.

Each Editor will be responsible for his own productions.
The Conducting and Business Editors will be responsible for editorial matter without any signature.
None of the Editors will be responsible for every sentiment set forth in the BANNER.

A NEW DEPARTURE.

It is no secret that in the Protestant Episcopal Church there have been for a number of years past, two conflicting parties. On the one hand, the main body of the Church has been freezing and fossilizing around a semi-papal ritualism. On the other hand, there has been a growing number of liberal minded, earnest-hearted men, whose magnanimity has frequently overleaped the cramping regulations of the majority, and led them to fraternize with Christians of other communions. The issue has been widening and intensifying for several years. Many will remember the New Jersey troubles; the cruel persecution of Dr. Tyng, Jr., for presuming to change pulpits with a minister out of the regular succession;" and the grave charges that were brought against Dr. Cheney, of Chicago, for a similar offence.

A few weeks since there was a new festering of the old sore. And what do you think was the cause? Briefly, this: At the close of the Evangelical Alliance, Bishop Cummins, an Episcopalian Christian, had the temerity to sit down with some *Presbyterian* Christians, including such men as Drs. John Hall and William Arnot, around the communion table, and partake of the Lord's supper with them! Grave and unpardonable offence!! They *might* be allowed—by a moderate stretch of conscience—to deliberate in the loose capacity of a world's convention, but they *must not* so far recognize each other's Christianity as to unite around the sacramental board!!!

Such tyranny had been endured long enough. It was time to throw off the yoke of such intolerable bigotry. Some one must take a decided stand, or else quietly consent to be submerged in the slimy pool of Romanism. The battle might have been continued in the Church, but Bishop Cummins probably considered the struggle for reform within the pale of a degenerate sect, a thankless and hopeless one. He accordingly retreated, in order to change the base of operations and form a new line line of battle.

On the second day of December, pursuant to a call, a goodly number of ministers and laymen met at Association Hall, New York City, to consider the situation and take such action as the facts seemed to justify and demand. There was a felt necessity for a new organization, where Christians could take a full breath without fear of suffocation. To this work, with but very little ceremony or hesitation, the Convention addressed itself. The Business Committee made the following report, which was adopted as the platform of the new Church:

Resolved, That we whose names are appended to the call for this meeting, as presented by the presiding Bishop, do here and now, in humble reliance upon Almighty God, organize ourselves into a Church, to be known by the style and title of the Reformed Episcopal Church, in conformity with the following declaration of principles, and with the Right Rev. George David Cummins, D. D., as our presiding Bishop:

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the word of God, and the sole rule of faith and practice; in the creed commonly called the Apostles' Creed; in the divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people "provided that the substance of the faith be kept entire."

IV. This church condemns and rejects the following erroneous and strange doctrines as contrary to God's word:

First.—That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second.—That Christian ministers are priests in another sense than that in which all believers are a "royal priesthood."

Third.—That the Lord's Table is an altar on which an oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth.—That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth.—That Regeneration is inseparaby connected with Baptism.

Though the "Reformed Episcopal Church" adopts more ritualism than we deem compatible with the simplicity of the gospel, we are glad to hear its earnest protest against the high-church claim of regular succession, and to see that the new-launched craft proposes to take in without any discount, those who had been accustomed to sail under other flags. Hence the following provisions:—

Ministers in good standing in other churches shall be received into this church on letters of dismission, without re-ordination, etc. Communicants in good standing in other evangelical churches shall be received on presentation of a letter of dismissal, or other satisfactory evidence.

We are also glad to see an expurgation of some of the popish errors that had gradually crept into the authorized ritual. That the doctrine of *baptismal regeneration* is taught by the Episcopal Church, is too plain to require argument. In connection with the unscriptural ceremony of sprinkling infants, improperly called "baptism," the church are required to say: We give thee most hearty thanks most merciful Father, that it has pleased thee to *regenerate this infant with thy Holy Spirit*," etc.

The clause, "He descended into hell," is expunged by the new church from the Apostles' Creed. With the sense that is commonly given to the word, "hell," this omission is a decided improvement; for we ought not to countenance the horrid notion that Christ, between his death and resurrection, descended in a disembodied state to some place of conscious suffering. This is a double error, and hence is doubly dangerous. (1) The Bible does not apply the term *hades*, "hell," to any place of punishment or suffering, in existence at the time of Christ's death. (2) The Bible does not sanction the sentiment that Christ was really alive after his crucifixion, *till he was quickened and raised from the grave.*

In his address, the Bishop used the following liberal language:

We shall invite all ministers of evangelical churches to occupy our pulpits and to take part in our services. And we shall rejoice to meet them and their flocks as often as may be expedient around the Lord's table, and acknowledge that "we, being many, are one body in Christ, and members one of another."

It is to be hoped that, having felt the blighting breath and cruel power of religious bigotry, our friends will not soon forget the lesson they have learned. No sensible person can sever the ties that have bound him for years in religious association with his brethren, without undergoing keen trials. Some of us know all about the fiery ordeal. We have felt the sharp teeth of slander, and the fierce blast of persecution. We know the bitterness of misrepresentation, uncharitableness, and religion ostracism—we also know the sweetness and power of truth, and the blessedness of standing up for *Jesus*, amid the strife of tongues and the rage of devils!

TERMS IN ADVANCE.

A few of our subscribers have written us to stop their paper for a month or two, until they could renew, as our terms were "in advance." We are glad to hear from every subscriber just before the subscription expires, whether a remittance is made or not, but we do not wish to stop the BANNER and take a name from our list, if it is soon to be entered and set in type again. Every subscriber can see by the yellow slip on each paper just when the subscription expires, and can drop us a line before the time is up. Do not order the paper discontinued, unless you wish it discontinued for a year, as it is some trouble and expense to set the name in type, and all danger of mistakes is avoided by leaving the address as it stands; for when once right in type there can scarcely be a mistake here, as the papers are mailed by a machine. We hope very few of our readers will order the BANNER discontinued, yet we wish to hear at once from all who have the figures '73 on the yellow slip on their paper this month, that we may know how to make our calculations for 1874. If the Lord provides the means we shall be glad to continue our offer to send the BIBLE BANNER one year free to ministers of all denominations, as we have evidence of great good having already been done. If most of our readers renew for 1874, and all try to send us one or more subscribers, the path of duty in this matter will be plain to us. Again we say let us hear from all at once, and let agents visit their subscribers obtained the past year and report to us.

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The BIBLE BANNER was started by the publisher as a missionary enterprise, without any association to help bear the financial responsibility, but relying only on our heavenly Father and his faithful children scattered abroad. No special rates to the poor were published; and we are only able now to offer them the BANNER at fifty cents a year, the same as when sent simply as a present, or to ministers of the gospel after the first year. All who are entitled to the BANNER at fifty cents a year can pay for the same by sending two regular subscribers, and all others by sending three subscribers. Let none be offended because we find ourselves unable to continue sending the BANNER free to those who send us no subscribers.

GOOD WORDS.

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From A. W. Tucker,

Business Manager of "The Advent Christian Times," Chicago, Ill

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From Mr. N. Quimby's Daughter.

Please accept the thanks of my mother and myself for the beautiful Chromos received from you on Christmas. They are certainly very handsome and a credit to the publisher. MAS. L. C. ROOT.

St. Johnsville, N. Y.

EDGEFIELD C. H., S. C., Dec. 6, 1873.

The chrome (Flowers of Paradise) came this morning. I quarrelled with you most too soon, but had I known how pretty it was, would have "fussed" a good deal more. *It's rich, and good.* A club will be the result. R. H. MIMS.

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Doctrinal.

"PROVE ALL THINGS."

DESTRUCTION OF THE WICKED

ARGUED FROM "THE ANALOGY OF NATURE"

Writers against the Scriptural teachings of Destruction, as the extreme and final judgement of God upon impenitent sinners, are fond of appealing to nature:—"The analogy of nature," say they, is against the doctrine. To meet them boldly and fairly it is there confidently asserted that the WHOLE analogy of nature is entirely in favor of destruction—nay of annihilation strict and proper.

When entering upon an argument of this kind it is of primary and absolute necessity to define the terms. First, what is the subject to be acted upon; Second, what is the operation of the result to be performed? We will try the argument in the realm of objects and events where everything is clear and capable of demonstration. What saith Nature about annihilation?

Take an animal. Let it be a bird, well-known, universally known,—the swallow. If we speak of annihilating a swallow what do we mean? Do we mean the bird or its skin and feathers? or its skeleton? or the phosphorus, carbon, lime, &c., which form its material basis? It is evident that the subject of discourse is not the material basis, not the skeleton, nor the skin and feathers; *but* the bird with its life powers, and animal instincts. All the material substance which entered into the composition of its body existed before the little creature was begotten; and may all exist after the bird has for ever passed away. Yet they are not the bird. They never were the bird. They had but a temporary connection with it; and have sustained the same connection towards hundreds, thousands, or myriads of other and other kindred things. When we discourse about an animal we do not discourse upon material substances. An ornithologist is not expected to estimate the gases the liquids, and salts which a chemist would resolve from a parrot or a pigeon. He is not required to know anything of chemistry. It is biology of a particular order, or rather the embodiment of life in a special form on which he is expected to speak. But let the particular object of his discourse pass away,—by death, by corruption, or by fire,—so that its whole form and constitution are wiped out of existence, where is *it*? the bird? the nominative case? the subject of discourse? the THING which was known and valued? the only thing which was known and valued? It is clean gone forever. You may have preserved its feathers or its bones in your glass case, or its material elements in bladders or bottles, or vases, so that not an atom of its weight and measure at the moment of death is wanting; still the animal is hopelessly wanting, wiped out of creation, no where extant in time or space. Is it not a true and scientific annihilation of the thing in question? of the swallow? NOTHING is left of it. The material elements have been liberated from its domination, and have returned to their original state. But the bird is as though it had never been. It lived its short life and passed out of existence. This is a true annihilation in the scientific sense.

False or philosophic anihilation—such as Bishop Butler and so many divines lean upon—is a ruse, a mere dodge in terms, a fallacy that deserves the name of falsehood, a kind of theological thimblerig, a dexterous shuffling of words so as to divert the logical eye and abstract from observation the real subject of discourse. When philosophers and theologians profess to argue against the annihilation of man, they really contend that his food, or his carnations, or the ponderous matter *in* transit from the one condition to the other cannot be, or is never, annihilated. Let us hold our attention to the one thing in question, whatever it may be, and study its origin, its history, its changes, its end; and draw our conclusion from the facts.

Take the rose which to-day is fragrant, beautiful, and an object of admiration, but to-morrow is cast into the fire and reduced to ashes. Is that *rose*, though burnt up by the fire, still in being? or on the contrary is it literally annihilated? I am speaking, let it be noted of the *rose*; not of material substances common to it and myriads of other things as well—substances which may, since the days of Adam, have entered into the composition of hundreds and thousands of roses. To annihilate a rose does not mean to annihilate a number of *other things*, such as carbon, hydrogen &c., but the *one* thing whose proper name and nature are *rose*.

Rubens painted a picture,—"Taking Down from the Cross." Let us suppose (which may Providence ever forbid) that fire has seized upon it and burned it up, canvass, stretcher, and pigments—so that nothing remains of it but gasses and ashes, and these not in collected and assorted quantities, but in helter-skelter dispersion. Where is the picture? We do not ask for the materials. They all existed before Rubens was born, and may possibly exist for ever. We enquire for the picture. What has become of it? Shall we say the fire has *destroyed* it? Yes, and we may say more. Had it been cut into a thousand pieces, and the pieces borne away by the waters of the Rhine to the depth of the ocean, it would have been *destroyed*. But when it has been burnt to ashes and put beyond the conceived possibility of restoration, surely it is *annihilated*. The universe is made as destitute of the thing, as it was before the great painter gave it an existence.

We have but to take the truly scientific and logical view of nearly all things about us and we perceive at a glance that nothing is more common than annihilation. Think of the foliage, herbage, efflorescence, and fruitage which you see in a single summer. Associate with these multitudinous objects of your own observation the innumerable billions of trillions of living forms with which God re-clothes the face of the earth continually. Where will the major part of them be next year at this time? Will they be existent or non-existent? What takes place before our eyes every autumn? What is the consummation reached in the vegetable world every year? What, a little slower, is transpiring among the animal denizens of earth everywhere and without pause? It is not mere destruction, but it is annihilation strict and proper. Our present question does not speak of *materials*; but of something unspeakably more important to man and precious to God,—living creatures, vegetable and animal: those things which give to the earth nearly all its charm, which reveal the divine love and bounty, which are most beautiful, useful and beneficent, and without which *your material elements* would be death to man, and bring small glory to God. In twelve months nearly all the vegetable things, the putting forth of this year's vegetable life, will *not be*. They will have been dissolved completely, once for all, forever. And if Nature did not produce *other* things of similar kind, the earth would be so barren and poor, that neither man nor beast could live upon it. Yet it is said with an air of triumph, and by men who pride themselves upon being shrewd observers of things and facts about them, "The analogy of Nature is against annihilation." What their ideas either of "analogy" or of "nature" may be, after such a deliverance, it would be unsafe to conjecture. They must use each word in a strangely metaphysical sense. Every man who has an eye to see and an unbiassed mind to acknowledge the great world of living things about him (the whole "cosmos" as distinguished from "the heavens and the earth,") must admit that the actual annihilations which are perpetually taking place are positively overwhelming. Men may quibble to support a theory. They may deny if they please that Jack is gone, so long as his walking stick, his thumb nail, or a lock of his hair remains: and they may declare with much show of learning that their reasoning is spirited, spiritual, and philosophical; but a babe, if it could speak, might have common sense enough to tell you that the annihilation of *some* things does not mean the annihilation of *all* things, and the annihilation of *one specific* thing is not intended to mean the annihilation of ten *other* specific things.

To apply these remarks *somewhat* to man, let it be granted (for our opponents are distressfully eager on that point) that "spirit" may remain as an ultimate and indestructible "monad:" and let it be further granted that (unlike the material hydrogen, &c.) the "spiritual monad" is incapable of entering into vital combination with any other thing (except by an act of creation or re-creation); what follows? What has the admission to do with the subject in hand? The "spiritual monad" is not the *man*. That, if you please, existed before the man, (or *not* before the man if your argument requires its contemporaneous origin), but the question before us now is not the annihilation of ultimate monads nor of atoms; but that of concrete living things. Spiritual monads and material atoms may have existed infinite ages before the origination of man (or otherwise), and may hold on for ever (or not), without disturbing our conclusion. For example: a tree is a tree, not gas and ashes to which fire may reduce it. And a man is a man, not spirit, not matter, nor both in separation. Man is a special and vital constitution, upon a basis of matter and by spiritual animation. His origination was not a creation of the constituent elements, certainly not of the material elements, probably not of the immaterial. The destruction or annihilation of *him* does not mean the destruction or annihilation of *them*.

It is common with the Torturists and the Purgationists, when their "canon" of of interpretation fails them, to fall back upon Nature—the Analogy of Nature. With some this is a Vade-mecum; a sheet-anchor in the storm; a fail-me-never charm in distress. Ah! say they, living things may perish, but inanimate things remain: therefore the world loses nothing. The coin is abstracted, but the purse is in my pocket; therefore I am as rich as ever.

In our view the facts are these:—All living things which adorn and possess the earth, from the highest of them to the lowest are rapidly returning to nothing, leaving the gas and fluid and dust as they were from of old. The pen of inspiration, both in the old Testament and the New, applies this impressive fact specially to human nature. "All flesh is as grass, and all the *glory* of man as the *flower* of grass," Such in the view of Isaiah and Peter is "the analogy of nature," and its teaching. Hence though parting company with Butler, the great modern analogist, and his implicit followers, we are not alone in reasserting that Nature is full of annihilations.

But there is a side argument claiming kinship with this direct analogical giant, pretending to no mean power in support of his claims. The Torturists and Purgationists advance it in championship against the perishability of man. What is the proof of this champion's armor? Man, say they, holds the highest place in the scale of terrestrial being; how is it possible therefore, when the lowest grades, such as clay and pebbles, abide for ever, that he, their constituted lord, should pass away? "The analogy of Nature forbids the thought." Well, permit us to look at Nature and her analogies, on this point also, for ourselves. The solid granite, a mass of insensate matter, abides for ages upon ages and no one can mark any particular change in it. But I observe, down there in one of its clefts and ravines, a timber tree which has grown from a tiny germ and reared its head aloft, a witness for God, if younger and smaller, inconceivably more eloquent in His praise than a whole mountain of dead stone; because it declares him to be living and present, whereas the inert matter has no such testimony to bear. Nevertheless the continuance of the tree is limited to a small cycle of years. If we look at the tree more attentively we shall soon note a butterfly flitting among its leaves or a bee gathering food from its blossoms. Is not the insect a work of creation as far in advance of the tree as the tree is in advance of the granite? The granite declares power, the tree speaks of wisdom, the insect sings of goodness and tender care. Yet this marvellous revealer of God's moral nature, this wonderful recipient of divine bounty is shortlived to a proverb. Such is the teaching of nature in its three great departments of mineral, vegetable, and animal. The mountain for ever, the trees for centuries or millenniums, the animal for years, for months, for days, or in some cases only for hours. And this is the general testimony which nature bears upon the comparative duration of God's works. Those which display the highest skill, fullest elaboration, and tenderest care are of frailest structure, and of shortest duration. The scale indeed does not hold without many breaks and irregularities of detail, but the broad features are so evident and incontestible that the "analogy of nature" teaches us to look away from inorganic and all enduring substances for a symbol of man's duration; and to find it, where David and other inspired observers did, in the "sheep," the "moth," a "shadow," or a "vapor." The analogy of nature echoes the voice of revelation:—"As for man, his days are as grass."

It is at this point that the marvel and grandeur of salvation appear. Man is physically perishable, like other living things around him. And though intellectually superior, far superior to every other denizen of the earth, yet by his moral conduct he is unworthy. In presence of the righteous Judge, and by the eternal law of moral truth, he deserves not to live. He is not only physically perishable but he deserves on moral grounds to go the way of all flesh to destruction. Sovereignty, however, steps in, and by moral meditation delivers the guilty one from death by an everlasting salvation, by conferring the gift of God, which is eternal life. Hereby God displays the riches of his mercy, and commends the greatness of his love.—*Rainbow.*

THE RESURRECTION.—NO. 1.

ALVIRUS N. HITCHCOCK.

WHAT IS THE TEST OF TRUTH?

In submitting a series of papers upon this topic to the general reader, we have no apology to offer. The ground has been often canvassed, and the arguments collected in different forms. This is no reason why the subject should not still be discussed. It is not enough to explore the mines of infinite knowledge, and bring forth the diamonds of truth that lie embedded there. It suffices not to draw from the eternal depths the pearls of heavenly wisdom, glittering with all the radiance of celestial fire. Amidst the ever-accumulating rubbish of creeds and confessions, of theories and traditions, of science (?) and pseudo-philosophy, there is danger of covering up the treasures of eternal truth, and casting the shadowy forms of error across the pathway of bewildered man. *Get clear, and keep clear*, is the motto of every Christian philosopher.

Truth is harmony. Error is discord. A fact once demonstrated is a fact forever. No subsequent demonstration can overthrow it. The march of truth is ever onward, but her course is slow and steady. Error commonly leads the van, but is destined to be crushed beneath the chariot wheels of advancing truth. The tendency of the age is to skepticism. People rush to conclusions, and assume them to be facts because they accord with their tastes, or seem to be "rational deductions" from settled premises. No matter how sacred or well established other supposed truths may have been, they are all ruthlessly cast aside, simply because they do not harmonize with what they are pleased to call their "conscious faculties." The following extract from Prof. Bush breathes out the poisonous spirit of infidelity: "The point that will probably be regarded as most exceptionable, is the making of our rational deductions the criterion in regard to the meaning of the inspired word, on a theme of so much importance as the mode of our future existence." Again: "If the *letter* of revelation holds forth a view of the doctrine [resurrection] which arrays itself against the clearest evidence of facts, and the soundest process of reasoning, is there no demand for a reconciliation of Scripture with reason and science? *Are we to hoodwink our faculties to do homage to revelation?*"

We can but regard this a shallow conceit, coming, as it does, from a professed believer in God's Word. For centuries, the Bible has been accepted as a revelation of the divine will and purposes. The authority of this book rests upon arguments which have never been answered. In order for any contrary opinion to obtain, it must be built upon *stronger* evidence than that which supports the Sacred Oracles. No such evidence has ever been brought in favor of any contrary proposition or doctrine. We take the Bible, then, as a *settled fact*. Hence, no subsequent conclusion built upon rational deductions must be arrayed against it. Who would object to accepting the Bible if allowed to interpret it according to human reasoning? Not the profoundest skeptic. And furthermore, if rational deductions are to be the standard of truth, they are the superior authority, and entirely supersede the *necessity* of divine revelation, for they become at once the criterion in *morals*, as well as doctrine; whereas, in both *faith* and *practice*, the very *design* of the Bible is to reveal that which we could never discover by natural means. But "are we to hoodwink our faculties to do homage to revelation?" Let the question be properly stated: *Shall man submit to God?*

But it is said that the literal resurrection of the dead is at variance with our own consciousness. We admit it is beyond the limits of our observation, but we deny that it is *opposed* to our consciousness. We deny the possibility of any contrary demonstration to our senses. Science is in keeping with the doctrine of material restoration. If our philosophical conclusions are in opposition, our philosophy is false.

We close by offering the following forcible words of Calvin Kingsley: "I would not say that reason has nothing to do in matters of religion; very far from it. Its sphere is, first, to examine the proofs which establish the authenticity of the Scriptures; and, secondly, to ascertain, by the established principles of interpretation, what the Bible *does teach*—not what it must teach, in order to accord with our previous notions."

In our next, we shall examine some of the "rational deductions" commonly urged against the doctrine of the resurrection.

Fennimore, Wis.

THE CONTRAST:

OR THE NATURAL AND SPIRITUAL MAN.

ARRANGED BY THOS. L. SCOTT, LATE SECRETARY Y. M. C. A., NEW ORLEANS.

ADAM.	CHRIST.
And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2: 7.	For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. 9: 6.
The first man Adam was made a living soul.	The last Adam was made a quickening spirit. I Cor. 15: 45.
The first man is of the earth, earthy;	The second man is the Lord from heaven. I Cor. 15: 47.
As is the earthy, such are they also that are earthy;	And as the heavenly, such are they also that are heavenly. I Cor. 15: 48.
That which is born of the flesh, is flesh;	And that which is born of the spirit, is spirit. John 3: 6.
There is a natural body,	And there is a spiritual body. I Cor. 15: 44.
Howbeit that was not first which is spiritual, but that which is natural;	Afterwards that which is spiritual. ver. 46.
For as by one man's disobedience, many were made sinners,	So by the obedience of one shall many be made righteous. Rom. 5: 9.
For since by man came death,	By man also came the resurrection of the dead.
For as in Adam all die,	Even so in Christ shall all be made alive. I Cor. 15: 21, 24.
That as sin hath reigned unto death,	Even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord. Rom. 5: 21.
For the wages of sin is death;	But the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6: 23.
For to be carnally minded is death,	But to be spiritually minded is life and peace. Rom. 8: 6.
For if ye live after the flesh, ye shall die;	But if ye through the spirit, do mortify the deeds of the body, ye shall live. Rom. 8: 13.
The soul that sinneth it shall die. Ezek. 18: 4.	But God will redeem my soul from the power of the grave. Ps. 49: 15.
He that hath not the Son of God hath not life. I John 5: 12.	And your life is hid with Christ in God. Col. 3: 3.
For in the day that thou eatest thereof thou shalt surely die. Gen. 2: 17.	Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. John 11: 25.
For dust thou art, and unto dust shalt thou return. Gen. 3: 19.	For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. I Thess. 4: 14.
And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and live forever, therefore the Lord God sent him forth from the garden, to till the ground from whence he was taken. So he drove out the man and he placed at the east of the garden of Eden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life. Gen. 3: 22-24.	And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruits every month: and the leaves of the tree were for the healing of the nations. Rev. 22: 1, 2. To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2: 7.
And all the days that Adam lived, were nine hundred and thirty years, and he died. Gen. 5: 5.	And God shall wipe away all tears from their eyes, and there shall be no more death. Rev. 21: 4.
For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. Ps. 37: 10.	We have a building of God, a house not made with hands, eternal, in the heavens. II Cor. 5: 1.
The dead know not any thing. Eccl. 9: 5.	But then shall I know as also I am known. I Cor. 13: 12.
None of the wicked shall understand. Dan. 12: 10.	But the wise shall understand.
The unrighteous shall not inherit the kingdom of God. I Cor. 6: 9.	Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 34.

The Rev. Geo. F. Pentecost has become one of the editors of the *Baptist Union*. In his salutatory, he expresses himself as in full sympathy with the aims and purposes of that journal, says that he hopes to write remembering that he is "a member with all saints of the one body of Christ, and believes that the time has come when every true lover of the Lord should lay aside every particle of mere sectarianism and labor with its might and main for the upholding of the Church of Christ, as alone in the sight of the Lord."

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It is common with the Torturists and the Purgationists, when their "canon" of of interpretation fails them, to fall back upon Nature—the Analogy of Nature. With some this is a Vade-mecum; a sheet-anchor in the storm; a fail-me-never charm in distress. Ah! say they, living things may perish, but inanimate things remain: therefore the world loses nothing. The coin is abstracted, but the purse is in my pocket; therefore I am as rich as ever.

In our view the facts are these:—All living things which adorn and possess the earth, from the highest of them to the lowest are rapidly returning to nothing, leaving the gas and fluid and dust as they were from of old. The pen of inspiration, both in the old Testament and the New, applies this impressive fact specially to human nature. "All flesh is as grass, and all the *glory* of man as the *flower* of grass," Such in the view of Isaiah and Peter is "the analogy of nature," and its teaching. Hence though parting company with Butler, the great modern analogist, and his implicit followers, we are not alone in reasserting that Nature is full of annihilations.

But there is a side argument claiming kinship with this direct analogical giant, pretending to no mean power in support of his claims. The Torturists and Purgationists advance it in championship against the perishability of man. What is the proof of this champion's armor? Man, say they, holds the highest place in the scale of terrestrial being; how is it possible therefore, when the lowest grades, such as clay and pebbles, abide for ever, that he, their constituted lord, should pass away? "The analogy of Nature forbids the thought." Well, permit us to look at Nature and her analogies, on this point also, for ourselves. The solid granite, a mass of insensate matter, abides for ages upon ages and no one can mark any particular change in it. But I observe, down there in one of its clefts and ravines, a timber tree which has grown from a tiny germ and reared its head aloft, a witness for God, if younger and smaller, inconceivably more eloquent in His praise than a whole mountain of dead stone; because it declares him to be living and present, whereas the inert matter has no such testimony to bear. Nevertheless the continuance of the tree is limited to a small cycle of years. If we look at the tree more attentively we shall soon note a butterfly flitting among its leaves or a bee gathering food from its blossoms. Is not the insect a work of creation as far in advance of the tree as the tree is in advance of the granite? The granite declares power, the tree speaks of wisdom, the insect sings of goodness and tender care. Yet this marvellous revealer of God's moral nature, this wonderful recipient of divine bounty is shortlived to a proverb. Such is the teaching of nature in its three great departments of mineral, vegetable, and animal. The mountain for ever, the trees for centuries or millenniums, the animal for years, for months, for days, or in some cases only for hours. And this is the general testimony which nature bears upon the comparative duration of God's works. Those which display the highest skill, fullest elaboration, and tenderest care are of frailest structure, and of shortest duration. The scale indeed does not hold without many breaks and irregularities of detail, but the broad features are so evident and incontestible that the "analogy of nature" teaches us to look away from inorganic and all enduring substances for a symbol of man's duration; and to find it, where David and other inspired observers did, in the "sheep," the "moth," a "shadow," or a "vapor." The analogy of nature echoes the voice of revelation:—"As for man, his days are as grass."

It is at this point that the marvel and grandeur of salvation appear. Man is physically perishable, like other living things around him. And though intellectually superior, far superior to every other denizen of the earth, yet by his moral conduct he is unworthy. In presence of the righteous Judge, and by the eternal law of moral truth, he deserves not to live. He is not only physically perishable but he deserves on moral grounds to go the way of all flesh to destruction. Sovereignty, however, steps in, and by moral meditation delivers the guilty one from death by an everlasting salvation, by conferring the gift of God, which is eternal life. Hereby God displays the riches of his mercy, and commends the greatness of his love.—*Rainbow.*

THE RESURRECTION.—NO. 1.

ALVIRUS N. HITCHCOCK.

WHAT IS THE TEST OF TRUTH?

In submitting a series of papers upon this topic to the general reader, we have no apology to offer. The ground has been often canvassed, and the arguments collected in different forms. This is no reason why the subject should not still be discussed. It is not enough to explore the mines of infinite knowledge, and bring forth the diamonds of truth that lie embedded there. It suffices not to draw from the eternal depths the pearls of heavenly wisdom, glittering with all the radiance of celestial fire. Amidst the ever-accumulating rubbish of creeds and confessions, of theories and traditions, of science (?) and pseudo-philosophy, there is danger of covering up the treasures of eternal truth, and casting the shadowy forms of error across the pathway of bewildered man. *Get clear, and keep clear,* is the motto of every Christian philosopher.

Truth is harmony. Error is discord. A fact once demonstrated is a fact forever. No subsequent demonstration can overthrow it. The march of truth is ever onward, but her course is slow and steady. Error commonly leads the van, but is destined to be crushed beneath the chariot wheels of advancing truth. The tendency of the age is to skepticism. People rush to conclusions, and assume them to be facts because they accord with their tastes, or seem to be "rational deductions" from settled premises. No matter how sacred or well established other supposed truths may have been, they are all ruthlessly cast aside, simply because they do not harmonize with what they are pleased to call their 'conscious faculties." The following extract from Prof. Bush breathes out the poisonous spirit of infidelity: "The point that will probably be regarded as most exceptionable, is the making of our rational deductions the criterion in regard to the meaning of the inspired word, on a theme of so much importance as the mode of our future existence." Again: "If the *letter* of revelation holds forth a view of the doctrine [resurrection] which arrays itself against the clearest evidence of facts, and the soundest process of reasoning, is there no demand for a reconciliation of Scripture with reason and science? *Are we to hoodwink our faculties to do homage to revelation?*"

We can but regard this a shallow conceit, coming, as it does, from a professed believer in God's Word. For centuries, the Bible has been accepted as a revelation of the divine will and purposes. The authority of this book rests upon arguments which have never been answered. In order for any contrary opinion to obtain, it must be built upon *stronger* evidence than that which supports the Sacred Oracles. No such evidence has ever been brought in favor of any contrary proposition or doctrine. We take the Bible, then, as a *settled fact*. Hence, no subsequent conclusion built upon rational deductions must be arrayed against it. Who would object to accepting the Bible if allowed to interpret it according to human reasoning? Not the profoundest skeptic. And furthermore, if rational deductions are to be the standard of truth, they are the superior authority, and entirely supersede the *necessity* of divine revelation, for they become at once the criterion in *morals*, as well as doctrine; whereas, in both *faith* and *practice*, the very *design* of the Bible is to reveal that which we could never discover by natural means. But "are we to hoodwink our faculties to do homage to revelation?" Let the question be properly stated: *Shall man submit to God?*

But it is said that the literal resurrection of the dead is at variance with our own consciousness. We admit it is beyond the limits of our observation, but we deny that it is *opposed* to our consciousness. We deny the possibility of any contrary demonstration to our senses. Science is in keeping with the doctrine of material restoration. If our philosophical conclusions are in opposition, our philosophy is false.

We close by offering the following forcible words of Calvin Kingsley: "I would not say that reason has nothing to do in matters of religion; very far from it. Its sphere is, first, to examine the proofs which establish the authenticity of the Scriptures; and, secondly, to ascertain, by the established principles of interpretation, what the Bible *does teach*—not what it *must* teach, in order to accord with our previous notions."

In our next, we shall examine some of the "rational deductions" commonly urged against the doctrine of the resurrection.

Fennimore, Wis.

THE CONTRAST:

OR THE NATURAL AND SPIRITUAL MAN.

ARRANGED BY THOS. L. SCOTT, LATE SECRETARY Y. M. C. A., NEW ORLEANS.

ADAM.	CHRIST.
And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2: 7.	For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. 9: 6.
The first man Adam was made a living soul.	The last Adam was made a quickening spirit. 1 Cor. 15: 45.
The first man is of the earth, earthy;	The second man is the Lord from heaven. 1 Cor. 15: 47.
As is the earthy, such are they also that are earthy;	And as the heavenly, such are they also that are heavenly. 1 Cor. 15: 48.
That which is born of the flesh, is flesh;	And that which is born of the spirit, is spirit. John 3: 6.
There is a natural body,	And there is a spiritual body. 1 Cor. 15: 44.
Howbeit that was not first which is spiritual, but that which is natural;	Afterwards that which is spiritual. ver. 46.
For as by one man's disobedience, many were made sinners,	So by the obedience of one shall many be made righteous. Rom. 5: 9.
For since by man came death,	By man also came the resurrection of the dead.
For as in Adam all die,	Even so in Christ shall all be made alive. 1 Cor. 15: 21, 24.
That as sin hath reigned unto death,	Even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord. Rom. 5: 21.
For the wages of sin is death;	But the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6: 23.
For to be carnally minded is death,	But to be spiritually minded is life and peace. Rom. 8: 6.
For if ye live after the flesh, ye shall die;	But if ye through the spirit, do mortify the deeds of the body, ye shall live. Rom 8: 13.
The soul that sinneth it shall die Ezek. 18: 4.	But God will redeem my soul from the power of the grave. Ps. 49: 15.
He that hath not the Son of God hath not life 1 John 5: 12.	And your life is hid with Christ in God. Col. 3: 3.
For in the day that thou eatest thereof thou shalt surely die. Gen. 2: 17.	Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. John 11: 25.
For dust thou art, and unto dust shalt thou return. Gen. 3: 19.	For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4: 14.
And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and live forever, therefore the Lord God sent him forth from the garden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life. Gen. 3: 22 24.	And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bear twelve manner of fruits, and yielded her fruits every month: and the leaves of the tree were for the healing of the nations. Rev. 22: 1, 2. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2: 7.
And all the days that Adam lived, were nine hundred and thirty years, and he died. Gen. 5: 5.	And God shall wipe away all tears from their eyes, and there shall be no more death. Rev. 21: 4.
For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. Ps. 37: 10.	We have a building of God, a house not made with hands, eternal, in the heavens. II Cor. 5: 1.
The dead know not any thing. Eccl. 9: 5.	But then shall I know as also I am known. 1 Cor. 13: 12.
None of the wicked shall understand. Dan. 12: 10.	But the wise shall understand.
The unrighteous shall not inherit the kingdom of God. 1 Cor. 6: 9.	Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 34.

The Rev. Geo. F. Pentecost has become one of the editors of the *Baptist Union*. In his salutatory, he expresses himself as in full sympathy with the aims and purposes of that journal, says that he hopes to write remembering that he is "a member with all saints of the one body of Christ, and believes that the time has come when every true lover of the Lord should lay aside every particle of mere sectarianism and labor with its might and main for the upholding of the Church of Christ, as alone in the sight of the Lord."

HEAVENLY PLACES.

R. WAKEFIELD.

I would like to invite attention to a few thoughts on an interesting subject. In Heb. 9: 23, 24, we read: "It was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places, made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." I wish to ascertain what those "heavenly things" may be.

What were the patterns? We must find the answer to this question by referring to the history of the tabernacle. "See," saith he, "that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8: 5.) God caused Moses to see wonderful sights of "heavenly things," and directed him to make other things to resemble those which he saw. They are described in detail in the 35th and following chapters of Exodus. It will answer our present purpose to take the general enumeration given in chap. 35, vs. 11-19. "The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets; the ark, and the staves thereof, with the mercy seat, and the vail of the covering; the table, and his staves, and all his vessels, and the shew bread; the candlestick also for the light, and his furniture, and his lamps, with the oil for the light; and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle; the altar of burnt offering, with his brasen grate, his staves and all his vessels, the laver and his foot; the hangings of the court, his pillars and their sockets, and the hanging for the door of the court; the pins of the tabernacle, and the pins of the court, and their cords; the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

Bear in mind that these are some of the things which the Lord showed Moses in the mount; and the things which Moses made were "patterns of things in the heavens."

Now, it is very evident that this whole tabernacle arrangement was typical of things connected with the "new covenant." The application of some of them is so obvious that it cannot be mistaken. For example: The "mercy seat" has its antitype in the throne of the heavenly grace, (Heb. 4: 16,) unto which every believer, being also a priest, (I. Peter 2: 9,) has the privilege of constant access. "The candlestick and his lamps," represent a living ministry under the gospel, "holding forth the word of life." (Phil. 2: 15, 16.) The "sweet incense" is "the prayers of the saints." (Rev. 5: 8.) And the "annointing oil" is that unction from the Holy Spirit with which every true believer is anointed, and which shall abide with the church forever.

So when we read the description of the tabernacle itself, with its court, its curtains, its holy place, and its holy of holies, and enquire into their meaning, the apostle answers: "They are patterns of things in the heavens. For Christ is not entered into the holy places (plural) made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. (Heb. 9: 24.) The sense is plainly this—there are in heaven, or the heavenly regions, "places" not made with hands, which are the antitype of those "places" made with hands, "the figures of the true."

Is it not clear, then, that if we were permitted to ascend to heaven, we should find "holy places," answering to "the court," the "holy place," and the "holy of holies," the latter being the palace of the glorious King himself? This will help us to understand some things which otherwise appear difficult. For example: Regarding the ministrations of the high priest on "the day of atonement" as typifying those of Jesus, our great High Priest, we read: "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." (Lev. 16: 17.) Now, if Christ's ascension to heaven is the fulfillment of the high priest's going into the holy of holies, there should be "no man" in heaven during the time that he is there, "until he come out," or come again, as he has promised, without sin unto salvation. Yet Enoch and Elijah went to heaven, and doubtless they are there to this day. This difficulty cannot be harmonized with the common idea that the "holy of holies" represents "heaven itself," for then these "men" must of necessity be excluded while the High Priest remains in heaven. But, as we have seen, heaven is represented by the holy *places*, (plural) and these include the court, the holy place, and the holy of holies. And so those men, upon whom was conferred the high honor of being translated, could, with all propriety, have withdrawn to the court, while the High Priest entered within the vail, to "appear in the presence of God for us."

And it is worthy of remark that when the high priest had entered into the holy of holies, and had made an atonement, "within the vail," he then came out, passing through the holy place, or "tabernacle of the congregation," to the altar which was before the door of the tabernacle, and made atonement for it. Then the live goat was brought to the priest; and when he had confessed all the sins and iniquities of the people, putting them upon the head of the goat, and had sent him away into the wildrness, he returned into the tabernacle, or holy place, and took off the linen garments which he had put on when he went before the Lord, within the vail. Thus the solemn services of the day of atonement were finished. And so our great High Priest has put away sin by the sacrifice of himself, once for all. "For by one offering he hath perfected forever them that are sanctified." (Heb. 10: 14.) Blessed be his glorious name, his worshipers being once purged, need have no more conscience of sins.

Well then, our great High Priest, having entered within the vail, and performed all the other services requisite to a full and complete atonement, has laid aside his priestly vestments, and has set down at the right hand of God. God has given him all power in heaven and in earth. He is Jehovah's Vicegerent, honored and trusted, and his foes must soon be made his footstool. Amen.

Newark, N. J.

Miscellany.

MILK AS A REMEDIAL AGENT.

Considerable has lately been said in medical journals concerning the value of milk as a remedial agent in certain diseases. We notice an interesting article upon this subject, that lately appeared in the London *Milk Journal*, in which it is stated, on the authority of Dr. Benjamin Clark, that in the East Indies warm milk is used, to a great extent, as a specific for diarrhœa. A pint every twenty-four hours will check the most violent diarrhœa, stomach ache, incipient cholera, and dysentery. The milk should never be boiled, but only heated sufficiently to be agreeably warm, not too hot to drink. Milk which has been boiled is unfit for use.

This writer gives several instances to show the value of this simple substance in arresting this disease, among which is the following. He says: "It has never failed in curing me in six or twelve hours, and I have tried it, I should think, fifty times. I have also given it to a dying man who had been subject to dysentery eight months, latterly accompanied by one continual diarrhœa, and it acted on him like a charm. In two days his diarrhœa was gone, in three weeks he became a hale, fat man; and, now nothing that can hereafter occur will ever shake his faith in hot milk."

A writer also communicates to the *Medical Times and Gazette*, a statement of the value of milk in twenty-six cases of typhoid fever, in every one of which its great value was apparent. It checks diarrhœa, and nourishes and cools the body. People suffering from diseases require food quite as much as those in health, and much more so in certain diseases where there is a rapid waste of the system. Frequently all ordinary food, in certain diseases, is rejected by the stomach, and even loathed by the patient; but nature, ever beneficent, has furnished a food that in all diseases is beneficial—in some directly curative. Such food is milk.

The writer in the journal last quoted, Dr. Alexander Yale, after giving particular observations upon the points above mentioned, viz: its actions in checking diarrhœa, its nourishing properties, and its action in cooling the body, says: "We believe that milk nourishes in fever, promotes sleep, wards off delirium, and, in fine, is the *sine qua non* in typhoid fever."

We have also lately tested the value of milk in scarlet fever, and learn that it is now recommended by the medical faculty in all cases of this often distressing children's disease. Give all the milk the patient will take; even during the period of the greatest fever, it keeps up the strength of the patient, acts well upon the stomach, and in every way is a blessed thing in this sickness. Parents, remember it, and fear not to give it if your dear ones are afflicted with this disease. —*Household*

THE DIVINING ROD.

Messrs Editors:—We read in your November issue, with much interest, an article with the above title. We remember, when a little school boy, of its power to show us where we might expect to find a stream of water by digging, and we were much interested, as well as surprised.

But we were told to use a branch from the peach, instead of the hazel. And the diviners in this part of the country use the peach limb altogether.

We saw the "divining rod" used, a year ago, by one who claimed to be a successful operator. Old "never-failing" wells, failed to supply the usual amount of water, on account of the dryness; and rather than carry water half a mile, we concluded to have a well dug. For this purpose, we hired an old well-digger, and showed him where we wished it dug. Instead of going to work, he asked to be shown a peach-tree. We showed him one, and, cutting off a branch, he took it in his hands, and walked over the spot a few minutes. Then he told us that to get water in the place desired, he would have to go very deep, but if we would let him dig about ten feet to one side, he could find water in abundance at twenty feet. Thinking he knew best, we let him dig where he pleased. At the depth of a little less than twenty feet, he found a small stream which would probably have supplied a sufficient quantity of water in a wet season, but not in a dry one. At thirty-one feet, he found an abundance.

You say you "never saw the rod bend." We have. At one time, we saw the rod bend, while the holder was standing motionless, until the bark, which was held very tighly, was twisted from the wood.

As for ourselves, we do not believe in its power to find water, or any thing else, and would like to hear the *theory* and testimony of those who do. SCRIBO.

Portage Co., Ohio.

[If our correspondent will try, he will discover that there is one way of holding the forked stick by which the involuntary action of the muscles of the hands and arms will cause the rod to bend down, even twisting off the bark, if held tightly in the hands.—ED.]—*National Agriculturist.*

TO YOUNG HOUSEKEEPERS.

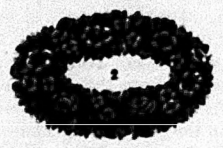
Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skilfully with; adorn your home with all that will render it comfortable. Do not look at richer homes and covet their costly furniture. If secret satisfaction is ready to spring up, go a step farther and visit the homes of the suffering poor; behold the dark, cheerless apartments, insufficient clothing, and absence of all the comforts and refinement of social life, and then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil and self-denial which he has endured in the business world, to surround you with the delights of home, and you will co-operate cheerfully with him in so arranging your expenses, that his mind will not be constantly harrassed lest his family expenditures may encroach on public payments.

Be independent; a young housekeeper never needed greater moral courage than she does now, to resist the arrogance of fashion. Do not let the A's and B's decide what you shall have, neither let them hold the strings of your purse. You know best what you can and ought to afford. It matters but little what people think, provided you are true to yourself, to right and duty, and keep your expenses within your means.—*Rural New Yorker*

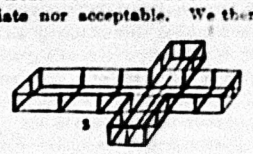
EIGHT CENTS is now the fee for Registered letters—instead of fifteen cents, as heretofore. Let all register now, who can not obtain a money order, and let none register who can.

MAKING FLORAL DESIGNS.

Flowers are arranged in many beautiful forms, suitable to almost every occasion. In the hand of the skillful florist they are made to speak words of hope to sorrowing hearts, and sing songs of joy in the hour of gladness. These floral designs can be ordered of any professional florist, but there are many who, from

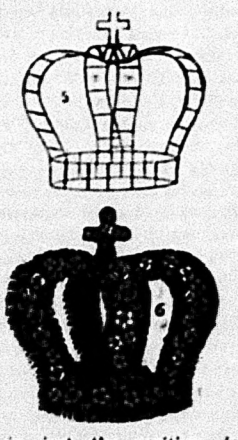


location or circumstances, are not able to employ such aid. There are also occasions when a present of a floral ornament, the work of the donor, would be prized very highly, when the same procured from another would neither be appropriate nor acceptable. We therefore



think a few hints on the making of floral designs from fresh flowers will not be unacceptable.

The engravings show three of the most common designs, wreath, cross and crown; next to these, the anchor is most frequently used. The outline engravings show the forms made of wire, and the lower engravings the designs finished. These wire forms we can furnish, and so can most florists. These wire frames are filled with damp moss, well packed in, and secured at certain points with light twine or thread, if necessary, to keep the moss in place. Obtain a package of the common wooden tooth-picks, sharpened at both ends, and divide them in the middle; cut the stems of the flowers short and fasten them to these picks with a fine wire or thread, as shown in the engraving. Of course, these little wooden spikes can be easily made, but they cost comparatively nothing. Insert these picks in the moss, which will keep the



flower in just the position desired. Foliage may be treated in the same manner. A little taste, experience and patience will soon enable any one to make these designs in a rapid and artistic manner. It is well to get a few of the most common designs and keep on hand, so as to be in readiness for any occasion.—*Vick's Floral Guide for* 1874.

VOICE OF THE PEOPLE.

I cannot—will not—get along without the BANNER, which I consider the best religious paper of which I have any knowledge. You may count me a *life-subscriber*. A. DEWEY.

I have received the BANNER for one year free. *Many thanks.* I wish to avail myself of the liberal offer you make to ministers, by sending you fifty cents for another year. GEO. L. T.

The BANNER is a good paper to introduce into new places, because there is *no sectarian name* attached to it. I love the truth, but I do not like sectarian bigotry. J. W. T.

I would here acknowledge that of these weeklies and three monthlies—all proclaiming the coming of Christ—none find a heartier welcome, or are read with more interest than the BANNER. GEO. WRIGHT.

I have received several copies of the BIBLE BANNER, but had supposed that Christian economy precluded the propriety of adding another periodical to my already extensive list. Nevertheless, I would rather part with either of my weeklies than with the Banner. A. BOUGHTON.

We like the Banner very much. It contains much sound doctrine, and is much to encourage the Christian, that we are constrained to feel that you are doing a glorious work. J. E. BARBER.

Continue to send the Bible Banner to me. I am very well pleased with it. I think it comes as near being a *religious* paper as any I ever saw. JNO. A. COOK.

I can say that the Banner is loaded each month with blessed good news pertaining to the kingdom of Jesus. *I prize it next to my Bible* GEO. E. FARR.

I could not think of doing without the Banner. I often find a single number worth the subscription price; and the *Bible Class* department is worth more than the yearly cost of the paper. S. J. BUSHNELL.

The Banner is a great blessing to me. I believe it is the best paper we have in the field to spread the true gospel light. May the Lord encourage and lead you until Jesus comes. H. L. WOODARD.

I have found the Banner a very valuable paper. It discourses *live subjects* without fear or favor. B. G. BAKER.

I want to take the Banner as long as I can get money to *pay* for it. It is just such a paper as ought to be in *any family*. LYMAN TOWE.

I had not read the Banner much, until recently, being a little prejudiced against it, and thinking there was nothing published equal to the *Rainbow*. But I must say that for sound Scriptural doctrine I have found its match in the BIBLE BANNER. JOHN FLEMING.

I shall certainly renew before my year expires. I would not be without the paper *for five dollars a year.* R. M. LAMPARD.

The Bible Banner has given us light. We commenced reading it two years ago, and also searched the Scriptures to see if these things were so. Our eyes have been opened. *The Bible is now plain.* We mean to walk in the light. H. DUNAWAY & WIFE.

A methodist minister in Georgia, says: "I feel quite attached to you and the Banner. I read it with pleasure and profit, and think the bold and able discussions in its columns will do much good. I pray that God may give you prosperity, and your work success.

We will next listen to the simple story of childhood:

I am a little girl, nine years old. When Pa sent to pay for the *Crisis*, I sent money for the BIBLE BANNER. I got my premium "Christ walking on the sea." I like my paper very much. I want to get some more of those pretty pictures, so I send you one subscriber, and I am going to try and get more. I love Jesus, and I want to get one of those beautiful crowns he has promised to those who love and obey him. My name is Mary Apthorp.

We close with a few feeling words from a dear, afflicted, brother minister, whose heart pants to be in the work, but who is laid aside by lingering disease:

I do feel that I must make an effort to write you a short letter, to tell you how highly I prize the Banner, and to thank you for continuing to send it to me. Its rich and interesting columns have often cheered my lonely hours during my long illness. It would indeed be a great loss to me to be deprived of it, for I consider it one of the very best papers I have ever read. It is certainly well calculated to do a vast amount of good. GEO. THOMAS.

A colony of 30,000 Mennonites, or Russian Baptists with Quaker customs, will give Kansas the full benefit of their numbers and religion. They are opposed to war, oaths, capital punishment, and marrying outside of their own community.

THE WIND AND THE MOON.

BY GEORGE MACDONALD.

Said the Wind to the Moon, "I will blow you out.
You stare
In the air
Like a ghost in a chair,
Always looking what I am about:
I hate to be watched; I will blow you out."

The Wind blew hard, and out went the Moon.
So, deep
On a heap
Of clouds, to sleep
Down lay the Wind, and slumbered soon—
Muttering low, "I've done for that Moon."

He turned in his bed: she was there again!
On high
In the sky,
With her own ghost eye,
The Moon shone white and alive and plain.
Said the Wind, "I'll blow you out again."

The Wind blew hard and the Moon grew dim.
"With my sledge
And my wedge
I have knocked off her edge!
If only I blow right fierce and grim
The creature will soon be dimmer than dim."

He blew, and he blew, and she thinned to a thread;
"One puff
More's enough
To blow her to snuff!
One good puff more where the last was bred,
And glimmer, glimmer, glum will go the thread!"

He blew a great blast, and the thread was gone;
In the air
Nowhere
Was a moonbeam bare;
Far off and harmless the sky stars shone:
Sure and certain the Moon was gone!

The Wind then took his revels once more;
On down
In town,
Like a merry mad clown,
He leaped and halloed, with whistle and roar.
"What's that!" The glimmering thread once more!

He flew in a rage—he danced and blew;
But in vain
Was the pain
Of the bursting brain;
For still broader the moon-scrap grew,
The broader he swelled his big cheeks and blew.

Slowly she grew—till she filled the height,
And shone
On her throne,
In the sky alone,
A matchless, wonderful, silvery light,
Radiant and lovely—the queen of the night.

Said the Wind, "What a marvel of power am I!
With my breath,
Good faith!
I blew her to death—
First blew her away right out of the sky—
Then blew her in: what a strength am I!"

But the Moon knew nothing about the affair;
For high
In the sky,
With her own white eye,
Motionless, miles above the air,
She had never heard the great Wind blare.

INQUIRIES, REPORTS, ETC.

SIGNS.—I want to know whether you believe in *signs*. A neighbor of mine will not lay fence-worm unless the sign is up, as it will draw the fence into the ground—he will not wean stock unless the sign is right. And so with planting, sowing, etc. The sign must be right. He says the meat of hogs will all fry away and shrivel up, unless the hogs are butchered at the right time. Will wheat turn to cheat? This *sign*-neighbor declares it will. Is there any time for cutting timber so that worms will not infest it? E. F. L., *West Independence, O.* [These signs, or omens are relics of heathen divination, necromancy, magic, etc., and have not the least foundation in truth. In the light of science they are ridiculous, and in the light of revelation, wicked. Your neighbor who practices these things, may be a good man, but he is ignorantly following heathen practices. The feeble light of the moon can have no perceptible influence on vegetation, much less on rail fences. Astronomers gave the present names to the constellations, thousands of years ago, and since that, by what is known as the "precession of the equinoxes," every sign has retrograded—gone back in the circle—more than thirty degrees. *Aries*, the head, precedes *Pisces*, the feet, in the regular order of the signs, and hence, by this precession, the sign *Aries* is now in the constellation of Pisces, the feet. Therefore when your neighbor thinks the sign is in the head, it is actually in the feet. So of all the other signs. Your neighbor will wean his calves, when the sign is in the heart, (Leo) and they do just as well, although the sign is in the breast (Cancer).

Years ago, when we were teaching school, and "boarding round," a week at a time, a practical demonstration of the folly of these "signs" occurred. We were boarding with a farmer who faithfully observed these things. One evening after supper, he took down the almanac—which always hangs on a nail in a farmer's kitchen—to consult it. He examined it but a moment when he jumped up, from his seat and excitedly exclaimed: "Wife, tomorrow is butchering day, and I thought it was a week or two yet, before the time! I must get things ready!"

And he hurried out, engaged his neighbors' help, fixed up a scalding platform, and barrel, hung the kettles, and by ten or eleven o'clock, had everything ready. Next day the butchering was done, sausage all made, and the hogs cut up and the meat packed in barrels. That evening he took the almanac again, to cons[ult] it in reference to some other proce[eding], and then discovered it was the *last year's almanac*, and his "butchering day" was sometime ahead yet. But it was too late to mend the matter; though he was certain the meat would all fry away to grease, and shrivel up, he couldn't help it now. Well, to make a long story short, that meat behaved just about as well as though it had been butchered in the right sign—no perceptible difference—and he had to acknowledge it, but he still stuck to his signs. His son, an intelligent, mischievous young man, could tell how the last year's almanac happened to be there, if he were so disposed.

We once heard of a farmer who built a fence four rails high, when the sign was *down*. Other duties prevented him from putting on the other four rails till the sign was *up*. The consequence was, the first four rails sank into the ground, and the last four remained in their position, thus leaving a vacant space the entire length of the fence. We don't vouch for the truth of this story, however, but it is just as reasonable as the whole "sign" business.

A great many almanacs are yet made, with the signs all explained. A naked man, with his bowels exposed, is surrounded by the ram, scorpion, lion, bull, etc., and then the moon's signs are given for every day in the year. The men that make these almanacs know better, but they also know that thousands will not buy an almanac that does not contain them, and therefore they are put in, and superstition is encouraged and perpetuated.

In regard to cutting timber, February, March, April and May are regarded as the best months—March and April preferred—because there is less moisture present, and hence, less shrinkage. Worms in the living tree will not cease work after it is cut, unless the tree is sawed or split up, and the worms exposed to the frost and killed. We shall refer to this subject again. The "cheat" question is answered below.]—*National Agriculturist.*

HOW GRASS IS CHANGED TO BEEF.

The ox is a ruminant—and all ruminants masticate their food the second time, or rather, first swallow, and then, after some time, commence the process called "ruminating," or popularly, "chewing the cud." Let us trace this process, in the cow.

The tongue first collects a mouthful of grass into a bundle, when it is nipped off by the teeth of the lower jaw and the grasping power of the muscular lips. She does not pause to masticate, now, but swallows it "whole." It descends to the first stomach, or *rumen*, which is only a storehouse in which the food is kept till wanted. This *rumen*, or first stomach, consists of four small-subdivisions, and the coat is covered with thousands of little elevations, which doubtless produce some chemical change in the newly received food. From this first stomach, the food passes into the second, which is much smaller, and very complex in its structure. It is covered with a multitude of small cells, from which it is often called the *honey-comb bag*. In this second stomach, the food takes the form of rounded, compact masses, which are returned through the gullet to the mouth, by the muscular action of the stomach. Now begins the process of ruminating, during which she seems to enjoy the very perfection of animal bliss. As each portion of food is properly masticated, it passes direct from the mouth to the *third* stomach. This is accomplished by the closing of the tube that leads to the first and second stomachs. The third stomach is very small, and is called the *manyplus*, from the numerous folds of which it is composed, arranged like the leaves of a book. Between these active folds, the food rests a short time, when it is passed into the *fourth* or true stomach, where the process of digestion is completed, and the food passes into the organization.—*National Agriculturist.*

GOOD TO KNOW.

Keep tea in a close chest or canister.

Bread and cake should be kept in a tin box or stone jar.

Cranberries will keep all winter in a firkin of water in a cellar.

Oranges and lemons keep best wrapped close in soft paper and laid in a drawer.

Soft soap should be kept in a dry place in a cellar, and should not be used for three months.

Lard should be kept hard and white; and that which is taken from a hog over a year old is best.

To select nutmegs, prick them with a pin, if they are good, the oil will instantly spread around the puncture.

When a keg of molasses is bought, draw off a *few quarts*, or else the fermentation produced by moving it will burst the cask.

TERMS FOR 1874.

NATIONAL AGRICULTURIST, OF BEE-KEEPERS' MAGAZINE, sent for the year 1874, as follows:

	Journal or Magazine.	Both to one person.
Without a premium	$1 00	$1 75
With Bee-Keepers' Text Book (paper)	1 25	2 00
" " " (muslin)	1 50	2 25
With "At the Trough," or "Returning Home"	1 40	2 15
With both above chromos	1 80	2 65
With one of the "*Four Seasons*"	1 65	2 40
With all " " "	3 00	4 25
With "Lahnstein," or "The Cross"	1 50	2 25
With both above	2 00	2 75
With the "*Flowers of Paradise*"	1 65	2 40
With one of each ten chromos	6 80	7 65

The above chromos are only varnished, as we find it the safest way to send them on a roller by mail. It is only necessary to tack the edges of a piece of cotton cloth stretched over a light frame the size of the chromo, and paste on the chromo, when it is ready to place in a frame. We can furnish the chromos mounted when preferred, at the old price. See November number, or prices of chromos and frames below. The price of extra chromos not mounted will be the same as above (less $1 for paper), which is the only way a quantity can be carried conveniently on a roller by an agent when canvassing.

Polished black walnut frames, 2½ in., with ebony summits and ⅜ inch. gilt band, sent as follows:

For Four Seasons or Scenes in Switzerland, each	$1 [illegible]
For Lahnstein, or the Cross, each	1 [illegible]
For Flowers of Paradise, each	2 25

When the large chromos are ordered framed, they must be mounted on stretchers, which cost 25 cents extra for Flowers of Paradise; 20 cents for Lahnstein, and the Cross; and 10 cents each for the four Seasons and two Scenes in Switzerland.

When an agent can sell one or more chromos to a person whom he cannot induce to subscribe, we permit such sales at double the subscriber's price, which is far below the retail price. For 25 cents we send a lettered card to cut out for marking hives with our address and the agent's, and send a dozen or two of illustrated directions for making hives, so that he can give one to each subscriber where he cannot sell hives.

Money may be sent at our risk, by Post Office money order, or bank draft on New York, or registered letter.

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Our chromos for 1873 gave universal satisfaction. We have scores of testimonials as to their merit. Encouraged by their reception, we have extended our list for 1874, adding *two new ones of very large size*, equal in conception and finish to those sent out in 1873.

Scenes in Switzerland.

Two of them, "At the Trough," and "Returning Home." They are companion pictures, and are therefore much alike. They are perfect gems for the parlor.

Figure Pieces.

The Four Seasons—Pride of Winter, Queen of the May, Harvest Belle, and Autumn Beauty. These have given such excellent satisfaction to all who received them, that we retain them another year. They exhibit the finest workmanship of French art, and are a bargain at our subscriber's price—75 cents.

OUR LARGE CHROMOS.

Some prefer larger chromos than the foregoing, we have procured four most excellent ones for their accomodation.

Lahnstein.

A beautiful landscape scene on the far-famed Rhine, representing one of the ancient castles of the feudal age, with its romantic surroundings. This chromo is one-third larger than the former.

"The Cross."

A beautiful chromo, 13 x 16 inches, representing the Cross—with beautiful wild flowers in full bloom entwined around it—standing on a rock, on Calvary's summit. Dark, threatening clouds form the background, through which the glorious light of heaven is streaming.

The Flowers of Paradise.

This is our largest and finest chromo and we think it is the finest ever offered with any paper, hitherto. Its size will recommend it to all, being 15½ x 21 inches, and and is printed in EIGHTEEN COLORS, or rather twelve colors, and six tints—making eighteen impressions for each perfect picture. The retail price set by the publishers is $6, yet when manufactured for papers, in large quantities, they are afforded so that we can furnish one with either of our papers a year, for $1.65. This not only benefits the subscriber, but assists the agent, because four such subscriptions amount to $6.66, and according to our "Dollar for Dollar" offer, count nearly seven subscribers for a premium.

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[illegible]	7 00	
American Hives.		
One American Hive No. 1	6 00	5 00
Two " " "	10 00	9 00
Three " " "	14 00	12 00
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5 to 10 No. 1 Hives, 12 boxes, each	4 15	3 50
10 to 20 " " "	4 00	3 25
20 to 50 " " "	4 00	3 25
International Hives.		
One International Hive No. 1, 15 boxes, end and top	7 00	6 00
Two " " "	12 00	10 00
Three " " "	17 00	14 00
Four " " "	21 00	17 00
5 to 10 No. 1 International Hives, each	5 00	4 00
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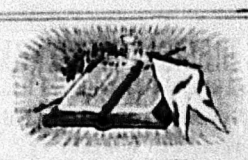

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Cavils & Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Satisfaction of Justice.

If God was satisfied with the punishment that he inflicted on the wicked Jews in the destruction of their city, why should they not share equally with the righteous in the resurrection? NATHAN COLEMAN.

This question overlooks all the elements and parts of God's government. Nay, more; it overlooks all governmental administration, both human and divine.

The unfruitful trees, (Matt. 3: 10-12) when "burned up," as a figure of the wicked, can not be as the *fruitful* ones transplanted into "the paradise of God!" So also of "the chaff," in contrast with the garnered "wheat."

Those who rebelled and fought against the government in our late national civil war, lost all, and many perished personally, but they are not now, as the penitent, re-constructed citizens, who act a loyal part in sustaining our government.

Yet good government is "*satisfied*" in maintaining a righteous rule over the whole, and dispensing deserved reward, to "the evil and the good." But "the Judge of all the earth will do right." (Gen. 18: 25.) He will reserve Lot, and destroy Sodom; and while he is "well pleased for his righteousness' sake," He will never confound "the righteous with the wicked."

Then, further, the question overlooks "the grace and truth by Jesus Christ" which is the *pre*-requisite for "the resurrection of the just."

The Gospel does "not make void the law through faith." Nay, it confirms the law! It honors and establishes moral government. Nay, more, it does discriminate between the destiny of those embraced in the question, by salvation or damnation—by heaven or hell!

J. H. COOK.

Second Answer.

The punishment inflicted on the Jews was national. It was the confirmation of the covenant spoken of in the last chapter of Daniel. The Jews, on their side, had broken the covenant; and therefore God did what he said he would. But as individuals they will be judged at the appointed day of judgment. The present judicial blindness of the Jews is a continuation of the punishment. The probabilities are strongly in favor of the vail being one day removed from their eyes.

The Penal Death.

1. If Christ died the death due to sinners, why do they suffer the penalty of death?
2. If he suffered the penalty in the stead of sinners, why do they have to suffer?
3. If sin is a debt and Christ paid it, how much does God forgive? S. P. MASON.

1. Who says Christ died the death due the sinners? Theology says, "The death due to man for sin is threefold—(1) spiritual, (2) temporal, (3) eternal." The first is personal *defilement* and *alienation from God*. Was Jesus thus *defiled* and *alienated?* The second is the separation of the spirit and soul from the body. This Jesus did suffer. The third is future banishment from the presence of God, etc. Did Jesus suffer this?

Thus we see, according to the above definition, that Jesus did *not* suffer the penalty due to man for sin. He did suffer one part of it, namely, *bodily death*; and the Scriptures declare that this was "huper," in the *room* or *stead* of man. See Rom. 5: 6. "Christ died (huper) *for* (in the *room* or *stead* of) the ungodly." See also verse 8, and Heb. 2: 9. "Taste death for every man"—"*huper*"*pantos*," in the *room* or *stead* of *all*. (Rom. 8: 32)

All Gospel blessings are suspended on "faith," and obedience, for faith produces obedience. If you ask why men die, I say because of unbelief—because of sin. If you ask whether Christ's bodily death secured to any exemption from bodily death, I answer, yes; for it secured Enoch and Elijah's exemption therefrom. I also say further, that in Christ's bodily death, and that alone, consisted the vicarious nature of his sacrifice for sin; for this is all the penalty due to man for sin.

Had he borne either the first or third death penalty of man for sin, it would have instantly *annihilated* him *as a Redeemer for man*, for then Christ would have NEEDED a Savior *equally* with man.

If you ask why have no more been exempted from bodily death? I frankly say, I do not know. If you ask whether this vicarious nature of Christ's sin-offering will secure the exemption of any more of our race from bodily death, I answer *yes*. For, as it has secured one under the dispensation of the *promise*—and one under that of the *law*; even so must there yet be many more under the crowning glories of the Gospel's final victories. The first and second questions are now answered.

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Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at the root of tree.
Through hills men shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in water shall float,
As easy as a wooden boat.
Gold shall be found, and found
In a land that's now not known.
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TOPICS OF THE TIMES.

The violent denunciations of the wealthy, by the workingmen's associations, are simply absurd. Not one of them would refuse money if it were offered them. *Every* man of them would be rich and a capitalist if he could. The positions taken, and the demands made by the workingmen of Chicago, recently, and previously, by those of New York, are respectively untenable and preposterous. The country—the government—owes them a living, and they *demand* subsistence and work. This smacks of communism. No national, state, or municipal government, in this country, maintains its citizens. Here, "every tub stands on its own bottom;" *every* man has an equal chance in the struggle for wealth. If a man is unfortunate, he should not be permitted to suffer, but he should be taught that we are not communists, that he can *demand* support. If men will crowd into an overcrowded city, when there is abundance of room for them to do well, outside, we can't see why that city is bound to support them, when work is scarce. There is no trouble with workingmen outside of the great cities. If the government must support them, we are in favor of transporting them to the broad, fertile, unoccupied lands of the west, and converting them into *producers*, instead of consumers. If all the workingmen in our great cities who are not needed there, would get out—go and settle on farms that are waiting for owners, there would be no further trouble.

The *Virginius* sank off the coast of N. C., Dec. 26, on her voyage to Washington. It had been previously decided by Attorney-general Williams, that she did not belong to American citizens, and had illegally obtained her registry, and falsely sailed under the American flag. This decision would of course, remand the ship to the Spanish authorities, and the United States would stand humiliated before the world, for her too hasty action. Whether the sinking of the ill-fated vessel will end the matter, or increase its complications, can not be told, now. Some leading journals, the *Herald*, notably, claim that the Virginius, was an American vessel, and fully entitled to American protection. It is also hinted, covertly by some, broadly by others, that the sinking was a preconcerted affair, devised and carried out to avoid further trouble. Others think the Spaniards "fixed" her all right for sinking, before she was delivered up. The affair has cost this government several millions of dollars, and has been no credit to American diplomacy.

The Congress of the United States has become a stench in the nostrils of honest men. Said a clergyman to his congregation, recently, "Your children may never be wealthy, but when they grow up to be men, it will be something for them to say that their fathers were not members of the Forty-second Congress." It adjourned Demember 19th, and did not assemble again till January 5th. Not a single act had been passed yet, aside from the appropriation of five millions asked by Secretary Robeson, for the Navy. The House has been engaged in the most disgusting personal debates on the Salary act, and Back Pay Grab, always avoiding a direct issue on a *vote for its repeal*. The press—even the most ardent supporters of the administration—are perfectly disgusted, and condemn it *emphatically*. The N. Y. *Times* announces that much of the discussions are unfit for publication, and refuses to disgrace its columns with them.

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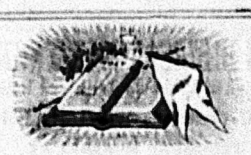

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Satisfaction of Justice.

If God was satisfied with the punishment that he inflicted on the wicked Jews in the destruction of their city, why should they not share equally with the righteous in the resurrection? NATHAN COLEMAN.

This question overlooks all the elements and parts of God's government. Nay, more; it overlooks all governmental administration, both human and divine.

The unfruitful trees, (Matt. 3: 10-12) when "burned up," as a figure of the wicked, can not be as the *fruitful* ones transplanted into "the paradise of God!" So also of "the chaff," in contrast with the garnered "wheat."

Those who rebelled and fought against the government in our late national civil war, lost all, and many perished personally, but they are not now, as the penitent, *re*-constructed citizens, who act a loyal part in sustaining our government.

Yet good government is "*satisfied*" in maintaining a righteous rule over the whole, and dispensing deserved reward, to "the evil and the good." But "the Judge of all the earth will do right." (Gen. 18: 25.) He will reserve Lot, and destroy Sodom; and while he is "well pleased for his righteousness' sake," He will never confound "the righteous with the wicked."

Then, further, the question overlooks "the grace and truth by Jesus Christ" which is the *pre*-requisite for "the resurrection of the just."

The Gospel does "not make void the law through faith." Nay, it confirms the law! It honors and establishes moral government. Nay, more, it does discriminate between the destiny of those embraced in the question, by salvation or damnation—by heaven or hell!

J. B. COOK.

Second Answer.

The punishment inflicted on the Jews was national. It was the confirmation of the covenant spoken of in the last chapter of Daniel. The Jews, on their side, had broken the covenant; and therefore God did what he said he would. But as individuals they will be judged at the appointed day of judgment. The present judicial blindness of the Jews is a continuation of the punishment. The probabilities are strongly in favor of the vail being one day removed from their eyes.

The Penni Death.

1. If Christ died the death due to sinners, why do they suffer the penalty of death?
2. If he suffered the penalty in the stead of sinners, why do they have to suffer?
3. If sin is a debt and Christ paid it, how much does God forgive? E. P. BASON.

1. Who says Christ died the death due the sinners? Theology says, "The death due to man for sin is threefold—(1) spiritual, (2) temporal, (3) eternal." The first is personal *defilement* and *alienation from God*. Was Jesus thus *defiled* and *alienated?* The second is the separation of the spirit and soul from the body. This Jesus did suffer. The third is future banishment from the presence of God, etc. Did Jesus suffer this?

Thus we see, according to the above definition, that Jesus did *not* suffer the penalty due to man for sin. He did suffer one part of it, namely, *bodily death*; and the Scriptures declare that this was "huper," in the *room* or *stead* of man. See Rom. 5: 6. "Christ died (huper) *for* (in the *room* or *stead* of) the ungodly." See also verse 8, and Heb. 2: 9. "Taste death for every man"—"*huper pantos*," in the *room* or *stead* of *all*. (Rom. 8: 32.)

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Geo. H. Hepworth, of New York, recently uttered some very wholesome truth on church choirs, of which the following is a specimen: "It is a great deal better to have a small church built on the Gospel than to have a large one founded on a choir. The best thing the religious world can do is to sweep the singing gallery clean, and come down to the hard-pan of the New Testament. Less opera and more Scripture is a good motto. Smaller numbers, but greater power, would be the result. Heaven is on the side of those who do their own singing and give the choir money to the poor.

TOPICS OF THE TIMES.

The violent denunciations of the wealthy, by the workingmen's associations, are simply absurd. Not one of them would refuse money if it were offered them. Every man of them would be rich and a capitalist if he could. The positions taken, and the demands made by the workingmen of Chicago, recently, and previously, by those of New York, are respectively untenable and preposterous. The country—the government—owes them a living, and they *demand* subsistence and work. This smacks of communism. No national, state, or municipal government, in this country, maintains its citizens. Here, "every tub stands on its own bottom;" every man has an equal chance in the struggle for wealth. If a man is unfortunate, he should not be permitted to suffer, but he should be taught that we are not communists, that he can *demand* support. If men will crowd into an overcrowded city, when there is abundance of room for them to do well, outside, we can't see why that city is bound to support them, when work is scarce. There is no trouble with workingmen outside of the great cities. If the government must support them, we are in favor of transporting them to the broad, fertile, unoccupied lands of the west, and converting them into *producers*, instead of consumers. If all the workingmen in our great cities who are not needed there, would get out—go and settle on farms that are waiting for owners, there would be no further trouble.

The *Virginius* sank off the coast of N. C., Dec. 26, on her voyage to Washington. It had been previously decided by Attorney-general Williams, that she did not belong to American citizens, and had illegally obtained her registry, and falsely sailed under the American flag. This decision would of course, remand the ship to the Spanish authorities, and the United States would stand humiliated before the world, for her too hasty action. Whether the sinking of the ill-fated vessel will end the matter, or increase its complications, can not be told, now. Some leading journals, the *Herald*, notably, claim that the Virginius, was an American vessel, and fully entitled to American protection. It is also hinted, covertly by some, broadly by others, that the sinking was a preconcerted affair, devised and carried out to avoid further trouble. Others think the Spaniards "fixed" her all right for sinking, before she was delivered up. The affair has cost this government several millions of dollars, and has been no credit to American diplomacy.

The Congress of the United States has become a stench in the nostrils of honest men. Said a clergyman to his congregation, recently, "Your children may never be wealthy, but when they grow up to be men, it will be something for them to say that their fathers were not members of the Forty-second Congress." It adjourned Demember 19th, and did not assemble again till January 5th. Not a single act had been passed yet, aside from the appropriation of five millions asked by Secretary Robeson, for the Navy. The House has been engaged in the most disgusting personal debates on the Salary act, and Back Pay Grab, always avoiding a direct issue on a vote for its repeal. The press—even the most ardent supporters of the administration—are perfectly disgusted, and condemn it emphatically. The N. Y. *Times* announces that much of the discussions are unfit for publication, and refuses to disgrace its columns with them.

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THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Providential.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

REACH ME THY HAND.

Reach me thy hand, my child,
Helpless and lonely;
Thro' the drear and desert wild,
'Tis I and I only,
Can safely conduct thee.

Reach me thy hand, my child,
Homeless and friendless;
Unto me now reconciled,
Thy bliss shall be endless
In mansions eternal.

Reach me thy hand, my child;
What can betide thee,
If the Savior, meek and mild,
Is walking beside thee,
And loving thee always?

A PROVIDENTIAL LEADER.

A. A. PHELPS.

Moses was pre-eminently a child of providence. God called him to an extraordinary work, and gave him ample qualifications to perform it. His Hebrew origin, his Egyptian education, his natural firmness, his quick perception, his moral rectitude, all concurred to make him one of the greatest men, and one of the most interesting characters that ever figured in the world's history. His eventful life of 120 years was divided into three equal parts, marked by special epochs.

FIRST PERIOD.

The children of Israel had grown into a great multitude, long before the weary years of their Egyptian bondage wore away. At length a cruel king, "who knew not Joseph," ascended the throne. The growing power of Jacob's progeny kindled the fires of jealousy in the bosom of the new-crowned monarch, and he ordered the slaughter of every male child of Hebrew birth. During this painful persecution, there was born unto Amram and Jochebed, of the tribe of Levi, a most beautiful and promising son. Current chronology fixes the date of his birth at 1571 B. C.

The beauty of the babe, added to the humanity of the parents, induced them to attempt the preservation of their son, by evading the royal decree. To *violate* an impious and inhuman law—such as the edict of Egypt's king, the murderous decree of Herod, or the late fugitive slave law—argues a better conscience than would a servile compliance with it. Accordingly the fair child was concealed under the parental roof for three months. When farther concealment was impossible, they resolved to abandon him wholly to the care of providence. Having placed him in a pitched basket of bulrushes, they dropped a tear of affection, and left the precious treasure to its unknown destiny. His sister, Miriam, was stationed near by to watch the event.

At length the king's daughter was seen by the river side. The floating casket was soon discovered, and the tears of innocency conquered the heart of royalty. She resolved to adopt the child as her own. As a nurse was the first consideration, Miriam was not slow to volunteer her services in finding one. Could she find a better nurse than her own mother? The arrangement was easily made, for there was no trouble about the wages, and no grumbling about the service. Never did a *hired* nurse perform her task with greater delight or deeper devotion.

The princess called the child *Moses*, from the circumstance of his having been "drawn out" of the water. She treated him in all respects as her son. He was educated up to the highest literary standard of the nation. It is said of him that "he was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." He was next in power to the king, and, had he been governed by ambitious motives, he might some day have swayed the scepter of Egypt.

SECOND PERIOD.

When he was forty years old, he took a position that forever spoiled his prospects for kingly honors. He then "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." He was probably instructed in the principles of true religion *by his own mother*. His heart and judgment sided with his oppressed brethren, and his sympathy began to show itself in outward acts. He was divinely impressed that God purposed to use him as an instrument to deliver his captive people, and he seemed to be ready for practical operations. But the stupid slaves did not appreciate his proffered services, and Egyptian law would not tolerate his active interference in behalf of the Hebrew people. Between these two fires he made his escape to *Midian*, and his thankless brethren were left to suffer another forty years. While there he married Jethro's daughter and became the father of two sons. At the end of forty years God miraculously appeared to him in a burning bush, and commissioned him to go and deliver Israel from bondage.

MOSES VIEWING THE PROMISED LAND.

THIRD PERIOD.

At the age of eighty, Moses became associated with his elder brother, Aaron, in the leadership of Israel. After witnessing several miracles and suffering ten plagues, Pharaoh consented to let the Hebrew captives go. They then set their faces toward Canaan and commenced their eventful march. They soon reached the Red Sea, whose waters strangely rolled aside and gave them a dry passage. The Egyptians attempted to follow, and were overwhelmed in the fatal flood. Moses and his brethren then struck up a song of victory, typical of that grand anthem which all the gathered saints will sing when the devil and his host shall be destroyed.

As a providential punishment for their oft repeated rebellion, the journey that might have been performed in a few weeks was lengthened into forty years of weary wandering in the wilderness. But judgment was tempered with mercy, for the entire march was one succession of miraculous interventions. Their journey to the promised land was typical of the Christian pilgrimage through this wilderness world of sorrow and sin. Not that there is any necessity for God's people to pursue a crooked and disobedient course, any more than there was for the Hebrew fugitives to wander so far and so long; but the simple truth is, the visible Christian Church is alarmingly like its Israelitish type.

During the last year of the march they came into a desert place where there was no water. Though God had so often interposed to relieve their distress and supply their wants, they seemed to lose their faith and patience at the recurrence of every new trial. Instead of looking to Jehovah for deliverance, they began to grumble at their lot and find fault with Moses and Aaron for leading them out of Egypt. It is no wonder that the latter were grieved and fell upon their faces. The Lord manifested his glory to them, and told Moses to speak to a certain rock and it should give forth a supply of water. So far, all was well. But when he came before the ungrateful multitude, his proverbial meekness failed, and he cried out: "*Hear now, ye rebels; must we fetch you water out of this rock?*" Upon this, he smote the rock twice with his rod. Whether his error consisted in hastiness of spirit, censoriousness of language, or a failure to give God the glory, or all combined, is not certainly known. But the Lord was so displeased with the transaction that he would not suffer Moses to lead the people into the promised land.

Moses heard this divine decision with great composure. His real greatness never before appeared to so good advantage. There was no subdued murmuring—no expatiating on former services—no passionate entreaties to have the sentence reversed. He was dead to the world and only anxious to have the best thing done. Therefore, without regret or envy, he saw another appointed to his office. That favored successor was *Joshua*—the typical *Jesus*—as the term literally signifies.

After uttering one of the richest songs that ever trembled on mortal lips, and pronouncing a blessing of great tenderness upon all the tribes for whom he had felt so deep a solicitude, Moses went up to the top of Mount Pisgah, where God showed him the goodly land which he was not permitted to enter. As Israel was a typical Church and Joshua a typical Savior, so Canaan was typical of the glorious inheritance which awaits the true Israel of God, when their toilsome journey shall end in the rest of an eternal home.

How ravishing to Moses must have been the sight of that land, which had so long been the bright object of hope and the glowing topic of conversation! *But what was Palestine to Paradise?* By faith we now stand upon the summit of God's Pisgah promises, and exult in the bright visions of immortality! We see a beautiful country, whose inhabitants never say, "I am sick." Its Capital is all luminous with the glory of God. There is no darkness, no danger, no death, in all that blissful realm. Enemies are forever excluded, and trials forever past. Everything that is deplorable is absent, and everything that is desirable is present. O what balmy air—what blooming flowers—what gushing music—what agreeable employments—what delightful companionships! It is our anti-typical Canaan, and Jesus hastens to lead us over! *We may—we must—we will be there!*

Many shadows on our path are caused by our standing in our own light.

DIVINE PROVIDENCE.

E. A. STOCKMAN.

In the divine administration of government, the infinite God retains direct and sovereign control of the universe, physical and moral; and of all intelligences, good and bad, normal and abnormal.

True, all moral agencies are allowed under probation to pursue their self-chosen careers, but within the limits of an overruling sovereignty, by which "all things work together" for the accomplishment of the divine pleasure.

This divine *overruling of* all things is *Providence*.

It is all-pervading and infinitely minute.

It is nothing less than the essential divine energy pervading all the springs of life and motion.

It is benign and retributive. It protects, disciplines, and punishes.

It reaches the loftiest points of divine conception; and runs down to the least of all human affairs and interests.

It grasps the flight of seraphs, and upholds the sparrow falling to the ground.

It guards the breath of helpless infancy, and stands sentinel at the gates of empire; feeds a starving prophet from a raven's beak, and turns the hoarded wealth of worldlings into ashes; hurries abroad the messages of truth, and makes the bitter words of hindrance consume the lips that utter them.

It ripens into final crisis the colliding antagonisms that traverse the centuries, and guides the descending bolt that rives asunder the hoary compacts of wickedness; discerning with unerring skill between the righteous and the evil.

It makes up the issues of judgment, and will marshal the angel reapers in the final harvest of the world, setting apart the tares and the wheat forever.

Within its folds the trembling, trusting, human heart may lie secure, amid the threatening tumults of these times, and find at last a blessedness as enduring as "the eternal years of God."

"There's a *Divinity* that shapes our ends, rough hew them as we may."

THAT'S MY PENNY.

An interesting young lad, who had nothing to give at a country missionary meeting to which he was going, except a solitary penny, was somewhat disconcerted; the more so because he was much teased by his sister on account of the smallness of his contribution. The boy was encouraged, however, by his pious mother, not to mind the taunts of his sister, who happened to have a trifle more to give, but to take his penny and give it with a pure motive; and if it were not noticed by man, to remember that it would be known to God, who was well pleased with the poor widow's mite. Away they went to the meeting at the appointed time. All were interested with the address, and the little fellow frequently wished that he had more to give. At length the collection was made, and the boy, with a heavy heart, dropped in his penny. According to custom, the money was counted in the vestry, that the amount might be announced to the meeting. By and by the secretary announced that the collection amounted to "six pounds, five shillings and a PENNY." When the little boy heard mention made of a *penny*, he was so moved that he could scarcely restrain himself, and he whispered, somewhat loudly, to his sister: "Hear that: *that's my penny*. You said it was so little it would never be noticed, and the gentleman has told the whole congregation."—*Exchange.*

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE EVIL DAYS.

ALLEN DAMON.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. (Eccl. 12: 1.)

The wise man foresaw that evil day would come, and therefore sounded out the warning. The language presupposes that men would be otherwise drawn, and their minds occupied in other things; that age and time would present such attractions as would poison the mind and lead men to hate God and disbelieve his word. Those evil days have come. Paul calls them "perilous times," and gives us their chronology—"the *last* days." The last days are the evil days, and multitudes are in the valley of decision; "for the day of the Lord is near in the valley of decision." (Joel 3: 14.) The multitude is deciding against the truth and are believing a lie "that they all may be damned." (II Thes. 2: 12.)

1. *The religious world is in dismay.* Men are trying to strengthen their theological van, by National Ecclesiastical Alliances. How great is this Diana of Americans! and he who dares wage war with this goddess, is like unto men who in past times were taught to turn the world upside down. These Alliances, which by profession acknowledge Christ but deny vital portions of his word, will not prove sufficient to hold together the already shattered temples of modern theology.

Already has the evil servant unsheathed his dragon sword to smite his fellow servants, while he eats and drinks with the drunken and says, "My Lord delayeth his coming." (Matt. 24: 48-49.)

At a conference of ministers in the town of L——, N. H., a preacher remarked that "Christ would not come *for a thousand years*," to which one responded, "*Blessed!*" "*No*," said the speaker, "*Christ will not come for three hundred and sixty-five thousand years.*" The response to this was, "*More blessed!*"

This does not sound much like the voice of the church in past times.

John Piscator said: "The advent is to be looked for with perpetual vigilance, especially by ministers of the word."

Martin Luther said: "I ardently hope that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming."

Matthew Henry said: "As Christians, we profess not only to believe and look for, but to love and long for the appearing of Christ, and to act in our whole conversation with regard to it. The second coming of Christ is the center in which all the lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency."

Another feature of wickedness under this head is pleasure-seeking. True to the prophetic record, many are "lovers of pleasure more than lovers of God." Festivals take the lead in church pleasure. In a town referred to above, the same society had what is called a Calico or Necktie Party in which the minister and most of the others present exchanged wives for the evening and introduced them as such, and otherwise so dealt with them as was unbecoming to good society. In the town of C——, N. H., at a church festival, the preacher's wife allowed herself to be kissed by any one for twenty-five cents, the money to be appropriated to help the suffering cause of God!

These are but specimen follies to which the policy-working religionists of the day are resorting. Jollification is the dominant element. Fasting and prayer are giving place to feasting and frolic. If these were the means to be relied on for converting the world, we should think the work would soon be accomplished. But alas! They convert men *from* God rather than *to* God. Who, in the face of such unchristian performances can wonder that men are becoming infidels?

2. *The moral world is putrefied.* Society has become dreadfully corrupt. Sodom and Gomorrah's sins are scarcely a parallel to the corruptions of these times. The prophet Hosea describes our times: "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

These evils are exceedingly fearful. Houses are ravished at noon day. Bloodthirsty villains murder as though it was their trade. Devastation and death reign everywhere. Law and justice are trampled under foot. Jude says, "They have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core." (Jude 11.) Cain was a murderer, and so are these. Balaam ran for reward, and so the masses to-day are madly scrambling for the shining ore.

Strange tales are sometimes told by figures, and one of the strangest and saddest may be gathered from the figures recently issued by the municipal authorities of Paris, showing the number of suicides committed there during 1871. The total number was 4,178, classified as follows: caused by want, 383; family quarrels, 532; disappointed love, 701; physical suffering, 930; brain affection, 1,377; fear of punishment, 23; use of absinthe, 232. The population of Paris is about 1,800,000, so that from these figures it would appear that one in every 430 persons dies by his own hand.

3. *Look at the Financial World.* What an appalling scene is presented before us! This mighty thirst for gain, and these hellish passions of men, are bringing to maturity a reign of terror. "Capital and labor" is the topic of the day. The rich men are trying to govern the masses, but the laborer begins to see that he is worthy of his hire. The sad wails of thousands who have fallen under the power of this giant of despair, have been rending the air, and now the land is filled with threats of vengeance on the rich. God's judgments, too, are thickly falling upon them. The following prophecy of James is beyond doubt being fulfilled, and their time has come: "Come now, you rich, weep and lament over those miseries of yours which are approaching. Your rich stones have decayed, and your garments have become moth-eaten. Your gold and silver have become rusted, and the rust of them will be for a testimony against you, and consume your bodies like fire. You have laid up treasures for the last days. Behold that hire, which you fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies. You have lived luxuriously on the land, and been licentious: you have nourished your hearts in a day of slaughter." (James 5: 1-5. Em. Diaglott.)

Railroad corporations and banking-houses are becoming very uncertain things. There is so much fraud in the commercial world that no one is safe in investing his money. If it does not slip away by some other mysterious process, it is liable to fall into the hands of some "defaulter." This is a smooth epithet for a thief on a large scale. The *Vermont* Journal gives a sample case: "And now comes another. This time, it is a Bank Cashier that seizes the funds and runs away. Lowes is his name, and the Bank is the Security National of New York city. The President, it is reported, says that he decamped, one week ago, with the tellers cash box in hand, and that nothing has been heard from him; and nothing has been done about the affair, as his friends are *very wealthy* and will doubtless make good the deficit. The sum taken is found to be only about $25,000 which can easily be provided for, even if his *friends* decline to pay the bill. So it goes. Defalcations, thefts, robberies, and even assassination are all right—if only the pretty little bills of the rogues can be promptly paid up. Alas! is it so?"

4. *The Political World also deserves attention.* And what may we say of this? Time and space would fail us to detail the present portent of the last, great, inevitable of God Almighty. The weeping Jeremiah foretells these times:

"My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled and my curtains in a moment," etc. (Jer. 4: 19, 20.)

Truly the warrior trump is heard in every land. Its echo resounds through every nation, and men are rising to its call. The weak are saying, "I am strong." The mighty men are waking up. Kings are coming down from their thrones to wash their hands in the blood of their enemies, and drink death at their own doors. John saw the nations angry and God's wrath descending. (Rev. 11: 18.) Men are crying peace and safety, but with a crash louder than many thunders their fiery doom will roll on and their sudden destruction come, from which there will be no escape.

This is an evil day. It is a day fraught with perils of every kind. Its ruinous wave still dashes on, with the speed of lightning, and millions are heedlessly rushing to the day of God. These are days when many say, "I have no pleasure in them." But few now seek the Lord. The great mass have turned their ears unto fables.

Can we escape the perils and stand secure? How can it be done? "Wherefore take unto you the whole armor of God, that ye may be able to withstand *in the evil day*, and having done all, to stand." (Eph. 6: 13.)

Beloved, we must have all the armor on. If we stand in the day of judgment, we must stand *now*. If we are overcomers *then*, we must overcome *now*.

Stockbridge, Vt.

MY BLESSED HOPE.

[The following article was written by an aged minister, who has been studying the Word of God for half a century, with an earnest desire to know the truth. Though still connected with one of the leading denominations, he has been compelled to give up certain views that are currently proclaimed as "orthodox," and to adopt a more scriptural platform. The article will speak for itself. In the Bible Class we will give three sensible rules of scripture interpretation, furnished by the same pen.]

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it?" (Rom. 8: 24, 25.)

Hope is the sunshine of the believing soul while in this vale of tears. Hope, like faith and love, must have its object. That object will have the power of attraction just in proportion to the clearness of its presentation to the mind's eye. When Christ is revealed to the eye of faith, he is seen "the chiefest among ten thousand, and the one altogether lovely." Thus seen as he is, love to him is a natural result, and is evidence of the new birth. Even so when the Holy Spirit opens the inner eye to the glorious object of hope—the great things which he has promised—hope, in exercise, becomes the motive power of its possessor, regulating the feelings, motives and actions. It at once quickens, strengthens, purifies, and comforts, serving as "an anchor to the soul, both sure and steadfast," during all the conflicts of life, even unto death. Thus the believer "glories in tribulation," is "joyful in hope," and will finally be "saved by hope."

The gospel hope rests solely upon the Divine promises. Theological speculations have greatly obscured the Christian hope. A flood of light and pleasing church literature, dictated by worldly policy, has insidiously turned away the multitude of professing Christians from the simplicity of that "faith once delivered to the saints." Hence, the lamentable lack of religious power so manifest, and the seeming necessity of wooing the patronage and support of this sin-loving and God-hating world. The fruit of this unholy and unnatural alliance is as a matter of course, the substitution of worldly prosperity and vain show for vital godliness.

The great essential in the believer's hope is immortality. "O blessed hope of immortality!" According to the sacred record, this was lost by the first Adam. It has not and cannot be restored by any less than Christ the Second Adam. The popular dogma of man's natural or inherent immortality is of heathen origin, as both history and revelation clearly prove. This long cherished heresy conflicts with the word of God, and bears directly on the character and mission of Christ, the great LIFE-GIVER, "Who only hath immortality, dwelling in the light which no man can approach unto." (I Tim. 6: 16). Christ testifies of himself, "I am the resurrection and the life." The apostle's testimony is, "The gift of God is eternal life through Jesus Christ our Lord." This eternal life is immortality. This is found in Christ only; is not independent of him elsewhere, or otherwise. That teaching in the name of the Lord, called "Gospel," which witholds this essential glory from Christ, is not "*the Gospel*," but "another gospel." The general failure of our times to fully preach Christ as the only hope of immortality, is among the principal causes of the feeble and sickly character of our present Christianity. In the nature of things this cause and its effect are wedded together. What God has clearly revealed is essential to man's best interest; we may not add to or take from it.

The future or final reward of the righteous is not at death, nor in an intermediate state, but "at the resurrection of the just." (Luke 14: 14). Death is neither a rewarder or a life-giver, but an enemy—the offspring of Satan and sin—to be "abolished" by gospel decree. All honor, power, and glory belongs to Christ our Savior.

"Flesh and blood cannot inherit the kingdom of God." (I Cor. 15: 50.) Therefore, there can be no proper kingdom or reign of Christ until after the resurrection of the righteous dead, when "mortality shall be swallowed up of life." Then those who sleep in Jesus will "put on incorruption." Not a conscious moment can be lost to them by the sleep of the grave, however long its duration. The next thing in the Divine order is "to be present with the Lord"—to "be like him, and see him as he is." Hence, primitive saints were ever looking, watching, and "waiting for the Lord from heaven," as all saints now should according to promise. Most precious promise, immutable pledge, still on record—"I will raise him up at the last day." (John 6: 40). Short of this coming and raising from the dead there can be no hope, even for "the saints of the Most High." For, "then they also which have fallen asleep in Christ are perished." (I Cor. 15: 15, 18). Of the saints then living it is promised, "We shall all be changed, in a moment, in the twinkling of an eye at the last trump." That change will be, "This mortal must put on immortality." That is, the putting on of a new and immortal nature which they had not previous to this change. When the Bible speaks of man, either living, dead, or resurrected, according to the law of language the entire man is referred to—"soul, body, and spirit." The assumption that in death and resurrection his body only is meant, is an inexcusable perversion of the word of God, as all honest Bible students ought to see at a glance.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." (1 Cor. 15: 54). Just at this point, and not before, is the object of hope reached, as proved by the following Scripture: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." (Titus 2: 13, 14). Also, "For our conversation is in heaven, from whence also we look for the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." (Phil. 3: 20, 21). From these and numerous parallel passages of Scripture it clearly appears that the blessed object of gospel hope is not so vague and indefinite as to have no power to move or attract, but that it is a real something that thought can, in some measure, grasp, as an infinite good most desirable. The early Christians feasted upon this hope; were "strong in the Lord and in the power of his might;" separate from the world while in it, and fearing no harm.

The Christian hope necessarily embraces the future abode and inheritance of the redeemed. This is described so definitely in the sacred records that he that runneth may read. "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 43). As an object of hope mark its locality and duration: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom." (Dan. 7: 27.) Mark again the nature and adaptation of this home and inheritance of the blest: "Begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" now, but "to be revealed in the last times." (I Pet. 1: 3-5). Our blessed Lord has said for the comfort of all his suffering and waiting disciples, "In my Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you to myself, that where I am ye may be also." (John 14: 2, 3.) This place thus prepared cannot be in this world of sin and death as now under the curse, but in the "world to come." In the language of Scripture, it will be "our house which is from heaven." (II Cor. 5: 2). The language of believers is, "For here have we no continuing city, but we seek one to come." (Heb. 13: 14). This is the heavenly "Zion" to which "the ransomed of the Lord shall come with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 25: 10). This is the "city of the living God," and none other than "that great city the holy Jerusalem descending out of heaven from God." (Rev. 21: 10). Into this city "the King of glory" shall triumphantly enter with his ransomed host according to promise. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14). Here is not even a hint of poetical "sky mansions"—a mere delusive myth.

Verily, redemption's plan will be completed in Messiah's great mission to our world. This purpose of mercy is briefly expressed in a single Scripture, thus: "For this purpose was the Son of God manifested, that he might destroy the works of the Devil." (1 John 3: 8). David's Son on David's throne will surely accomplish this in its due time according to the Divine oath given to David. Why not? Hope looks for what faith claims, and faith claims all that God hath promised; nothing more and nothing less. To illustrate: "Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3: 13). In this new economy our Lord's long misunderstood prayer will be answered to the very letter, and Heaven's high standard of purity will then be a practical verity over all the "new earth wherein dwelleth righteousness." Sin, with its cause and all its dire consequences, shall be no more forever. Every foot-print of the arch-deceiver shall be wiped out. Less than this would be short of the fulfillment of the promise, and less than completeness in the kingdom, reign, and final triumph of "the Lord of lords, and King of kings." Divine goodness forbids the thought of such failure."

The mighty Conqueror "will not fail or become weary." He will effectually "bruise the serpent's head;" "thoroughly purge his floor," and gather out the tares from this world, the domain of his future kingdom. God is "not slack concerning his promise. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." (Matt. 13: 41, 42). What judgments! What overturning! What coming glory! "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things have passed away."—Watchman.

PROPHECY SYMBOLICAL.

An objection is taken from the symbolical language of prophecy, which seems to a number of our modern critics so weighty that they remove to the purely mythological ground every thing "couched in symbolical language," and account nothing to be prediction unless "literal history written in advance." I would merely ask, How is it possible to reveal heavenly things to earth-born men but by earthly figures? Do you know a single word in your own, or any other language to express a spiritual state or mental operation, that is not the name of some material state or physical operation, used symbolically? Heart, soul, spirit, idea, memory, imagination, inclination, &c., every one of them a figure of speech—a symbol. Nay, is there a letter in your own or in any other alphabet that was not originally a picture of something? I demand to know in what way God or man could teach you to know anything you have never seen, but by either showing you a picture of it, or telling you what it is like? That is simply by type or symbol; and these are the only possible media of conveying heavenly truth, or future history to our minds. When, therefore, the skeptic insists that prophecy be given literally in the style of history written in advance, he simply requires that God would make it utterly unintelligible.—*Fables of Infidelity.*

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE NAME I LOVE.

There is a name I love to hear,
I love to speak its worth;
It sounds like music in mine ear,
The sweetest name on earth.

CHORUS—Jesus, the name I love so well,
The name I love to hear!
No saint on earth its worth can tell,
No heart conceive how dear!

It tells me of a Savior's love,
Who died to set me free;
It tells me of his precious blood,
The sinner's perfect plea.

CHO.—Jesus, the name I love so well, etc.

It bids my trembling heart rejoice,
It dries each rising tear;
It tells me, in a "still, small voice,"
To trust and never fear.

CHO.—Jesus, the name I love so well, etc.

"THERE IS ONE BODY."

FRANK BURR.

So wrote the apostle Paul to the Ephesians. And the utterance is just as true now as it was then. Among the followers of Christ in the early days of the church, there were schismatics and sect-makers, even as now; but the church was warned against them.

Some were for the law, and some strove about meats and drinks. Some were for Paul, and others for Apollos, and some for Cephas. So there were different bodies. Some rallied around circumcision and made *that* the head of the body, and none were of *their* body unless they joined to that practice. Some had one doctrine, and some another, as the principal thing, and, consequently, the head of the body; for that which is *chief* must be the *head*. And there were then, and always will be, as many bodies as there are *heads*, no matter what men may say to the contrary, for Christ is not the head of many bodies, else Christ is divided.

"There is one body." As Christ is one, so the true body is one, and is made up of the church at large. God has given Christ to be "head over all things to the church, which is his body." "The body is of Christ." Admitting the truth of all this, as most persons will, let us follow on to perceive the consequences.

1. *There is one brotherhood.* If the body is one, and Christ alone is the head, then there must necessarily be one fellowship or brotherhood. And that brotherhood is in Christ. Every one in Christ is a brother or sister of every other one in Christ. And every one in Christ has fellowship for every other one in Christ. Not, *ought to have*, but *has* fellowship, or else Christ is divided, and there are two Christs. Sectarian fellowship or brotherhood is not of Christ, for that fellowship is divided, people making a distinction in behalf of those who are "*of us*," that is, of our sect. This is not "of Christ." But "the body is Christ." Men may *say* bother to those of another company, but do they *feel* it? The fellowship of Christ is not in word only, but in *deed* and in *truth*. Every work or effort that hinders this fellowship is antichrist, for it is opposed to Christ. The ministry, the membership, and the work of Christ's body are one. I do not say they *should* be, but they *are* one.

2. *There is one cause.* It is the cause of Christ. A cause is an enterprise, a work to promote some object. The cause of Christ is an enterprise to promulgate the gospel, and the object is to edify or build up and enlarge the body of Christ. But we often hear men talk of "the cause," as though it was a *Baptist* cause, or a *Methodist* cause, or some other denominational cause. People are urged to give to "support the cause," that is to support some men, or some publications that are enlisted in behalf of some peculiar theological tenet that is made the head-center of a *body*, and the plea is that the money goes to support the *cause*. And, under such circumstances, people will give liberally and sacrifice much, and go a great ways to attend meetings of "our folks," and subscribe and pledge large amounts, and have it published abroad in the "organ" of their body, what they have done to support the *cause*. Where is the *cause of Christ?*

3. *There is one denomination.* This is the truth, however startling its statement may seem. God recognizes but one denomination. The word "denomination" signifies name. And, speaking of the "name of Jesus Christ," the apostle Peter declares, "There is none other name under heaven, given among men, whereby we must be saved." (Acts 4: 12) In all the apostolic writings the body of Christ is not qualified by any separate name, as of a company, or division into parts that are not congenial to the whole. There is no name or denomination applied to the body but "of Christ," and, as such, it becomes the "Church of God." Men are often asked to what denomination they belong. Men have their denominations, and are very zealous for them, and often wonder how God can bless the efforts of some other denominations who have not "the truth." God does not bless denominations as such; but the rule is this: "Where two or three are gathered together *in my name*, there am I in the midst of them." Mark the language, "in my name." That is the secret of success. Jesus recognizes his own name, *and no other*. Men are to "believe on the Lord Jesus Christ," to be "baptized into Christ," to "put on Christ," to "walk in him," to "wait on the Lord," and "look unto Jesus." As God recognizes only this one name, why should we not do the same? Let us arm ourselves likewise with the same mind. Let us rally for Christ anywhere and everywhere. Let Jesus be the center, and let no bickering, or strife, or divisions be once mentioned among us, any more than they would be if we were in our eternal home. "Stand up for Jesus."

Norwalk, Ohio.

EFFECTUAL PRAYER.

SARAH A. GILMAN.

As the last number of the BANNER was brought in, and the wrapper broken, my eye rested upon the engraving, and the words, "Elijah fed by the ravens." At once I called to mind the conversation and meditations arising a few days before with my children as we were reading in James about effectual prayer, when they inquired, "why did he pray earnestly that it might not rain for so long a time?" I thought, I must see what Bro. Couch had written bearing upon this subject. What feelings of rapture filled my mind as with him I took a view of the "Infinite Heart" in its undying love to man, and specially to his chosen people, and was constrained to join him in his closing petition: "O thou divine one, we lay ourselves on thy providentitl arm and devoutly pray: Bear *us* safely through the storms of the curse, and give *us* eternal rest in thy Eden of love."

Stimulated by this beautiful description of God's loving care, and by Bro. Phelps' hearty invitation, I am led to pen my thoughts, with the earnest prayer that some other "little one" may be encouraged as I have been, to greater confidence in God, and fidelity in serving him.

Surely here is a deep vein of experience struck, so let us go back to the question: Why did he pray that it might not rain? So holy a prophet as he must have had a lively sense of the suffering to befall his people in consequence. This idea struck my children, hence the inquiry. Turning back and looking over the record, I found that God, had led "Abraham's enslaved heirs to a land of milk and honey; and when they had rested and enjoyed the riches of divine providence, till the children had forgotten the God who had taxed the earth, beasts, and men, for the deliverance and support of their fathers, and they had turned their hearts to serve other gods, a wicked king arose in Israel, who established a worldly, pompous, state religion, pulled down the Lord's altar, and raised beautiful images in ornamented groves, in opposition to God and his divine worship." Here we find Elijah, "jealous for the Lord God of hosts," declaring before Ahab, "As the Lord God of Israel liveth, *before whom I stand*, there shall not be dew nor rain these years but according to my word."

O what a fearless and sublime position, commissioned by the Mighty One, to impress upon the hearts of these Baal-worshipers the power of the true God. Doubtless he saw no other way so well calculated to prove to them the utter inability of other gods to help in time of need, and draw them back to God. Then he goes out from the presence of the king, as God speaks, he calmly, trustingly, obeys, and hides himself by the brook Cherith, God pledging his word that he should be fed. In that hour of solitude and desolation the brook fails. What a precious example is here! He did not repine or distrust, but still heard when the Lord spoke, "Get thee to Zarepath; I have commanded a widow woman to sustain thee." Again, God speaks, "Go show thyself to Ahab." Although they had sought everywhere for him in their trouble, now, confident in his God to preserve him, he appears again before them, and inquires which God they are ready to serve; but they answer him not, for their hearts are still clinging to these beautiful images.

The prophet threw out a bold challenge to test the power of their respective Deities. When Baal proved powerless, the prophet thus appealed for help: "Lord God of Abraham, Isaac, and Israel, let it be *known* this day, that thou art God in Israel, and that I am thy servant, and that I have done all the things at thy word. Hear me, O Lord, hear me, that this people may *know* that thou art the Lord God, and that thou hast turned their hearts back again." With breathless stillness I seem to behold them waiting, to prove *his* God, and as the fire fell and consumed the sacrifice, wood, stones, dust, water, all, they fall on their faces, saying, "The Lord he is the God, the Lord he is the God."

O what a triumph to that one faithful man of God, who after his obedience, prayers, and patience, was permitted to witness that turning to God! *Then* the object of his prayer was attained, and he was ready to go to Carmel. Casting himself upon the earth, *he prayed again*, and the heavens gave rain.

Ye servants of the most high God, learn the lesson which he has preserved to you through rolling centuries for your encouragement, and see how, when Elijah's work was done, he was fitted for translation. Remember that "what was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope." It is also "written" by inspiration that Elijah was a man subject to like passions as we are, but the secret of what made him the man of faith that he was, is here told: "I have been very jealous for the Lord God of hosts."

Oh view the widening, deepening halo of blessedness and peace that gathers round that word "patience," as here and there throughout the Scriptures it stands out. See it on Elijah's features as he sits on Cherith's banks, and as he partakes of the widow's humble fare. Take, then, the prophets who have spoken in the name of the Lord, "for an example of suffering affliction and patience," and study their characters. Are any who have gone forth with the word of the Lord to lost men, as it were, beside Cherith's banks, or waiting at Zarepath? Patiently listen, and God will surely lead you on, to the honor of his name. And it may be that when you become weary and discouraged over the riot of sin, God will commission some angel to minister to your need to give you strength in which to continue to still "go" about the work he bids you do, till translation comes. And none so humble in their path in life but they may learn how sweet the communion, how dear the friendship, and how great the power with God, may be enjoyed by mortal beings who have their eye single to his glory. How groveling by nature is the mind of man! but how God can lift us up, and make us to sit in "heavenly places in Christ Jesus!"

Do any think the character of Elijah too pure and holy to follow? Hear the words of *Jesus* calling here and there, "*Follow me*; he that followeth *not* after me is not worthy of me." Hear him as *he* prays, "Father I thank thee that thou hast heard me, and I *know* that thou *hearest me always*." Follow him as he goes about his Father's business, with his eye upon that joy before him, not to *himself* alone, but to the innumerable company he had come to redeem and bless with *everlasting* joy and gladness. What then, to him even though for a brief season he had not where to lay his head? What though the cup was bitter, so bitter that for the moment his heart was almost overcome? Patient in his dying agonies, he pleads, "Father, forgive them," doubtless looking forward to that time of triumph, when the heavenly inhabitants shall strike up that glad song of praise, and when *every creature* shall join the grand chorus of—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever."

Oh to follow him so closely as to say with David, "Verily God hath heard my prayer." Dear reader, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we *know* that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." "Truly the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

South Windsor, Ct.

AMBASSADORS OF CHRIST.

JEAN DAVIDSON.

Says the *Methodist Free Press*:—

By removal of Methodist ministers annually by conference, four hundred educated men lose their votes each year in Iowa alone.

To this we say, amen, and pronounce it one of the benefits that Christianity derives from Methodism; though in this case it may be a compulsory benefit. And why, pray, should these ministers seek to retain their votes? Are they not ambassadors of another government? And if so, what part or lot have they here? An ambassador of the United States to England does not settle down there, and build him a home, and speculate in the stocks, and go to wire-pulling and lobbying in English politics. Nay, he is an alien there, and is looking forward to the soon-coming journey across the waters to his fatherland.

The very fact that it is necessary to send an ambassador from the United States to England shows that the two governments are different, and that the politics of one, in a certain sense, conflict with those of the other. Therefore, if an American ambassador becomes actively interested in English politics, he cannot be true to the government that sent him. His true position is one of practical indifference to the elements around him. He stands for the honor of another government, and to see that honor maintained.

Such, we conceive, is precisely the position of the minister of Jesus Christ. If he is a true ambassador, he will not live as though he expected to remain here forever. His citizenship is in the hereafter, to which he may soon be called. He is sent by a government that is different from the governments of earth. He is an

"Ambassador of pardon from an injured king of kings,
Glad tidings of salvation to a ruined world he brings."

As ambassadors of Christ we are enjoined to love our enemies, do good to them that hate us, and pray for them which despitefully use us and persecute us. We are commanded to rejoice and be exceeding glad when men shall revile us, and persecute us, and say all manner of evil against us falsely for Christ's sake. And a proper attention to the terms of this command will show that they are all couched in the strongest possible language. In a word, we are to conquer not by force, but by its exact opposite, meekly, yet fearlessly, submitting to every indignity that shall be put upon us, just as our Savior did. And by so doing we shall triumph more potently and gloriously than as though we had armed myriads at our command; for he will be our advocate who said: "Vengeance is mine I will repay."

But all this is based on principles of grace, not of justice. If all men would follow it, there would be no strife nor commotion. It would be heaven upon earth. If all men would follow the principle of turning the other cheek when smitten on the one, who would there be to smite them? But by far the great majority will not follow it; for they are in the flesh, and the fleshly nature cannot bring forth such fruits, any more than the thorn-bush can bear grapes, or the thistle figs.

Hence a government to control such men must be based on principles adapted to their nature. And so we find it—that earthly governments are founded on the principle of force, and are radically corrupt, as recent disclosures have shown. What law but has its penalty? What extreme measure, international or civil, but is backed up by force of arms?

Moreo[illegible]ote for officers of State ar[illegible] fight to maintain the go[illegible] necessary." A United States judge gave this decision. A fine way it would be to elect a man to an official station, and bind him by an oath to sustain the laws by arms if necessary, and then desert him in the hour of his need, from conscientious scruples against fighting! Thus in this, as in all other things, there is no half-way ground. Within the whole, vast distance between consecration to Christ and living to the world, there cannot be found even a metaphysical point to stand on. It is one great, bottomless gulf.

Why, then, should the ambassador of Christ seek to retain his vote, and help make Mammon's laws, which are so opposite to those of Christ? How can he do this and be true to the government that sends him? He cannot. This seeking to play the double part,—Christian as citizen, has caused the deplorable state of things in the Greek, Roman and Protestant countries, and brought disgrace upon Christianity; so that, as one case among many, a *heathen* emperor refused the admittance of Christianity into his vast dominions; "for," said he, "wherever Christians go, they whiten the soil with human bones."

The Christian should let Cæsar take care of his own household; and the history of the world shows that the hand of God interferes in that household, to bring about his own purposes. Christ founded no civil government. In all his teaching, he gave no direction for the conduct of a civil magistrate. Throughout the New Testament, there is no instruction whatever to Christians as to political affairs, save to be obedient to existing powers, and, when their requirements conflict with the commands of God, to obey God rather than man, and meekly submit to the penalty. Peace is for peace men, law and force for the lawless; and all efforts to combine these two classes under one system of government are as unreasonable as to attempt to control sheep and wolves in the same manner. The nature of the two classes is different, the lives and habits growing out of that nature are different, and hence their government must be different. How inconsistent, then, for the Christian to dabble in politics! Ye cannot serve God and Mammon.

FREELY YE HAVE RECEIVED, FREELY GIVE.

We can only do good as we are emptied of self. Then the mercies of God can and will flow through us. A water-pipe that is all furred up with filth will always give forth a scanty and corrupt flow, no matter how pure the liquid that enters it. So it is with us. There must be nothing in us to gather up, pollute, retain, or use for selfish purposes, what God would send through us to bless the whole. Would the Lord send gold and silver through us to supply the wants of the needy? Then we had better not wear any of it on our fingers, or string it from our necks or botton-holes to our watches, or hang it from the ends of our ears, or, as in some countries, from the tips of our noses. Nor had we better use any of it for ourselves in any way beyond the necessary food, raiment and shelter which our Lord will countenance.

In these times of financial distress there is much and terrible suffering of every kind. Frequently the news comes to our ears of people on the verge of starvation. They may be seen daily in the streets of our cities, picking coal out of the ashes that are set out for the city carts, or picking and eating things from swill-barrels that are set out for the same purpose. They may be seen nightly in narrow streets and alleys, shivering over fires built of old boxes, or any thing they could find.

Now in all this suffering, and much more, are we retaining any unnecessary thing of all the blessings the Lord has given us? If so, the Lord will not hold us guiltless; for we have it in our power to relieve suffering, and at the same time lead perishing souls to Jesus.

Many think they can do nothing because they have not the means. But in most homes, even those of moderate circumstances, the garrets and closets contain cast-off clothing which is doing no one any good. Such things would do much to relieve the suffering of this fearful winter. There are faithful missionaries in our cities who are glad to receive them.

Many think they can do nothing because they must put something in the bank for a rainy day. They are right. It is the best thing they can do to lay up money; but they should not lay up treasures upon earth, where the banks are liable to fail in every financial panic. They should minister to the needy, and thus lay up treasures in the bank of heaven. That bank never fails, and when its depositors are themselves in want, it will repay them with bountiful interest. "He that giveth to the poor lendeth to the Lord."

J. D.

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THE MAGNITUDE OF SIN.

Were we to realize the terrible enormity of sin—its awful haggardness as beheld by Him who is of purer eyes than to behold iniquity, it would well nigh drive us to despair. But being shapen in crime, and schooled in vice, we are able to form but slight conceptions of their true character. Not only is sin terrible in its nature, but woeful in its effects. It at once removes us from the favor of God, and alienates us from his gracious love. We have left our Father's house, and are starving upon the emptiness of earthly vanities and pleasures. We have departed from heavenly counsel, and now our boasted wisdom fails us. We were told to shun the brink of evil. We thought of no danger in sporting with sparkling bubbles, and gentle ripples near the shore; but one step has plunged us beyond our depth, and the angry waters boil on every side. *Alas! we have forsaken God.* His gracious smiles are no longer the joy of our hearts, and the sunshine of our hopes. Oh! wretched and miserable indeed is our condition. We in doubt look heavenward, but darkness covers our eyes, and we turn again with a moan of despair. Earthly joys now fade away, and thorns and briers obstruct our path. But ah! *"The wages of sin is death."* If Sin but lingered for a night or only proved our curse in life, it might be borne; but in death its deepest pangs are felt. Woeful doom! *Can* there be no deliverance! Thank God! Earth has no sorrows that heaven cannot heal. Jesus bids us come in broken penitence, and we a sweet and heavenly relief may find. Why not go? Why not go *now*?

A. N. H.

CHRIST COMING AT DEATH.

The theory which locates the coming of Christ at death, and reduces it to a mere spiritual event, is finding its way not only into the popular pulpits of the land, but also into the prominent publications. Dr. Norman MacLeod thus writes in the *Baptist Union*:

"Now surely it is enough to counterbalance all such thoughts about death, and to invest with a very different aspect, if we see it but as that moment in our history when Jesus Christ comes to take us to himself. We picture death as a hideous figure coming to destroy; let us rather picture Jesus Christ in glory coming to save. We think of death ending: let us think rather of life beginning, and that more abundantly. We think of losing: let us think of gaining. We think of parting: let us think of meeting. We think of going away: let us think of arriving. If a voice whispers, 'You must go,' let us hear the voice of the Good Shepherd saying, 'I will come.' If Jesus thus comes for us at death, we shall never see the grave or the churchyard: they may keep our bodies for a time, but we ourselves shall never die. We go with Jesus."

Thus death, the "enemy," is changed into a friend, and enshrouded with all the glory due the resurrection morn; and Christ is made to come in the article of death. How different from the opinion of Martha: "Lord, if thou hadst been here my brother had not died." (John 11: 21.) Jesus did not correct her, by saying, "I was here, as at the death of all saints," but admitted his absence by proceeding to undo the work of death. Certainly he would not come secretly and do a certain work, and then come openly and undo the same work. And if he did not come secretly at Lazarus' death, neither does he thus come at the death of any saint.

W. S.

MISSIONARY WORK.

Wishing to move our office on the first of May next, to less expensive rooms, and having several thousand back numbers of the BIBLE BANNER on hand, which we do not wish to move, we make the following liberal offers:—

We will send one or more copies of back numbers of the BIBLE BANNER in neat wrappers post-paid, to any address for two cents per copy. This is a small part of the cost; for we have to pay the postage, find wrappers, and hire them wrapped and mailed; but we believe great good can be done if each of our readers will send us ten to fifty addresses of persons who they think would be benefitted by receiving a copy of the BIBLE BANNER, enclosing two cents for each address. A friend of ours called at this office a few months since, and gave us a score or two of addresses, with two or three cents per copy for postage, etc., and we have been greatly surprised at the result. Unfortunately, however, in a financial point of view, for us, this brother selected a large number of ministers of the gospel, many of whom accepted our "year-free" offer. Hence we ask our readers to send us a large proportion of those who will be likely to subscribe. Reader, if you respond, please do so at once, and address,

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BOOK NOTICES.

SECRET SOCIETIES, ANCIENT AND MODERN. By General J. W. Phelps, 240 pages, paper covers, price, post paid, 50 cents. Ezra A. Cook & Co., publishers, Chicago. The author has presented information concerning the Old Mysteries and their antagonism to Christianity; the Masonry of Washington and his virtual secession from it; the harlotry of Masonry, English and American, in assuming charge of international politics, and treaties between England and the United States; the disgusting intervention of the lodge at the close of the French and German war; the Masonic baptisms; all these and more Gen. Phelps has given, accompanied with clear philosophical dissertations of his own.

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A SELF-MADE WOMAN; or, *Mary Idyl's Trials and Triumphs.* By Emma May Buckingham. One 12mo vol. Over 300 pages. Muslin. Price $1.50. S. R. WELLS, Publisher, 389 Broadway, New York. Its aim is to encourage those who are struggling up towards a higher moral and intellectual life, to urge them to persevere until the end is attained.

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THEATRICAL AMUSEMENTS AND HORSE RACING. A neat little pamplet of twelve pages. It is an address delivered at a meeting of Friends in Philadelphia, by the committee to whom the subject was referred. It is sound in doctrine. To be had at Friends' Book Store, No. 304 Arch St., Philadelphia.

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IMPORTANT.

Some one sent us a letter containing $1.00 for the subscription of Mrs. Ruth B. D. Wolfe. The post mark on the envelope is not legible, and there is no other way of knowing where it came from, nor whom to send the paper to. Will the sender please forward the P. O. address?

Two things we earnestly request our readers to do: First, please write legibly, briefly, and to the point. We are often obliged to spend a long time over a letter that is illegible, or obscure in meaning, when piles of letters are on our hands waiting to be attended to. Thus the reader will see that by writing plainly, himself and all others will receive their orders more promptly.

Again, please to be very particular to give P. O. address in full. A neglect of this occasions loss to all concerned—loss to us in time, and therefore money, and hence loss to our subscribers in keeping us from attending to their orders. For instance, our lists are arranged by states, and the states again by towns, each town or P. O. address containing the names within it. Now suppose some one sends us a letter with a dollar for John Smith, of Adams. There are over ten different states that have a post office called Adams, and we have got to search through the whole to find the right one. Worse still if the town, as well as the state, is omitted, as is frequently the case. We have papers returned as hints to discontinue. We have requests to send papers to another place, without mentioning where they were sent before. Of course we cannot attend to such requests, and hence fault is found, and misunderstandings arise. Let us put this on a moral and Christian basis, and remember that each has a responsibility in the matter.

OUR EXCHANGES.

THE ADVENT REVIEW AND HERALD OF THE SABBATH. A well printed paper. Published at Battle Creek, Mich., weekly, at $2 a year. Ably edited by James White, J. N. Andrews, and Uriah Smith. Of course we do not endorse the *specialty* of the paper, which is the earnest advocacy of the seventh-day Sabbath. There are many things in it, however, bearing on the nature and destiny of man, and also on the great subject of vital godliness, which we do endorse. It is a welcome visitor.

THE AMERICAN WESLEYAN: A good sized weekly, published at Syracuse, N. Y. Edited by A. Crooks, A. M. and L. N. Stratton, A. M. $2 a year. This is the organ of the Wesleyan Methodist Denomination—a people whose love of freedom and hatred to slavery caused them to break away from the M. E. Church in 1843. The paper, in several respects, has for years been a radical reformer, being strongly committed against Slavery, Secret Societies, and Rum. We wish it well.

CHRISTIAN AT WORK: This has grown into a large and popular paper. With T. De Witt Talmage for its editor, and C. H. Spurgeon for a special contributor, it intends to add thousands to its circle of readers. It contains many pithy and practical things. It certainly has a good motto: *"Evangelical, always—Sectarian, never!"* If it will live up to that high profession, we shall fellowship it as a good "Christian."

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Doctrinal.

"PROVE ALL THINGS"

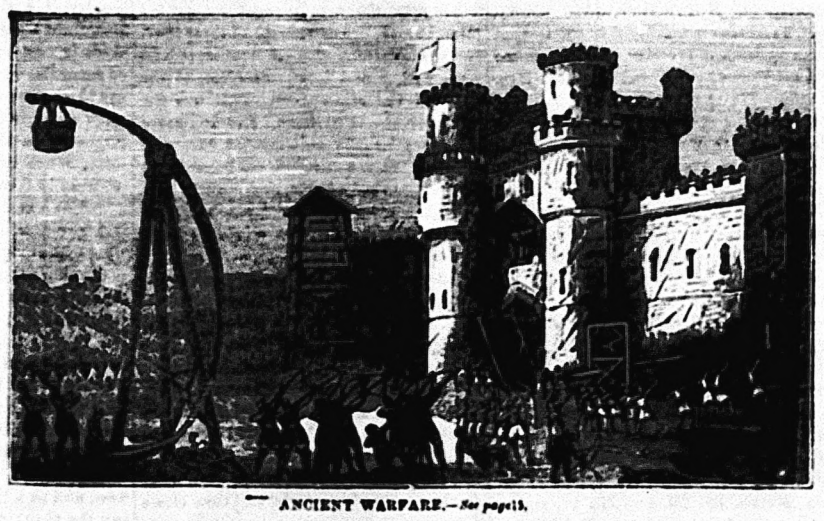
INTOLERANCE.

J. H. WHITMORE

I once listened to an address on "The Intolerance of Truth." It was delivered by a graduate of the Rochester Theological Seminary at the Commencement exercises of his class in 1873. It was an able production, well written, and, delivered as it was, with almost the blood earnestness of a Chalmers, it made a deep impression on my mind. As nearly as I can recollect it was thoroughly Calvinistic in sentiment, and would have done credit to Ignatius Loyola, or to his great master John Calvin himself. This is all the praise I can bestow upon it or its author though I hope he was less cruel than his creed. The course of his argument, which was entirely deductive, ran something like this. Once admit that Truth is better than Error, and stern and inexorable logic, from this simple premise, enforces the following conclusions: Truth and Error cannot occupy the same ground, for they are antagonistic to each other. They have no more affinity for each other than oil has for water. The highest good of mankind demands that Truth be retained and that her deadly enemy be rejected. Hence the intolerance of Truth. She can brook no rival. She abhors the false, the untrue, the erroneous.

As Christ has nothing in common with Belial, as light has nothing in common with darkness, so Truth has nothing in common with Error. Truth sanctifies, Error degrades; Truth saves, Error destroys; Truth is good, Error is evil; we should therefore abhor Error and cleave unto Truth. We cannot tolerate that which we abhor; but we abhor Error; therefore we cannot tolerate Error. Such is the intolerance of Truth. For could she tolerate Error in any form, or in any degree, she would become corrupt—but this supposition is not allowable; for Truth, from her very nature, is incorruptible, and ever at war with Error with which she has nothing in common.

Now so far as abstract reasoning is concerned, the theologue's argument seemed logical enough; but the moment he began to make the application to the affairs of life, and our relation to our fellows, the evils of the deductive method were at once apparent. The fallacy lies in the transition made from Truth to ourselves. Truth is intolerant and rightly so. It is her nature. But it does not follow that we should be intolerant because Truth is, unless we first suppose the monstrous absurdity that we are altogether right, that we hold the truth absolutely and unmixed with error on every and every conceivable subject. The moment we make the reasonable admission that possibly we have not the whole truth on any subject, that moment we admit that our opponent may possibly be right, or partly right, and we cannot prudently refuse to tolerate him. We read with blood-curdling horror of the cruelties of the Spanish Inquisition, of the inhuman butchery of the Albigenses and Waldenses, of the barbarous religious persecutions of the Middle Ages, and we shudder at the thought of placing the names of Loyola and Dominic in the calendar of the saints of the merciful Christ. We more naturally associate them with Nero and Caligula, or with Innocent III. and Gregory VII., as belonging to the demoniac order of cruel men. Our surprise is great when we read the testimony of contemporary writers, to the effect that these intolerant, bigoted and cruel persecutors were, in their private relations, amiable, gentle and merciful. But this testimony is by no means incredible. A deeper view of human nature, and a greater knowledge of the springs of human action, would dissipate the surprise we might at first feel. The Catholic church, through her councils and bishops, taught that she was the sole repository of absolute religious truth, and that any nation, or persons who rejected her doctrine and taught different ones were heretics and would, in the next world, be tormented forever in the flames of a literal hell of fire. Ignatius Loyola was a devout Catholic. His zeal knew no bounds. He really believed in the necessity of the Inquisition. To him it was a fact that all heretics were doomed to everlasting torture, and therefore to stamp out heresy by extirpating all heretics was not a cruelty, but the greatest mercy. To slay heretics with as little compunction of conscience as was felt by the government inspectors of cattle during the rinderpest when they slew the diseased animals to prevent the further spread of the plague. Heresy was to the sincere Catholic a deadly contagion that must be stamped out. An honest, sincere and zealous Catholic must be intolerant, must, if he has the power be a persecutor. If he believes—as he must if he is honest in his profession—that the Catholic church alone has all the truth essential to salvation, that all dying without her pale are doomed to endless misery, he must, if he be a lover of his race, if he be merciful—he must be intolerant, he must to outsiders seem to be cruel. "It is the especial evil of intolerance," says Mr. Lecky, "that it entwines itself around the holiest parts of our nature, and becomes at last so blended with the sense of duty that, as has been finely said by Grattan, 'conscience, which restrains every other vice becomes the prompter here.'" There can be little doubt, I think, of the purity of purpose or of conscientiousness of Gregory VII. and Ignatius Loyola. None but an honest man could have done what the great founder of the Society of Jesus did. Like thousands of other men, he was better than his creed. If he believed, as he undoubtedly did, that the burning of an incorrigible heretic would be the means of saving even one immortal soul from unending agony, was he not merciful rather than cruel in the act?



ANCIENT WARFARE.—See page 15.

On the other hand, how much better than Loyola and Dominic, are the protestants, Calvin and Knox? Catholicism is founded upon obedience, protestantism upon freedom. But as Dr. Dollinger has well said "The prevailing maxim in protestant Europe (in the 16th century) was, 'Freedom for our selves and oppression for every other party.' Upon this selfish and indefensible maxim, the great protestant leaders, Calvin, Melancthon and Knox, acted. They were bitterly intolerant. It is well known that Calvin caused the death of Michael Servetus for the heresy of not agreeing with him on the Trinity question; and even "Melancthon, the mildest of the reformers required that the Anabaptists should atone for their doctrine with their lives." (Dollinger). As late as 1611 two men named Legat and Wightman were publicly burned by the English bishops for holding heretical opinions. (Buckle). In the 16th century the protestants of Sweden punished heresy by banishment. "The crimes of French protestants," says Mr. Buckle, "were as revolting as those of the Catholics, and quite as numerous relatively to the numbers and power of the two parties."

There are some protestants even now so intolerant that they cannot be induced to admit the probability that any Catholic will be saved. Now, in my opinion, a Catholic has a far better excuse for his intolerance than a protestant can have for his. Ignatius Loyola could give a better reason for his treatment of heretics, than John Calvin could give for his conduct toward Servetus. In Catholicism reason and private judgment and the affections are subordinated to and held in check by the decrees of councils and the supposed infallible decrees of the Pope. Hence the more honest and zealous a man is as a Catholic, the more intolerant he will be. Not so however in protestantism. It's very motto from the beginning in 1526 was "The Bible and the Bible alone contains the religion of protestants." From the very outset it denied the infallibility of human interpretations. Every man was to have the right of exercising private judgment in the interpretation of the Scriptures, untrammeled by any authority whatever. This theory was as noble as it was liberal and just. What excuse then had men like Calvin and Knox to punish their fellow men for not believing the Bible as they believed it? As protestants their conduct was indefensible. The more honest and zealous a man is as a Protestant the more tolerant he will be; for toleration by admitting liberty of interpretation is the very foundation of protestantism.

Men will always be intolerant, and manifest a persecuting spirit, whenever they honestly believe themselves to be entirely right and all others entirely wrong. They then usurp the place of Truth herself, and Truth is always intolerant of Error. Right here the whole difficulty lies. Few men are willing that their neighbors should have the same freedom of thought and expression that they claim for themselves. Most men erect on their own narrow understanding, a tribunal of last resort by which other men are judged. The root of the mischief is in assuming to have the truth, the whole truth and nothing but the truth. Truth is a word of large meaning. It is as high as heaven, as deep as hades, as wide as the universe, and as long as eternity. No intellect less than that of Omnipotence can fathom all truth. Literature and dogmas do not best flourish in the same soil. Ignorance and intolerance go hand in hand. They gave us in their prime what are aptly called the Dark Ages. The bitterest persecutions and the bloodiest tragedies that darken the blotted page of ecclesiastical history have arisen from differences of opinion that in no way affected the conduct of the individual, or endangered the safety of the State.

I have no sympathy with that little, narrow, bigoted, fanatical spirit of ignorance and meanness, that denies to others the liberty of thought and freedom of expression that it claims for itself. I have no sympathy with the spirit of any sect or party that claims for itself an exclusive salvation. I cannot express the deep disgust that I have felt within the last year, when I have heard the advocates of some little, narrow, seven-by-nine-sect avow their belief that none would be saved who did not accept their peculiar tenets of faith. A simple adhesion to some abstract doctrine would with these narrow and ignorant bigots outweigh in importance a life of purity and goodness.

If we would be real friends of Truth, we should seek her company whenever she may be found, and she may be found so anywhere. No one is wholly right; no one is wholly wrong. Protestants and Catholics might learn much from each other that would be of mutual benefit. There is no sect whose doctrines are entirely evil, and none whose doctrines embrace all of religious truth. Let us cultivate that large, liberal, comprehensive enlightened and loving spirit that embraces goodness and truth wherever found, and so shall we "abhor that which is evil and cleave to that which is good."

"LIKE CHRIST."

C. C. MARSTON.

The believer in Jesus lives in the hope of some day being "like" his Lord. There is a likeness already in some respects. The same spirit that was in Christ is possessed by all his followers, (Rom. 8: 9) and in this they are "like him," in the present tense. But there is another and more radical sense to be attached to this being like Christ. John says: "*We shall be like him.*" (1. Jno. 3: 2) John did not say we *are* like him; but we *shall be* like him. Our question is *when were we to be like him*, and *in what does this likeness* consist? Many claim that it takes place "*at death*"—that we *then* assume a *Christ-like appearance*, and are caught away to be with our Savior. This view of the matter, however, is not in harmony with the explanation given by John. He says: "But we know that WHEN HE SHALL APPEAR, *we shall be like him.*" It is not *at death*, therefore, that we realize this likeness to our Master, but *at the coming of the Lord Jesus.*

Paul explains fully *in what the likeness to Christ consists*, in Phil. 3: 20, 21: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

It is hence clearly evident that this likeness relates not to an *immaterial spirit*, but to the *material body*. Christ's "glorious body" was his *resurrection body*. His body, prior to his resurrection, was a "vile body," that is, corrupt and mortal. But in his resurrection state he possessed a glorified, "glorious," or immortal body. Our change from corruption to glory and immortality is after the same fashion. We remain "vile," or mortal, until Jesus returns to this earth "the second time," when our vile bodies shall be changed, and made "like unto his glorious body;" then shall "we appear with him in glory," and be "like him."

THE RESURRECTION.—NO. 2.

ALVIRUS N. HITCHCOCK.

THE INCREDIBLE THING.

The denial of the resurrection is not a peculiarity of modern times. The apostle to the Gentiles testified of the hope of the promise made of God unto the fathers, and was bound in chains. For preaching with feeling earnestness Jesus and the resurrection, a host of babbling voices clamored for his life. With them as with multitudes, to-day, it is thought a thing incredible that God should raise the dead. The natural mind is loth to credit a mystery, or yield a belief in anything outside the range of sensible experience. Because the resurrection is of this character, it has many opposers. But those who make the denial on this account are guilty of gross inconsistency. Let those who object to the revival of the dead, because it is mysterious, explain the sublime miracle of creation, or the teeming wonders of nature. Let them try a hand at the mighty art, and from even a spire of grass or a grain of corn, and say if it is not a miracle. How then cannot He who contrived and formed the vast machinery of the universe from the gauzy wing of the insect to the wheeling orbs of space, speak into renewed life the bodies of the dead!

It is claimed, however, that the resurrection of the identical particles (which only can be a material resurrection) involves both absurdities and impossibilities. If this claim is well founded, our favorite theme of hope and joy is all a delusion. Let us investigate these "rational deductions."

1. The body changes once in about seven years by the appropriation of new particles, so that the old body is completely thrown off. Thus a person of ripe age must have had several distinct bodies. Which body is to be restored?

2. After death the body is decomposed and enters into the tissues of other animal and vegetable organisms. Thus the same particles form parts of different bodies at different times. In the resurrection, several bodies may lay claim to the same particles, thereby rendering a universal resurrection an impossibility.

These are the main objections to the theory of material restoration. Others, indeed, have been raised, but they are for the most part only modifications or outgrowths of these. If these difficulties can be fairly obviated, the doctrine of the resurrection of the dead will be in a fair condition to be proved.

Divesting for a moment, let me appeal to the objector himself. It is well known that many who present these objections profess a firm confidence in the Bible and admit that the natural rendering of Scripture testimony rather favors the materialistic view, but nevertheless reject it because of philosophical difficulties. Let me present you a sober question: Do the scientific objections which you urge against the resurrection rest upon *stronger* evidence than the Sacred Oracles? If so, why not reject the Bible entirely as contradictory to known facts? If not, the strongest impulses of reason compel you to accept what revelation does teach, irrespective of other difficulties. The preponderance of evidence must carry the case.

The first objection is of little weight, even if true. Suppose that the body does change so far as material particles are concerned, it does not follow therefore that there is a succession of *individualities* in the same identity. Indeed, this would be an absurdity. From the morning of youth to the setting of life's sun, the mental powers, the produce of nervous action, remain a *unit*. It weighs nothing to assume that the mind is a separate personality, for in the brute creation mental impressions are of longer duration than the time allowed for the renewal of the body, thus proving that the individuality of all living beings is the material organism in its integrity, and is not affected by corporeal changes. Imagine Mr. Smith, a criminal convicted of murder perpetrated ten years previously, thus defending his cause, "Gentlemen, I declare my innocence, and protest against punishment on the ground that I am not the man who committed the crime. There is not an atom in my body to-day that entered into the composition of Mr. Smith ten years ago!" Would he not become a laughing stock at once? Or, if released from prison, would not the asylum be the fit alternative? But the whole argument is built upon an assumption. It never has been nor can it be proved that all parts of the body are alike subject to waste and renewal. We know that the grosser parts do thus change, but that all parts are subject to the same law, is not so evident.

The objection is completely answered, however, when we consider that the same authority which bids us hope for *any* resurrection declares only the resurrection of the *dead*. It matters not if the whole body is renewed many times, only *one* body dies, and that alone is to be the subject of resurrection power.

The second objection is considered the strongest weapon in the skeptic's armor; but, like the first, it is built entirely upon assumed premises. It is taken for granted that an assemblage of *all* the particles of the body is essential to its identity, which is grossly false. Many persons from disease or hard labor have lost thirty or forty pounds in a short time, and were still readily recognized. It is safe to say that there has never been a case in which half that amount of the body of one human being has become a part of other organic forms of *any* kind; while the portion which may become incorporated in other human bodies must be far less; and it is only in the latter case that the argument is of any force. Even cannibalism is no exception. It must be remembered that among those who practice this, human flesh forms but a very inconsiderable part of their diet; and even that may go to supply the waste of the grosser parts of the system. Indeed, this would be the natural inference, as such portions sustain by far the greatest waste.

It is pure speculation to attempt to say how much of the natural body will be essential to its identity in the spiritual. We do know that the solid portion of the body is but a fracton of its entire weight; and that many pounds may be taken from the human form by natural process without obliterating its individuality. We know in cases where particles of one human body become assimilated in others that but a very small portion can possibly be thus appropriated. We know that the coarser parts of man's organism are subject to waste and renewal; but that all parts are thus affected, I have never seen demonstrated. What a transparent tissue of philosophy it is then to assert the resurrection an impossibility! It is no more impossible than the budding of a tree or the sprouting of an acorn, before the Almighty would suffer a defeat, he would miraculously prevent the appropriation of the same particles by different bodies. We do not believe

in dust revival because science reveals or forbids it, but because the Omnipotent has declared it. Science cannot tell us how there comes bursting from the earthly mould a blushing flower in spring time. She sits in vacant silence when the eagle's egg is deposited which in a season drops its shell and mounts the heavens. These are facts of nature. We dare not trust her in facts of destiny. Yet we have a faith that in the glorious springtime of the restitution, living forms shall spring from slumbering ashes; and buried saints shall drop the mantle of death, and clad in robes of snowy whiteness shall scale the mount of God. Human skill and human power blush at the mighty miracle; but He who has promised will perform *according to the working whereby He is able even to subdue all things unto himself.*

Fennimore, Wis.

THE TRUTH PROVED.

O. B. FASSETT.

Attending a funeral service on the Pacific coast, the officiating minister read and commented on I Cor. 15: 51-58. In his remarks he rightly interpreted the passage of Scripture as referring to the period of the resurrection, at the coming of the Lord to judgment. But he said: "It is nowhere revealed in the Bible *when* this shall take place." My surprise was awakened at either the *ignorance* or *presumption* of the remark! The sacred text itself points to the time: "*At the last trump;* which, when compared with the prophecy of Rev. 11: 15-18, shows that the period is clearly and unmistakably *revealed.*

This clergyman not only ignores the prophetical scriptures relating to the future, but he has departed from the plain interpretations of the founders of this denomination, as can be demonstrated from their published writings.

In his comment upon the verse: "O death, where is thy sting? O grave where is thy glory?" (verse 55,) the minister remarked: "Death holds the body, and the grave is the place of departed spirits." This he defined to be the condition of those "asleep in Jesus" during the intermediate state. When he came to pray at the close of his remarks, he did that which no protestant minister has before done, to my knowledge, in this age: *he prayed for the dead*—that the girl (together with her sister that died a few months before,) "might be finally received into the mansions Jesus was preparing for them."

It would not be strange in a Roman Catholic priest to pray for the dead, as the priesthood of that church suppose prayers and masses are needful to liberate souls from purgatory; but it was strange to my ears to hear a protestant minister do this! Does he think that the spirits of the departed dead are in a place where prayers are necessary and can avail in their behalf, to relieve them from the prison of "hades?" Is he a Jesuit? Or what is his faith?

THIS AND THAT.

Less than a week previous to this, I attended a funeral occasion where a minister of another leading orthdox denomination, officiated far from the former city. He preached a discourse from Eccl. 9: 10. "Whatsoever thy hand findeth to do; do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the *grave*, whither thou goest." "*Grave* here means *hades.*" Making use of the Greek instead of the Hebrew word, the meaning of which is the same. For some reason he dismissed the subject right here without other comment; and with a few scattered thoughts closed all remarks.

In this *text*, however, we perceive that "*hades*" [*sheol*] is a place where "there is no work, nor device, nor *knowledge*, nor *wisdom*." Hence those in "hades" have no conscious existence! And putting the P—— minister's comment on Eccl. 9: 10, with that of the M—— clergyman's on I Cor. 15: 55, they have proved the scriptures true which they wish to destroy. "The dead know not anything." (Eccl. 9: 5) "The dead praise not the Lord." (Ps. 115: 17.) "The grave [*Sheol—Hades*] cannot praise thee." (Isa. 38: 18.) "If the dead rise not.... then they also which are fallen asleep in Christ are perished." (I Cor. 5: 16, 18.)

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SPIRITS IN PRISON.—I Peter 3: 19.

G. W. STETSON.

So much has been said of late about the above Scripture, and such confident assertions made in relation to it, as the impregnable Gibraltar of immaterial, immortal soulists, and the advocates of conscious entities in death, that we would like to see the subjoined declaration of CALMET—that old erudite Roman Catholic writer—in your paper, for the benefit of all whom it may concern. He says: "The opinion which states that Jesus Christ descended into hell, to announce his coming to the ancient patriarchs, and to deliver them from that species of prison, where they had so long waited for him, is incontrovertable; and we (the Catholics) consider it as an article of our faith: *but we may doubt whether this be the meaning of St. Peter in this place.*" Dr. Adam Clarke thinks it refers to the antediluvians of Noah's time, (120 years—Gen. 6: 3,)—as it was by this spirit that Noah became *a preacher of righteousness* and *condemned* that ungodly *world.* (Heb. 11: 7). He says: "During that time, punishment was delayed, ... God waited, ... and they as criminals tried and convicted, are represented as being *in prison*—detained under the arrest of Divine justice, which *waited* either for their *repentance*, or the expiration of the *respite*, that the punishment pronounced might be inflicted. The word pneumasi, Spirits, is supposed to render this view of the subject improbable, because this must mean *disembodied* spirits; but this certainly does not follow, for *the spirits of just men made perfect*, Heb. 12: 23, certainly means *righteous men*, and men *still in the church militant;* and the *Father of spirits*, Heb. 12: 9, means *men still in the body;* and *the God of the spirits of all flesh*, Numb. 16: 22, and 27: 16, means *men not in a disembodied state.* But even on this word there are several readings: Some of the Greek MSS. read, *in 'spirit,'* and one, 'in the *Holy Spirit.*' In one, if not the very *first edition* of the *Latin Bible*, the verse stands thus: (translation) 'by which he came *spiritually*, and preached to them that were in prison.' In two very ancient MSS. of the Vulgate, ... thus: 'in which coming by the spirit, he preached to those who were ....' This is also the reading of the *Complutensian Polyglot.* Another old MSS, nearly as in the printed copy; 'in which, coming spiritual he, ... who were SHUT UP in prison.' The common *printed Vulgate* is different from all these, and from all the MSS. which I have seen, in reading *spiritibus*, 'TO THE SPIRITS.' The first English translation ever made reads, 'In which thing and to them which were closed together in prison he coming in spirit preached.' The copy from which this translation was taken evidently read, *'conclusi erant,'* with one of the MSS. quoted above, as *closed together* proves." (See Clarke's Commentary.)

Such a parade is just now being made of the passage, that the above should be copied into and printed by all our papers and journals, then read, cut out, and carried with you to show to every man or woman who refers to it as proof of consciousness in death. In the above quotation, the italics are Dr. Clarke's.

Edenboro, Pa.

SATAN A LIAR.

C. C. MARSTON.

The Savior tells us in John 8: 44, that "there is no truth in" the devil—that "he is a liar and the father of it." With this explanation of Satan's character, let us refer for a moment to his declaration in the garden of God to Eve. God had said if Adam and Eve ate "of the tree in the midst of the garden" they should SURELY DIE; which was equivalent to saying they should be mortal. Disobedience would fix their state in mortality, and mortality, of course, would end in death. "And the serpent said unto the woman, YE SHALL NOT SURELY DIE." This latter is equivalent to saying that they were immortal, and of course *could not die.* Here then is where the theory of man's natural immortality started. *God said he should die*, or in other words declared his mortality. *Satan said he should not die*, or declared him to be immortal. How many there are to-day that believe Satan's statement in preference to God's! How many are saying *we are immortal*, and therefore will never die! Remember this was what Satan told Eve, and then remember that *Satan is a liar*, and that there is "no truth in him." This statement of Satan is proved to be false. Adam and Eve were driven out of the garden, lived a life of suffering and pain, and finally died. If they had resisted Satan and obeyed God they would have eaten of the "tree of life" and lived *forever.* Hence they would have been made immortal, and sin would never have had a foothold in our world. But they chose the path to death, and now we look to "Jesus and the resurrection" for immortality and victory over "the last enemy."

Miscellany.

TIME-KEEPING FLOWERS.

The flowers of certain plants are so sensitive to the effect of light and heat that they open and close at the same time each day, following the sun's altitude and inclination. This fact was made by Linnæus, the great botanist, the basis of many experiments and observations, resulting in the arrangement called his "floral clock." It consisted of three divisions, containing flowers that open and close earlier and later, according to the state of the atmosphere. This was the "meteorological division," and indicated the state of the weather. A "tropical division," as it was called, contained flowers that marked sunrise and sunset; and a "horological division," consisting of flowers that opened and closed at fixed and invariable hours.

It is a curious fact that there are twenty-four varieties of plants whose blossoms open successively at the different hours and days of the night. Looking over his list, we find the daily lily opens at five o'clock A. M., and the evening primrose at five P. M. Midnight belongs to the "cactus grandiflorus," or night blooming cereus, whose magnificent flower expands and diffuses a subtile perfume soon after sunset, gradually unfolds, and then closes before day-dawn, when its strange mission is ended. The African marigold opens at seven o'clock in the evening and closes at four if the weather be fair. If it does not open, rain is certain the next day. It is said that the flowers of the water lily close and sink into the water precisely at sunset, rise again to the surface and expand with sunrise.

Pliny describes the lotus of the Euphrates, which follows the same order, and the reverence which was paid by the Egyptians to the lotus is supposed by some to be from its associations with the sacred sun. Flowers and fruit of the lotus are engraven on the Eastern tombs and monuments, and adorn the heads of the sculptured deities. Besides the "floral clock," there is a "floral calendar," in which each month is marked by its own loyal flower.

A CURIOUS INDIAN RELIC.

Oregon, if one may judge by the fossil remains in Mr. Condon's collection, seems once to have been inhabited by a great number and variety of pre-adamite beasts; but the most singular object he has to show is a very striking ape's head, carved with great spirit and vigor out of hard lava. The object was found upon the shore of the Columbia by Indians, after a flood, which had washed away a piece of old alluvial bank. The rock of which it is composed is quite hard; the carving is, as I said, done with remarkable vigor; and the top of the head is hollowed out, precisely as the Indians still make shallow depressions in fragments of slate, in which to burn what answers in their religious ceremonies for incense. But, supposing this relic to belong to Oregon—and there is, I was told, no reason to believe otherwise—where did the Indian who carved it get his idea of an ape? The Indians of this region, poor creatures that they are, have still the habit of carving rude figures out of slate and other soft rocks. They have also the habit of cutting out shallow, dish-like depressions in the heads of such figures, wherein to burn incense. But they could not give Mr. Condon any account of the ape's head they brought him, nor did they recognise its features as resembling any object or creature familiar to them even by tradition.—From "The Columbia River and Puget Sound," by CHARLES NORDHOFF, in *Harper's Magazine for February.*

SERVED HIM RIGHT.

At a collection recently made at a charity fair, a lady passed the plate to a very wealthy man who was well known for his stinginess. "I have nothing," was his curt reply. "Then take something sir," she answered, "you know I am begging for the poor."

ICE MACHINES.

For many years it has been the custom in northern cities and towns to store up large quantities of ice for summer use, in buildings prepared especially for that purpose, and during the last twenty-five years hundreds of thousand of tons have been exported. Owing to the constant melting of the ice its exportation has not proved very profitable. Quite recently inventions have been made by which ice may be manufactured in warm countries much more cheaply than it can be imported. These machines are of various construction, and employ various agencies for the production of ice. Some employ compressed air, some carbonic acid gas, some ammonia, ether, etc. The water to be frozen is contained in cans of appropriate size and shape, and is exposed to the freezing mixture, which rapidly abstracts from the water its latent heat, leaving it a solid block of ice. By appropriate means the freezing mixture is made to part with the heat thus abstracted from the water and is again ready for use in the production of more ice. The same mixture is used many times. Ice produced in this way is very pure and solid, much more so than the "natural" ice usually found in ice-houses. It is produced at a cost of from two to three dollars per ton. Ice machines are in practical operation in different southern cities, producing the most satisfactory results. Some of these machines produce a temperature 50° below zero, and make from ten to one thousand pounds of ice per hour, owing to the size of the machine. The use of ice has rapidly increased from year to year, until it is now considered a necessity. It is used in the manufacture, preservation and transportation of various articles. It is invaluable in sickness, and as a luxury it is unrivaled during the "heated season."

THE LISTENERS.

Two city boys lost their way in the woods, and late at night took shelter in a solitary inn.

At midnight they awoke, and, sitting up in their bed, heard some one talking in the next room. The boys put their ears to the wainscot, and distinctly heard a voice say:

"Wife, get the big kettle ready tomorrow, for I mean to kill our two young rogues out of the town."

The poor boys shuddered.

"Oh, dear, this innkeeper is a cannibal!" they wispered softly to each other. "What shall we do?"

After a moment's thought they got out of bed and sprang out of the window, hoping to escape that way. But one of them hurt his foot so badly in jumping that he could go no farther; and, besides, the great door of the yard was locked. So they crept into the pig-sty with the little pigs, and lay there trembling till morning.

In the morning came the innkeeper. He opened the sty-door, sharpened a knife, and called out:

"Now, you little rascals, out with you: your last hour is come."

Both boys set up a cry of horror; and begged on their knees to be spared.

The man was surprised to find them in the pig-sty, and asked them why they thought him a murderer.

"Because we heard you say in the night that you would kill us in the morning."

Then the innkeeper laughed, and said,

"Oh, you silly boys! I never meant you. I was talking of my little pigs, whom in joke I always call my little rogues out of town, because I bought them in the town. But so it always is with listeners; as the rhyme goes:

"Put your ear to the door or wall,
You will hear no good at all."

TO REMOVE THE TASTE OF NEW WOOD.—A new keg, churn, bucket, or other wooden vessel, will generally communicate a disagreeable taste to anything that is put into it. To prevent this inconvenience, first scald the vessel well with boiling water, letting the water remain in it till cold. Then dissolve some pearl ash, or soda, or lukewarm water, adding a little bit of lime in it, and wash the inside of the vessel well with this solution.

The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem in which the devil is represented as fishing for men, and fitting his bait to the business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

VENTILATION OF DORMITORIES.

The opinion extensively prevails that night air is unwholesome—that human strength is increased and health promoted by shutting out the damp night air from bedrooms during the hours of sleep.

That there are sections of country where night air, or air during a portion of the night, is unwholesome, is no doubt true. But are not these the exception rather than the rule?

Having had twenty years experience in sleeping in well ventilated apartments I am prepared to give my opinion of the laws of life in this respect. I am fully convinced that night air is to me, not only harmless but very beneficial. The pure air is to the lungs what wholesome food is to the stomach—essential to health.

The fact that birds and animals generally do not need protection from outdoor life, except in the coldest weather, proves that night air is not injurious. Hence the conclusion that impure air such as are confined in close rooms must be detrimental. The bountiful provisions of nature show that it is not only unnecessary, but that it was not the design of the great Architect, that men should sleep in badly ventilated rooms.

"No pent up Utica contracts our powers,
For the whole boundless Universe is ours."

Why is it that animals accustomed entirely to out-door life, are almost invariably strong and hardy; know nothing or next to nothing of indigestion or of lung diseases; while mankind are to so great an extent weak, nervous and infirm, dyspeptic and consumptive, have liver complaint and a hundred other different kinds of diseases? Why is it that the one class is strong and firm, while the other is frail and languid? Originally it was not so. Is it so necessarily?

Doubtless this is only one cause (the others being equally grave and mainly of human frailty. Yet it is evident that it is an important cause, on account of its far reaching consequences: and one of great magnitude (the laws of life being sacred) and well deserving of thought and attention. CARLSTADT.

OLDEN TIME IN MASSACHUSETTS.

In 1627 there were but thirty ploughs in all Massachusetts, and their use was unfamilar to all the farmers. In that year the town of Salem agreed to grant Richard Hutchinson twenty acres of land in addition to his share, "if he would set up ploughing." In 1630, the general court prohibited *short sleeves*, and required the garments to be lengthened so as to cover the wrists. Also prohibited "immoderate great breeches, knots of ribbon, broad shoulder-bands and taylee, silk rases, double cuffs and ruffs." In 1647, the court ordered, "That if any young man attempt to address a young woman without the consent of her parents, or in their absence, of the court, he shall be fined four pounds for the first offence, ten for the second, and be imprisoned for the third." In 1649, Matthew Stanley was tried for "drawing in the affections of John Tarbox's daughter, without the consent of her parents." He was fined fifty pounds and costs. The same year two married women were fined five shillings each, for *scolding.* In 1653, Jonas Polebanks was tried "*for* wearing long hair," but was acquitted, through some fortunate circumstance.

ARE YOU WILLING TO WORK?

Hon. Erastus Corning died, not long since, at Albany, worth nearly ten million dollars. He came to the city in early boyhood, poor and friendless, seeking employment. Applying at a store for work of some kind, the merchant thought him too small and young for service.

"Why, my little boy," said he, "what can you do?"

"Can do what I am bid, sir," was the prompt reply.

That reply secured him a place, and that spirit made him a favorite with his employer, and assured steady promotion. Any young man who is ready for his work and attends to his duties promptly, and with thoroughness, may hope to succeed. Idlers and shirkers, whose aim is to do as little as possible, have a hard road to travel.

WHAT OTHERS SAY.

"My subscribers are highly pleased with both paper and chromo." W. G. KISE, *Raleigh, N. C.*

"The chromos are real beauties, and excellent for everybody." A. ASPINWALL, *Kan. Co., Minn.*

"Chromo perfectly splendid." D. BAIN, *Clare, Mich.*

SPIDERS.

BY L. W. DAY.

The female spider is boss. Her husband is decidedly hen-pecked. He is frequently "gone for" and generally ends his wretched life by being eaten or pitched out at the back door, or his carcass hung up as a warning to male spiders. She is a woman's right advocate and does her own voting. She is very fond of her children and lugs them around on her back and arms and ... until they get disgusted with her and show their bringing up by devouring the old lady. She is also a fighter ... will leave her dinner any day to ... the husband of a neighbor lady. These combats are fearful, especially when two females have an "onpleasantness." One or the other is eaten up. ... woe to the gentleman spider who dares to suggest a peaceable settlement of the difficulty; they join and eat him in a twinkling, after which they ... their fight.

Spiders are found everywhere—from the woodshed to the best room in the house. Who hasn't seen the hired girl dancing around the room with one foot ready to kill the pesky thing; her foot however always striking where the nasty bug "isn't"! The spiders that we have here in the North are wicked creatures, but their ability in this direction is seriously interfered with by their diminutive size. They catch their victims by means of their webs. As soon as Mr. Fly's feet are entangled, the villainous spider rushes out, and in some way wounds him, which invariably proves fatal to the fly. Spiders in tropical countries are very much larger than "our spiders." Some of them have long legs, and when they get in a serious scrape drop a part of one of their legs and make the best possible of the rest in getting away. They probably drop a leg or two when their wives get after them. In this they have the advantage of men. The spider's mouth is an awful affair. It is as horrifying to see a spider at lunch, as it is to see a man with a heavy mustache trying to eat soup, for the spider not only has a mustache, but he has a machine on his under-jaw with which he bruises his food. This saves the expense of a knife and fork. Spiders are generally able to take care of themselves. In this they resemble railroad men and office holders. Spiders are good for just two things: they are good to get killed, and to make loafers ... asleep on our front porches, lively, by going down their backs. Some ... eat spiders; others eat frogs, but ... don't.

Some spiders run forward and backward equally well. Some can run sideways, like a "hog going to war." Some stay near their homes, continually jumping and leaping around trying to catch something to eat. Some wander about the country like Irish peddlers, or an insurance agent. Some spin large webs and lie in wait in the middle or at the side. Some ... spreading their webs in the air. In descending they go head first, spinning a fine silken thread after them which serves as a support. The ... and wolf spiders are among the largest and most vicious, jumping upon ... birds, lizards, etc., and killing them. They eat what they want ... lay up the rest for future use. From the above it will be seen that the ... were right in supposing that the spider is endowed with reason, and ... it was a very proper thing to represent Diana of Ephesus with a huge ... crab spider suspended from her neck.

A HUNT IN THE ALLEGANIES.

The wilder parts of the Alleganies abound with game of all kinds. At the period of which I write, not only the mountains, but the whole ... teemed with game. Deer, especially, were found in large numbers, ... wolves, bears, raccoons, opossums, ... etc., were common enough. In ... of that year, I found myself quartered with a friend, an old ... on the Allegany river. I was longing for my first *deer-hunt*, and was soon to be gratified. A slight snow had fallen, and making ample preparations, we started out the next morning. There were four of us. We were not allowed to take dogs or horses—the latter indeed were out of the question in such a rough country. We ... pursued our way down the ... about four miles, and just where ... City now stands, we struck ... One of our party followed it, the rest of us crossed the river in ... and pursued a south-westerly ... I soon found a fresh trail, and ... it alone. Two deer had evidently passed but a short time before. ... slowly, step by step, sly as a thief, carefully avoiding the least noise, and closely scanning every nook and copse. In this way I went on for an hour, when I stopped to listen. Nothing was to be heard in that awful stillness, save the pecking of a woodpecker against a dry limb, and the thumping of my own heart. At this moment I heard a bleat. They were in a copse, a little to my left. Softly now! Not a sound as I creep up within gun-shot! There they are! One is cropping the under-brush, and the other has his head up, and ears forward in a listening attitude. I raise my gun to point it at a deer for the first time in my life. Had I the *buck fever*? I could not hold steady a moment, and my blood was surging through my veins tumultuously. I lowered my gun to collect myself, and took a step forward to get a better view. Confound that stick! The deer are off like a flash! But strange to say, my feverish excitement is all gone. I took a steady aim and fired, and although the distance was one hundred and fifty yards, the doe was struck. What a leap she gave! But away they bounded, the very poetry of beauty and motion! One of our party, hearing the report of my gun, joined me, and together we started on the trail. It was easily followed—a trail of blood on the snow. The doe's shoulder had been broken, as we could tell by the marks of a trailing leg, and we confidently expected to overtake them soon. But we were mistaken. Over hill and through valley—now climbing a rugged precipice, and now fording a stream—no stop, no stay—all excitement—we followed, till just at dusk, we came upon the river, and upon its bank lay the poor, wounded doe, in the last agonies of death. As I caught sight of it, I gave a shout of exultation—of victory, and sprang forward to seize my prize. As I reached its side, the beautiful creature raised its head and turned its large eyes upon me with such a pitiful look, as went to my very heart, and with a low moan of anguish, laid its head back on the snow, *dead*. The spirit which had animated me all day, was totally gone. I sat down exhausted, by the side of my victim, and gave way to a train of reflections, by no means cheering. I had been successful, but at what a price! Could I ever realize what pain, anguish and fear that innocent doe had experienced during that long day, in its desperate efforts to escape from its cruel enemies? And as I gazed at its outstretched form—all grace, symmetry and innocence, I would have given all I had to restore it to life and health again, and I inwardly resolved that this should be my last *deer-hunt*. And it was.

I am an old man, now, but the mournful gaze of that dying doe, still reproaches me, as it did that day. Often since that, I have tried to analyze the spirit that animates a hunter, as it did me that day, and I can discover nothing but a selfish pride. A desire to manifest his superiority over brute instinct—to circumvent the caution, fleetness, craft, or strength of the animal—which is still further heightened by the fear of humiliation in case of defeat. And this, I believe, when exercised on *innocent* animal creation, is unworthy of true manhood.

ANCIENT WARFARE.

The contrast between ancient and modern customs is nowhere more strikingly seen than in methods of warfare, and this extends to everything connected with war; arms, armor, dress, tactics, and notably, in the appearance of a battle-field. No smoke of cannon and musketry brooded over an ancient battle-field, and instead of the roar and rattle of modern fire-arms, there arose only the shouts of victors, the howls of the vanquished, or the shrieks and groans of the wounded and dying, as the contending forces surged to and fro in hand-to-hand conflict.

Our engraving shows a besieging army before the walls of an ancient city. The engine in the foreground is a *Ballista*—for throwing large stones. Several kinds were used, but their exact construction is not well understood. They were very powerful engines. Josephus says the stones cast by those employed by Titus before Jerusalem, weighed a talent, and the blow they gave nothing could withstand. The stones were of a white color, and the Jews, stationed on the towers would give notice when an engine was sprung, by crying out, "The son cometh." The white color of the stone enabled the Jews to see it approaching, and to get out of the way. The Romans, however, soon discovered this, and blackened the stones. Edward I, is said to have used one of these engines at the siege of Stirling castle, in 1303, that cast stones weighing 300 pounds. The *Catapult* was another engine, used for throwing darts. The *battering-ram* was the most effectual instrument in battering down walls. A long beam—100 feet, or more—was armed at one end with iron in the form of a ram's head. This was suspended by chains to a beam above. A shed was built over this to shield the operators from the arrows of the besieged. The ram was thrust violently back and forth against the walls until a breach was effected. Movable towers were raised, as seen in the engraving, which were pushed forward on wheels. These were of immense bulk, and consisted of different stories or platforms, with ladders reaching from one to the other. When such a tower could be brought up to the walls, the city was soon taken. These methods were employed as late as the 12th century, when the explosive force of gunpowder became generally known, and modern artillery superseded them.

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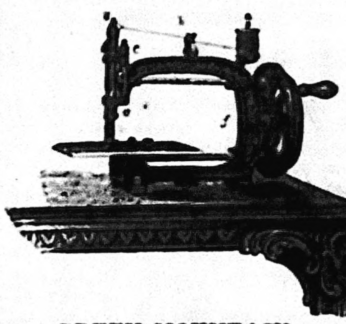

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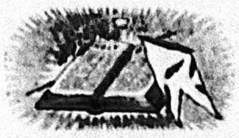

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The Thousand Years.

A clear and satisfactory explanation of Rev. 20: 10, is humbly and earnestly requested by J. R. L.
Light on the 20th chapter of Revelation is needed. Especially the first nine verses. E. W. POTTER.

The twentieth of Revelation we do not expect to make plain to any one, but will give you a few thoughts. In the *first* verse we reed of an angel. We will not mind now what he has in his hand, or what he is about to do, but will keep track of *him*. In the *second* verse this angel laid hold on the dragon. Here are two characters brought to view—the angel and the dragon. Now if we will find out by references who the two characters are, and then not change them for something else, it will help us much. Verse *third* speaks of the dragon. Verse *fourth* reads, "I saw thrones and they sat upon them." Who sat upon them? The angel and dragon. "And judgment was given unto them, [the angel and dragon,] and the souls [or persons] that were beheaded" were given unto them. This is the natural construction by leaving out the supplied words, "I saw." They were given to this power. This is why they had to die. They were not all killed at the same time, but all along during the thousand years. As some died, so some "lived and reigned with Christ" during the thousand years. If you ask how they reigned, I answer, not in the sense of governing any more than they will in the world to come. They submitted to no rule but Christ's. *Fifth*. "The rest of the dead" —that is, those that died before the martyrs, or before the thousand years—will not live again until this thousand years are finished. Then comes the first resurrection. Then says the sixth verse, those that have a part in the first resurrection shall literally reign with Christ on the new earth a thousand years and on forever. Now the fifth and sixth verses carry you into a thousand years in the future, altogether different from the one in the past.

Now bring the seventh verse back to the fourth, (leaving out the 5th and 6th,) then read the seventh verse. Thus you get the first thousand years during which only those lived and reigned that were *beheaded*. Remember who this Satan or dragon is. Do not put a personal devil here, nor the future thousand years (or Sabbath of rest,) as that is only named in the 5th and 6th verses. Now read the 8th and 9th verses, which carry us to the judgment. You will see that the wicked are gathered together, gazing up into the New Jerusalem. Now read the 2d verse of the 15th chapter. Here you see the same company that you read of in the 4th verse of the 20th chapter that had not worshiped the beast. The wicked can see Abraham, Isaac, and Jacob, through the transparent "sea of glass" on which the city rests, but they cannot enter. Outside are dogs, sorcerers, whoremongers, murderers, idolators, and liars.

"There," says one, "I do not believe that." Well, give us something better, and we will gladly accept it. We have only given you a few hints: you must study the rest for yourself. N. D. BABCOCK.

Second Reply.

J. R. L., and E. W. Potter desire explanations of Rev. 20: The best possible explanation to be had is to allow it to interpret itself.

The whole chapter, with little exception, is a literal expression of literal facts as they are to transpire.

The only exceptions are the "key," the "chain," and the "souls under the altar." The "dragon" *is* interpreted to be that old serpent, which *is* the devil and Satan. The "key," to unlock; the "chain" to bind, the "souls," persons, whose blood cried from the ground as that of Abel. O. T. HOBBS.

Peter's Tabernacle.

A brother requests our mind on II Peter 1: 13, 14. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."

It was *Peter's* tabernacle, tenting, or shrouding, that is spoken of, instead of a tabernacle for his *soul*. In other words, the tabernacle contained *mortal* occupants, instead of immortal ones, for Paul, in speaking of the same tabernacle, says: "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life." II Cor. 5: 4.) Here the occupants of the tabernacle, instead of being immortal, are said to be groaning *for immortality*, or "groaning that mortality might be swallowed up of life." If the soul is already immortal, *that* certainly cannot be groaning for immortality. That which is mortal is "*in the tabernacle*," instead of being the tabernacle. We are represented as being clothed or tabernacled in a mortal nature, desiring to exchange this mortal tenting for the immortal clothi[illegible] Peter expected to put off his mortal nat[illegible] K[illegible]en as our Lord Jesus Ch[illegible] e." Peter was shown in th[illegible] uration a once mortal b[illegible] shrouded in glory, which was a vision [illegible]ting forth a future reality. Again, by C[illegible]t's death and resurrection, Peter was n[illegible] clearly shown how the mortal nature is put aside, the same Being subsequently coming forth with a deathless nature, or clothed upon with immortality. We now, as a race, are tabernacling in mortality; and the saints are groaning to dispense with this tabernacle just as Christ did, by a change at the resurrection. We put off the old tabernacle, or mortal life, when we die, and are clothed upon with immorthlity at the resurrection. W. S.

Ark of the Covenant.

In Rev. 11: 19, John saw in vision the temple of God opened in heaven, "and there was seen in his temple the ark of his testament." What relation, if any, does the "*ark of his testament*," (there brought to view under the sounding of the seventh trumpet,) bear to the "*ark of the covenant*" borne by the Israelites, and which was afterward placed in the temple which Solomon built? S. C. STONE.

"The ark" and its surroundings was built "after the pattern," picture, model, mould, or type, given to Moses, (Ex. 25: 40, and to David, 1 Chron. 28: 11-11. "These were patterns of things in the heavens. (Heb. 9: 28) The priests in the tabernacle and temple served (or worshiped) unto the example and *shadow* of heavenly things. (Heb. 8) Christ's offering relates to the heavenly things *themselves*. (Heb. 9: 23-28. "The heavenly tabernacle" is the place of Christ's present priestly work "within the veil." This is to "*open*" again, when that work shall be done, and he will then take to himself his great power and be *king*. (Rev. 11: 15 18; 15: 8. The kingdoms will become his, as described in the types of the law, the Psalms and the Prophets. The "salvation" and "the restitution of all things spoken" are to be realized in the anti-typical kingdom of Christ. (Ps. 72) The magnitude and minutiæ of this subject are omitted.

J. B. COOK.

Is it not Discipline?

I notice the question is asked, "Will there be degrees in the bliss of the saved, and in the punishment of the lost?" And a text is cited supposed to favor it: "He that knew his master's will and did it not, shall be beaten with many stripes." Would it not be more proper to recognize in this statement the discipline which our master has and continues to have over his servants? Has he not always chastened his people? And does he not do it in accordance with the magnitude of our offences? If ignorant of right and duty, but *few* stripes. If apprised of duty and obstinate or negligent, *many* stripes, to bring us to obedience in his service. David says, "Before I was afflicted I went astray." He knew what was right, but did great wrong, and had many stripes for it. Saul of Tarsus did quite as wrong, but in blindness, and the *Lord* was very merciful in dealing with him. It is Paul who tells us that, "Whom the Lord loveth he chasteneth, and scourgeth (chasteneth) every son whom he receiveth .... for our profit, that we might be partakers of his holiness." (Heb. 12: 6, 10) I. C. WELLCOME.

Three Good Rules.

First.—Study the Scriptures as a *learner*; with a mind unbiased by tradition, previous opinions, or merely human standards of orthodoxy, prayerfully looking for the guidance of the Holy Spirit.

Second.—The Scriptures are to be understood according to the common laws of language, and never as allegorical or figurative, unless strictly necessary to make good common sense.

Third.—The *few* passages that seem to conflict with the general teachings of the divine record, may not be used for the promotion of partisan errors, but must be understood in a qualified sense; for the reason that the word of God, rightly interpreted, never conflicts with itself or with its Author.

WATCHMAN.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

An explanation of Isa. 11: 11 is desired. E. W. POTTER.

In what way were the children of Israel baptized "in the cloud and in the sea?" ALEXANDER.

Will some one explain Rev. 11: 4? J. R. D.

I would like an explanation of Isa. 27: 57, 51. THOMAS LANE.

In what sense does charity "cover the multitude of sins?" (1 Pet. 4: 8) J. D. PAINE.

Says one, "Why thank God for preserving our lives if we are to enter heaven at death? *I* regard death as an enemy, as something to be dreaded, and hence can thank God for sparing my life, with good grace." Will some one please reconcile this with the principle of condemning eternal torment because fear is an insufficient motive to induce genuine service of God? ENQUIRER.

If Christ delays his coming, some will repent. From this would it not seem selfish to long for his coming? We ourselves were once unconverted. E.

TOPICS OF THE TIMES.

Congress is still practically doing nothing. The only important bill that has been finally passed thus far, is the repeal of the "salary grab." An enormous number of bills have been introduced, and the session bids fair to be a long, tedious one—and, we are afraid—a fruitless one, almost. The great questions of finance and cheap transportation have scarcely been touched, and the belief is prevalent that this Congress is not capable of grappling successfully with them.

The Chief Justice question is at last settled. After selecting Williams and then Cushing, both of whom were obnoxious to the Senate, the President sent in the name of Morrisson R. Waite, of Toledo, Ohio, who was confirmed unanimously. Mr. Waite is the son of the late Chief Justice Waite, of Connecticut—was one of the counsellors in the Geneva arbitration. He is a graduate of Yale College, and has been a resident of Toledo since 1850. Previous to that—from 1839—he practiced law at Maumee City. He resigned his position as president of the Ohio Constitutional Convention. The appointment gives general satisfaction—more from negative reasons than positive, perhaps—though it is believed he will make a safe, upright and excellent Chief Justice. Hailing from the same State, it is to hoped he will prove a worthy successor of the lamented Salmon P. Chase.

For nearly fifty years the Siamese twins have been subjects of wonder and conjecture. Their death, Jan. 24, has revived all the interest and curiosity that has lain dormant since they retired from public exhibition. Chang and Eng were born in May, 1811, of Chinese parents, in Mahlong, Siam, and were consequently nearly 63 years old when they died. They were brought to this country in 1829, and for several years were exhibited in Europe and America. They were united by a band of flesh about four inches long, attached to the abdomen of each. No pulsation was ever discovered in this cord, but it was warm and living, and when touched in the center, both could feel it equally, but when touched at a point nearer one than the other, it was felt by only one. This cord was said to be warm up to where it was attached to Eng's body, until Eng's death, which occurred two hours af[illegible] the death of Chang. It is also said that ir[illegible] center of this cord was one navel for the tw[illegible] The same blood flowed in the veins of both b[illegible], no doubt, and it has even been conject[illegible] that one heart served for both. During th[illegible] travels the twins consulted all the leading surgeons of the world in regard to the feasibility of being separated, but were told by all that it would cause their death. They were always taught to believe that when one died the other must, and hence, when Eng found that his brother was dead, he cried out, "And I must die too," and immediately became frantic. The families of the dead twins seemed averse to surrendering the bodies to the investigations of science, but they are in reduced circumstances, and were soon induced to accept the liberal sum which was raised by scientific and medical men of the country. The bodies are now in the hands of the medical fraternity, at Philadelphia, who will make a thorough examination, and it is probable that the nature of this mysterious connection will be known very shortly.

The death of Dr. Livingstone is announced, and this time it is universally accepted as true. The information was received here Jan. 26. The details are meager, simply stating that he died of dysentery recently, and that his embalmed body was on the way to England. Dr. Livingstone first went to Africa as a missionary in 1839, and established himself at Port Natal. His first great exploration was in 1849, when he discovered the Z[illegible]nga river, in the Kalahari desert—and lake Ngami. In 1851 he started again on a tour of exploration. In 1856 he visited England for the first time since making such important discoveries, and the next year published his narrative of travels in Africa. In 1858 he returned to Africa, and after eight years more of explorations, hardships and misfortune—during which time he lost his wife—he again returned to England, in 1864. In April of the next year he left England for the last time. He now disappeared from the world of civilization as completely as though dead. His friends, becoming alarmed at his long silence, organized an expedition to search for him, which was started in 1867. They were unsuccessful. A letter, dated July 1868, was obtained, in which he stated that he was almost certain the sources of the Nile lay between 10° and 12° south latitude. Another letter, dated at Ujiji, was received from him after this, in May, '69, the last information obtained until he was found by Mr. Stanley, near Ujiji. An expedition was immediately started from England—after Stanley's return—or rather two—one sent out by the Royal Geographical Society, and one by the British government. It was the latter, under Lieut. Cameron, that found Livingstone. Though he has been of great benefit in clearing up some of the mysteries of African geography, we cannot help but think he was greatly to blame for burying himself from the world so long, and finally losing his life—and thereby, no doubt—depriving the world of much of the most valuable part of his labors.

Items of Interest.

One Mrs. Lew, of Vermont, called her husband a liar eight years ago, and he has not spoken to her since, though he has remained in the house.

John Quincy Adams was once refused board at a Cambridge boarding-house because he appeared so shabby. The landlady was afterwards astonished to learn that he had become President of the United States.

A papyrus manuscript found in an Egyptian tomb has lately been translated by a scholar of Heidelberg. It is pronounced by the Heidelberger (says the *Jewish World*) to be an address of Rameses III. to all the nations of the earth, in which the king details minutely all the causes which led to the exodus of the Jews from the land of the Pharoahs.

In the Ohio whiskey crusade, the women band themselves together, and *en masse* visit the places of sale to exhort the seller to abandon his nefarious business, and report their work day by day, till the walls of these Jerichos fall, and the keepers sign a pledge to sell no more. As we have the account, they have never been obliged to march more than twice to end the whole business. In Ohio this plan has proved a wonderful success. Old gray-haired mothers, middle aged matrons and gentle maidens have plead with rumsellers not to ruin their peace. Whole communities have been warmed, latent sympathies aroused, and the glow has spread throughout the state, and into other states. Whiskey men have been made to feel that every body was against them, and have yielded or flown.

Gavazzi is giving lectures in Rome in refutation of the Pope's late encyclical. This is indeed bearding the lion in his den. Only a few years ago his life would have paid the forfeit of such a venture. One requires to live in this once stronghold of the Church to realize the great change that has befallen the once mighty Papal power. The monasteries and convents, those monuments, and aforetime instruments of its despotism, are being turned into more useful purposes than living tombs for God's creatures. The kitchens belonging to the monks of the ex convents of the Carmina, at Rome, consising of fifty spacious apartments are undergoing transformation into soup-kitchens for the poor and needy. His Majesty, Victor Emmanuel, is contributing largely to their support. The presence of four Jesuit priests in Florence the other day necessitated a guard of soldiers to prevent the citizens from doing them bodily harm. Even his Holiness, in these his last days of action, seems to be with his own hand striving to efface its visible strength and glory. He has sent forth an order to have all the relics in the churches transported to the Vatican. This order implies not only the relics, but also the silver and gold cases in which they are contained. Some of the latter are very precious, even from an artistic point of view. The heads of the apostles St. Peter and St. Paul, which were preserved upon the high altar of St. John, in the Lateran, were among the first of the relics to be removed. E. J.

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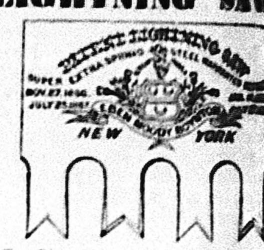

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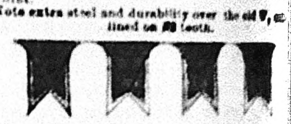

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

"GO FORWARD."

Ex. 14: 15.

When we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.

Though the sea be deep and wide,
Though a passage seem denied;
Fearless let us still proceed,
Since the Lord vouchsafes to lead.

Though it seem the gloom of night,
Though we see no ray of light,
Since the Lord himself is there,
'Tis not meet that we should fear.

Night with Him is never night;
Where He is, there all is light;
When He calls us, why delay?
They are happy who obey.

THE TEMPERANCE CRUSADE.

JEAN DAVIDSON.

Our engraving illustrates an open air prayer meeting in front of Dotze's saloon in Springfield, Ohio, in which State the whiskey war began, the interesting particulars of which are already known to the reading public. A little thought upon this movement has led us to the following conclusions concerning its origin, progress, and results:—

It is unnecessary for us to rehearse the miseries of drunkenness. The sisters, wives and mothers of Washington, Ohio, who had suffered long, and agonized in prayer, were moved to action while listening to the earnest words of a fearless champion of temperance, and began to use personal appeal to those who were ruining their homes. Others soon joined them, and appeals were accompanied with direct, personal prayer and song, and the work rolled on. Such, simply, was the beginning of the movement; and when we consider that wealth, politics, appetite and love of gain were against it, we are constrained to acknowledge that its birth was from above. It does not appear to be a mechanical working from without into the heart, but the spontaneous working from within outward.

Its progress has been marked by two things—the means employed, and the opposition which those means have encountered. The means employed were not carnal. The prayer room has been the rendezvous for counsel and recruiting. There Christians have looked to God for direction and strength, and thence have gone forth to sing and pray in drinking saloons, and exhort the rumseller to stop his vile traffic. All this, we think, is based on sound principles. It has often been said that the sinner cannot bear the atmosphere of holiness, and that if he could be ushered into heaven without a change of state, he would be more miserable than in hell. This is true, and the result is the same if you carry that atmosphere to him. The victory of our temperance women is just what might have been expected. So long as they are willing to kneel on the pavements and in the mud to save their fellow creatures, they need not fear. Given, the attitude of humility, and the atmosphere of holiness will necessarily follow, and the rumseller cannot live in that.

WOMEN'S WHISKEY WAR IN OHIO.—OPEN-AIR PRAYER-MEETING IN FRONT OF DOTZE'S SALOON, SPRINGFIELD, OHIO.

We see this in the opposition which has met these temperance workers. In general the individual rumsellers have behaved toward them better than could be expected, considering their debasing traffic; but instances of opposition have not been wanting. In one case the women were drenched with hops and lager beer. Threats to legally stop their proceedings have been frequent. This is good enough. As long as it lasts, the impassable gulf, the deadly opposition, the vast difference between righteousness and sin will be maintained, and the work is genuine.

As to the results of this war, we think that there is danger of its becoming finally popular, and consequently corrupt. But even should this be the case, it will have a direct but temporary beneficial influence on society, a permanent good effect on many individuals, and, through them, an indirect but permanent good influence on society.

Let it be remembered that this has been the tendency of every such movement. Societies, churches and nations have fallen under this law. The reason is that when such enterprises get under strong headway the fleshly or selfish nature preponderates, and the course of that is inevitably downward. So it may be with the temperance crusade. Already, we fear, there are women who are joining it, and men who are helping it on, from interested or political motives. It is no doubt destined to assume gigantic proportions and if so its power for further good may be destroyed. Sin has always been popular. Righteousness has always been unpopular. Therefore when a righteous movement becomes popular, it approaches, bows to, and loses its own nature in that of its enemy. True, this very popularity may consist in the renunciation of intemperance, but no permanent good will result from this; for, as the motives will be impure, the old nature of self and appetite will remain, which will crop out in other sins, and these, in time, will revert to the same old curse. For instance, the time was, in Massachusetts, when a young man dared not openly enter a grog shop. But this was not on account of the sinfulness of the act, but because public sentiment was educated up to such a pitch that he was afraid of losing his social standing by so doing. Thus society was benefitted, but not permanently; for when moral suasion gave way to other means of labor, the old appetite re-appeared. Volcanic fires must have vent; and if they cannot have it through one crater, they will through another. The only permanent way is to put the fire out. This we believe has been done in many individual cases during the temperance crusade. In these the change is radical, and society is reaping the benefit. In some places it has been said, "never was the town so orderly before." Our sympathies are with the movement, we believe it will accomplish much good, and we bid it a hearty God speed.

HUNGRY PREACHER.

A minister traveling on the cars was very hungry. He had no money, and a long distance to go. He asked the Lord for food. The cars halted. A woman entered with a basket on her arm. She took her seat near the preacher and opened her basket and said to him, "Stranger, would thee like to have something to eat? Help thyself!" This so affected him that he could scarcely eat for crying, his joy and gratitude were so great, and his feelings so overcame him, that he could only say in his heart "Bless the name of the Lord, I will serve him, and trust in him forever."

A FLIMSY OBJECTION.

D. WELLMAN.

It is often asserted or assumed that there are *no genuine Christians*, because there are *some hypocrites*.

Let us weigh this argument. There are *no genuine* bank bills, because there are *some counterfeits*. If the first is a fair conclusion, so is the second.

A counterfeit bill is a deceitful imitation of the genuine article. Here then is proof, that there was, at the time the spurious article was made, a genuine article; for, had there not been, the counterfeiter would have had nothing to imitate—to copy from. It is so with the hypocrite. If there were no genuine Christians, he would have no one to imitate. So, the fact that there are hypocrites, is proof positive that there are genuine Christians.

The fact is, those who make this pretence, do it in self-justification—to ease their own consciences. They feel condemned for not embracing the gospel, and obeying its precepts. Now, if men can make themselves believe that there are no Christians, that all who profess religion are hypocrites, they will settle down in their sins, and feel quite comfortable—as safe as those in the church.

Poor, impenitent sinner! Suppose you are in as fair a way to God's everlasting kingdom as some in the church—or even the majority of church members—should this satisfy you?

According to your own reckoning, there are few, if any, in the church who are right. If this is the case with them, where are you? Will it be any better for you in the day of judgment, if you go on in sin, because there are some in the church that are on the road to hell?

Why then jeopardize your eternal all, by framing an excuse *now* that will not stand in that *great day*? Are you willing to run the risk of being cast off on the left hand, because there are some church members who are hypocrites? Dear reader, think of it!

Vineland, N. J.

How fortunate it is that people don't always think what they think they think!

THE DESIRE.

G. E. MERRILL.

"Thy will be done in earth as it is in heaven."

God's will must be wise and holy, therefore God's will should rule. God willeth nothing for us but what is consistent with his love to us, and concern for us. Nor are we at a loss to know the turn that God's will takes toward us, for "this is the will of God, even our sanctification." God wills, first for his own glory, and in subordination to that, our present and everlasting welfare. It is therefore our wisdom to pray that God's will may always, everywhere, and in everything, be done. And it is our happiness to acquiesce always, and in everything in God's will. Indeed, we can never be happy if our wills run contrary to God's will, or if they run beside it. We must be *little children*. We must endeavor to ascertain what is our Father's will, and be pleased with that. If God wills me poverty or plenty, health or sickness, pleasure or pain, publicity or obscurity, life or death, I should be satisfied with it; I should approve of it; more, I should be pleased with it, that if the turning of a straw would make the least difference in it, I should refuse to turn that straw. This would be to treat God as God; and to act just as a simple, ignorant, inexperienced child should act. Lord Jesus, send the blessed Comforter to direct my will into the channel of God's will, and to keep it there; I can never be happy while my will crosses thy will; teach me, therefore, to give up my will; and bring me into that state that I may not have a wish but just to be, to do, to enjoy, or to suffer as God willeth. Oh for that death of holiness, that I may ever say with thee, "Not my will, but thine be done."

Worcester, Mass.

THE SOUL AND ITS WORTH.

How dreadful to lose a soul! It is utter, irremediable loss. "What shall it profit a man if he gain the whole world, and lose his own soul?"

And yet souls are in market, and have their market value. The price of each soul is just what its owner is willing to let it go for. Of course there is a scale of prices, owing to the times, as in the gold market. But every time a man willfully sins, he is striking a bargain with Satan, who takes nothing but souls in payment. Hell has many a mortgage about to be foreclosed on Christian professors who forfeit manhood for form, position, and for selfish gain in the things of sense.

Many a soul has been exchanged for a dress, a bracelet, a drink, a dance. The enemy is prince of novelty dealers. His varieties never fail. Sometimes a merchant has bartered off his soul by fraudulent returns to the custom house, or the assessor, or tax commissioner—sealing the wretched contract with an oath. A young lady, relying upon her own judgment, and faithless in the gospel, will pawn away her religion for a beau, her church for a party, her prayer meeting for an opera, her Savior for fashion. A prayerless young man will transfer his vows of fidelity to God over to Satan, and will engage to serve the prince of darkness for personal pleasures, though the reward be for a moment, and though the coveted morsel turn to ashes at the touch.

Half-and-half church members, afraid to advance, and ashamed to turn back, are also in the market. They are unattractive, however, even to the soul-dealer. They serve Satan rather more effectually as they are. They do the cause of Christ more injury by their neutrality than if they were recognized antagonists.—*Ex.*

Doctrinal.

"PROVE ALL THINGS."

THE LITTLE WHILE.

"What is this that he saith, A little while?" John 16: 17.

Oh for the peace that floweth as a river,
Making life's desert places bloom and smile!
Oh for the faith to grasp heaven's "bright forever,"
Amid the shadows of earth's "little while!"

"A little while," for patient vigil-keeping,
To face the stern, to wrestle with the strong;
"A little while," to sow the seed with weeping;
Then bind the sheaves, and sing the harvest song.

"A little while," to wear the robe of sadness;
To toil with weary step, through miry ways,
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"A little while," midst shadow and illusion,
To strive by faith, love's mysteries to spell;
Then read each dark enigma's bright solution;
Then hail sight's verdict, "He doth all things well."

"A little while," the earthen pitcher taking
To wayside brooks from far-off fountain's fed,
Then the cool lip its thirst forever slaking
Beside the fullness of the fountain-head.

"A little while," to keep the oil from failing;
"A little while," faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And He, who is Himself the gift and giver,
Then future glory and the present smile,
With the bright promise of the glad forever,
Will light the shadows of the "little while."

—J. C.

ANOTHER "TORTURED TEXT."—No. 1.

J. H. WHITMORE

THE FALSE INTERPRETATION.

The solemn and impressive words of our Savior as given by St. Luke (Ch. 19: 43, 44) have by some recent interpreters been most wretchedly perverted. They were spoken on the memorable day that our Lord made his triumphal entry into Jerusalem. He stood on the lower part of the Mount of Olives, from which he had a fine view of Jerusalem, the road from Bethany, the brook Kedron, and other localities of historic renown and sacred interest. Around him a multitude of disciples were rejoicing and praising God *for all the mighty works* that they had seen Jesus perform. They shouted, "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest." And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." He answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out." And when he was come near, he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation.*"

The interpretation that I complain of, and which I have no hesitation in styling a most gross and unwarrantable perversion of our Lord's meaning is, that the above passage teaches that Jerusalem was destroyed because the Jews had not known the time of the first advent before it took place. It is argued that Daniel's prophecy of the seventy weeks was given to the Jewish people that they might know the exact time when the first advent would take place; that they deserved their wretched fate because they did not know that which they might have known.

This interpretation has been circulated in books and papers from the Atlantic to the Pacific, from the Lakes to the Gulf, and is relied upon as analogical proof of the theory that the time, the definite time of the *second* advent is also revealed in the Bible, and that those who are guilty of not knowing this time will meet a fate similar to the one meted out to those wicked Jews, eighteen hundred years ago.

This interpretation is, in my opinion, so monstrous, cruel, and unreasonable, that it is entitled only to the abhorrence of every intelligent man. It is simply impossible that our Lord's words bore the meaning that the advocates of this interpretation contend for. Verbal criticism, historical fulfillment, and the words of Jesus in other places are all square against it. It is my object in this article to show first, the utter untenableness of what I will call, for the sake of distinction, the definite time theory, and second, to give the plain and obvious meaning of the passage itself.

I. The interpretation that I complain of is based upon the assumption that our Lord, by the words "the time of thy visitation," meant the time of his first advent, the time of his birth as the babe of Bethlehem.

Against this unwarrantable assumption I remark (a) That it makes every Jew, good and bad, that had attained to a responsible age before the First Advent, personally guilty of a wilful neglect that deserved the penalty of death. For while there is not a scrap of historical evidence to prove that a single man, woman or child of Judea knew the exact time when the First Advent would take place, we have the most convincing proof that no human being knew the time until it was made the subject of a direct revelation. First, the annunciation to the Virgin Mary, that she should bear the Messiah, was made by the Angel Gabriel; next an angel appeared to Joseph in a dream, and announced to him that his wife, Mary, should bring forth a son, whose name should be called Jesus, or Saviour. These are the only two individuals mentioned in scripture, or in history, to whom the time of the Messiah's birth was revealed. After His birth in Bethlehem, wise men from the East, being directed by a star, came and worshiped Him, and being warned of God against Herod, returned to their own country another way. The shepherds, also of Judea, on the same day of our Saviour's birth, visited Him, under the direction of an angel, and found Joseph and Mary, and the Babe lying in the manger. Eight days after, when Jesus had been taken by his parents up to the temple to perform the rites of the Jewish law, Simeon, unto whom *it was revealed by the Holy Spirit*, that he should not die before he had seen the Lord's Christ, *being led by the Spirit*, also came into the temple, and took the Child Jesus up in his arms, and recognized Him as the Lord's Anointed.

In all these cases, not the book of Daniel, but direct and special revelation was the source whence special knowledge of Jesus was obtained. Simeon did not know by the book of Daniel that he should not die before he had seen the Lord's Christ. That special information was specially revealed to him by the Holy Spirit. But what is directly to the point, is, that neither from the prophecies of Daniel nor by direct revelation, did Simeon learn when Christ was to be born, *as to the day, the month or the year.* Now Simeon was "a just and devout man, waiting for the consolation of Israel;" and if to such a holy man only, the *season* of the First Advent was revealed, and that to him the entirely *indefinite* season of his life, (so far as exact time was concerned), how monstrous to suppose that he, and others of the good, among the Jews waiting for the Messiah, had by their neglect to know what was unknowable from the book of Daniel, earned the fearful punishment of death! Believe it who can, but not I.

The fact is also worthy of special note, that now, after eighteen centuries have passed away, the best scholars of Europe and America are unable to agree upon the year in which Jesus was born. Very pious and learned men, who have made this subject a special study, have differed three, five, seven and even ten years from each other as to the time of the First Advent.

This historical evidence is of itself convincing, and is directly opposed to the definite time interpretation of the text.

But perhaps the most direct and obvious proof that they are wrong who affirm that Jesus predicted the ruin of Jerusalem, because the Jews had neglected to learn from Daniel, or elsewhere, the exact time of His First Advent, may be found in the words of our Lord, as given in the Gospel of John, fifteenth chapter, and twenty-fourth verse. "If I had not done among them, (the Jews) the works which none other man did, they had not had sin." Jesus never chided the Jews for not accepting Him as the Messiah, until He had proved His divine mission by the miracles that He wrought in their presence. This being the case, how monstrous the interpretation that He threatened them with death because they had not known when His First Advent was to take place. Jesus was about thirty years old before He was baptized, and began His public ministry. Before this time He had never asked for followers, nor publicly proclaimed His mission.

At His baptism a voice from Heaven had said: "This is my beloved Son, in whom I am well pleased." He was next tempted of the devil, and then after that trial He first began to gather disciples about Him, and to publicly proclaim His mission. Then it was that "He came unto His own, and His own received Him not." The Jews generally rejected Him as their Messiah.

When John the Baptist in his gloomy prison, heard of the works of Christ, he sent two of his diciples with the question: "Art thou He that should come, or do we look for another?" Jesus answered and said unto them, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, and *blessed is He whosoever shall not be offended in me.*"

John, long shut up in prison, may have had doubts as to Jesus' being the Messiah, but our Lord knew that the testimony of his mighty works done in fulfillment of Scripture would dispel every cloud of uncertainty from the Baptist's mind.

What is most remarkable is that our Lord never once cited the book of Daniel to prove to the Jews that he was the Messiah. What he did appeal to in confirmation of his divine mission was the mighty works that he wrought in their presence.

At the feast of the dedication at Jerusalem, as Jesus was walking in the porch of the temple the Jews came to him and said, How long dost thou hold us in doubt? If thou art the Christ tell us plainly. Jesus answered them, "I told you, and ye do not believe. *The works that I do* in my Father's name, *these bear witness of me.*" .... *If I do not the works of my Father, believe me not.* But if I do, though ye believe not me, believe the works; that ye may learn and know, that the Father is in me and I in the Father." (Jno. 10.)

Again when standing at the grave of his friend Lazarus, Jesus raised his eyes upward, and said, "Father I thank thee that thou hast heard me. And I know that thou always hearest me; but for the sake of the multitude standing around I said it, *that they might believe that thou didst send me.*" He then called Lazarus from his grave and many of the Jews who witnessed the mighty miracle believed on him; but some of them went away to the Pharisees, and told them what Jesus had done. These wicked men then planned to put Jesus to death; and Caiaphas prophesied that Jesus should die for the nation.

On another occasion as he was praying, "Father, glorify thy name," there came a voice "out of heaven, saying, I have both glorified it, and will glorify it again. The multitude that stood by and heard said that it thundered; others said: An angel has spoken to him. But Jesus answered and said, This voice came not for my sake, but for your sakes".... Notwithstanding he had wrought so many signs before them they did not believe on him.

It was after these miracles had been wrought that Jesus gave utterance to those emphatic and weighty words that forever disprove the cruel interpretation that I complain of. Let the reader ponder these words of the Master, "IF *I had not done among them the works which none other man did they would not have sin.*"

[The author will give the true interpretation in our next.—ED.]

SUBSTITUTIONAL DEATH.

JOHN SMITH.

Under the head of Substitutional Death we have had both a negative and an affirmative view taken, with scarcely any Scripture proof on either side. What is the matter? Is the Bible silent on the atonement? I think not. Edward Hall says, "In no instance does Christ refer to his death as procuring pardon." But let us hear what Peter has to say on the subject: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Pet. 1: 18, 19.) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1: 7; Col. 1: 14.) "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nations." (Rev. 5: 9.) Hear Paul once more: "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." (Acts 20: 28.)

These plain testimonies make it evident that "the blood of Christ" is the redemption price, paid for the right to deliver man from sin, and from its consequence, death. From this bondage to death, blood alone could redeem us; and that blood must be of one voluntarily laying down his life and having power to revive by another life-principle than blood. Christ taking our nature upon him, and then voluntarily surrendering his blood—which as an immortal being he had a right to retain—vindicated the claim of justice to that life, fully acknowledging the claim to be a right one; so that God can now be just and yet justify unto life from the dead, by a new life principle, namely, the Spirit of life in Christ Jesus, all them that believe in Jesus as having given his blood in their behalf, and as having risen from the dead by the spirit of God that dwelt in him.

We are now assured that this same Jesus who once was dead, is alive again to die no more; and if the same spirit that raised up Jesus dwell in us, we also shall be quickened to an immortal life. God can now be just, and the justifier of him that believeth in Jesus, unto eternal life—a life which no man ever had by natural generation, though it was set before him as an attainable gift. He would have attained to it without the intervention of death, had he been obedient to his Creator; but sin entered, and death followed. Under its dominion man must eternally remain, for all there is in himself of any life-principle to survive or revive when once dead. Christ alone is our life. In the first Adam we inherit death, without the possibility of retrieving our misfortune, so long as we remain connected with him. In the second Adam we obtain a title to eternal life, because he has been raised from the dead to eternal life, after having suffered on our account. But there is another aspect of the death of Christ set forth in the writings of the apostles. It is alluded to in the following words: "But when the fulness of the time was come, God sent forth his Son, *into the world*, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5.) The law was a divine enactment, and was inexorable in its hold upon Paul and others who were under it. By it they were held in death; for its curse was upon all under it, who did not continue in all things written in it. He that was guilty in one point was guilty of all. Now, to keep the law inviolate was an impossible thing for human nature. Peter styles it a yoke which neither we nor our fathers could bear. (Acts 15: 10.) Hence, life could not come by the law. Says Paul, "The commandment which was ordained to life, I found to be unto death." (Rom. 7: 10.) All under the law were under sentence of death and were especially debarred from life, because, in addition to the curse of Eden, they were under the curse to Sinai. Now the sacrificial mission of Christ comprehended the redemption of this class. Jesus had to bear the curse of the law on their account, so that in him they might be delivered from its bondage. And how was this done? How could the law curse Jesus, who kept law spotless? The answer is to be found in Gal. 3: 13. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Christ became obnoxious to the condemnation of the law by the mode of his death, and thus becoming its victim, he met in his death its full claims upon those whom he represented. Hence Paul says: "My brethren, ye are become dead to the law by the body of Christ, that ye should be married to another even to him who is raised from the dead."

EARTHLY LOVES.

It is as necessary, in the progress and support of a holy life, to regulate our friendships and our love (we mean here our love of creatures), as it is to regulate our displeasure and anger. We may as really love too much and sin, as we may be displeased too much and sin. The holy mind may be said, with a degree of propriety, to stand in a state of indifference, relatively to itself. That is to say, it seeks nothing, desires nothing, loves nothing, is averse from nothing, and is angry with nothing, except in God's time and way, IN God and FOR God.

EXPOSITION OF REV. 20.

PATRICK CANNON.

Light on the 20th chapter of Revelation is needed, especially the first ten verses. E. W. POTTER.

In order to convey the truth of the first ten verses of the 20th of Revelation, the reader must understand the plan of the Book.

1. The record proper of the book was shown to John in two visions, and only two. Remember this.

2. The first vision begins with the 19th verse of the 1st chapter, and ends with the last verse of the 3d chapter.

3. The second vision begins with the 2d verse of the 4th chapter, and ends with the 6th verse of the 22d chapter.

These two visions divide the whole book into two grand divisions.

The first division covering the first three chapters, relates facts before the second appearing of Jesus and the resurrection. The second division relates facts in vision, which will occur after the second appearing of Jesus and the first resurrection.

The 20th chapter can be understood in harmony with the above division and plan of God, otherwise it never has been and never will be. This chapter is made up of about "fifty" recapitulations of events previously seen in vision, of the second appearing of Jesus, recorded from 4th to the close of the 19th chapter. The last clause of the 4th verse, and all of the 5th and 6th verses of this 20th chapter, contain God's explanation of the resurrected persons, recapitulated in the first clause of the 4th verse. Now if it can be shown that the first ten verses are a recapitulation of resurrected persons and events previously seen, during the millennium and executive judgment of the world, then Brother Potter does not need "light" to understand, for it explains itself. But we all need grace to "believe." Let the reader carefully look out and compare the references below.

I will now cite twenty-eight portions of the record from the 4th to the close of the 19th chapter, and then show by a corresponding number of citations those twenty-eight portions recapitulated, and some of them explained, in the 20th chapter:

SEEN IN THE SECOND VISION, REV. 4-19.	
1. A throne set in heaven	Rev. iv. 2, 3.
2. The Dragon	" xii. 3, 7, 9, 12.
3. That old serpent	" xii. 9.
4. Called the Devil and Satan	" xii. 9, 12.
5. Dragon cast down	" xii. 9, 12.
6. The souls of them	" vi. 9.
7. That were slain	" vi. 9.
8. For the word of God	" vi. 9.
9. And the testimony which they held	" vi. 9.
10. Victory over the beast	" xv. 2.
11. And over his image	xiv. 9-11; xix. 17-19; xv. 2.
12. And over his mark	xiii. 16; xiv. 9-10; xv. 2.
13. In their foreheads	xviii. 16-18; xiv. 9-11; xv. 2.
14. Or in their hands	xvi. 2; xiii. 16-18; xiv. 9-11; xv. 2.
15. Bottomless pit opened	Rev. xi. 2 11.
16. Unclean spirits going out	" xvi. 13-14.
17. To gather the world to battle	" xvi. 14.
18. Great day of God Almighty	" xvi. 14.
19. All that dwell on the earth	xiii. 8, 16-17; xvi. 16; xix. 19.
20. Gather together to make war	xvi. 16; xix. 19.
21. Beast and false prophet taken	Rev. xix. 20.
22. Cast "alive" into the lake of fire	" xxi. 8; xix. 20.
23. And shall be tormented	" xvi. 9-11.
24. Day and night for ever and ever	" xiv. 11.
25. Deceived them that dwell on the earth	xiii. 13-17; xix. 20.
26. Cast into the lake of fire	Rev. xix. 20.
27. Burning with brimstone	" xix. 20.
28. Where the beast and false prophet	" xxi. 8; xix. 20.

RECAPITULATION.		
1. Great white throne and him that sat on it	Rev. xx. 11.	
2. The dragon	"	2.
3. That old serpent	"	2.
4. Which is the devil and Satan	"	2, 7.
5. And bound him the 1000 years	"	2, 7.
6. The souls of them	"	4.
7. That were beheaded	"	4.
8. For the word of God	"	4.
9. And the witness of Jesus	"	4.
10. Who had not worshiped the beast	"	4.
11. Neither his image	"	4.
12. Neither received his mark	"	4.
13. In their foreheads	"	4.
14. Or in their hands	"	4.
(*The spirit's exposition*: "They lived and reigned with Christ the 1,000 years)	"	4.
15. Satan loosed out of his prison	"	7.
16. Goeth out to gather the nations	"	8.
17. To the battle	"	8.
18. Gog and Magog	"	8.
19. Number as the sand of the sea	"	8.
20. Compass the camp of the saints about	"	9.
21. Fire from God out of heaven	"	9.
22. Devoured them	"	9.
23. And shall be tormented	"	9.
24. Day and night, for ever and ever.	"	10.
25. The devil that deceived them	"	10.
26. Cast into the lake of fire	"	10.
27. And brimstone	"	10.
28. Where the beast and false prophet are	"	10.

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JESUS A ROCK.

FRANK BURR.

"The Lord is my rock." (Ps. 18: 2.) In many ways is the Lord said to be like unto a rock to those who trust in him.

He is a *foundation* rock. There are many materials to use for foundations on which to build, that will not endure the raging of the elements. Sand, and earth will wash away; wood will burn; metals will corrode; but a massive rock stands sure amid the swelling floods, the pelting storm, the sweeping blast, or the raging fire.

A rock, then, is a *sure* foundation. And so is Christ to those who rest their present and future well-being in him. No storm can move this foundation. 'Mid all the terrible onslaughts of opposing elements, Christ still abides. He is a fixed foundation. Men may build upon him, and while they remain fixed upon the rock, they will stand. Yet it is needful that men take heed how they build. To rest safely at all times, amid the changing scenes of mortal strife, and still abide unmoved and content, one must be firmly fixed to the rock Christ Jesus, and must be also of the same material as the rock.

We read that the Eddystone lighthouse, a structure reared on one of the most dangerous parts of the coast of England, was built, and rebuilt, of various models and materials, but it invariably fell a prey to the pitiless elements, until one was built which was firmly bedded in the rock, and held by strong rods running from the solid rock beneath to the topmost stone, binding all as one solid piece. So built in Christ, bedded in him, and bound by strong love to him, the Christian can "endure all things."

Christ is a *clean* rock on which the pilgrim is to travel to glory. Says the psalmist, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. 40: 2.) He who walks in Christ walks in a clean way. "So walk ye in him." (Col. 2: 6.) There is no impurity in that way. No mire, no clay, in which to slip, and plunge, and fall. In him our "goings" are "established." Here we may tread firmly and confidently, knowing that the way is sure and clean.

Too many are satisfied if they can but travel on amid mire and filth, seeking a path among the ruts that men have trod before them, or making a new track of their own. But the only true and clean path is made already in Christ. The "highway of holiness" is a *clean* way, and "the unclean shall not pass over it."

Christ is a rock of *refuge*. When Moses saw the glory of the Lord pass by, he was first placed in the "cleft of the rock" on which he stood. There he was covered with God's hand. No man could see God's face and live.

So, he who is on the rock Christ Jesus, when the power that causes all to tremble shall pass by, shall find himself in the "rifted rock," resting secure amid the terrors around.

Christ is like the "shadow of a great rock in a weary land." When the soul is wearied and toil-worn, and all around is a barren, desolate waste, then Christ our rock bids us rest beneath his shade, and be refreshed. And how inexpressibly soothing is his presence then! How sweet to repose "under the shadow of the Almighty." Only those who have *felt* this rest can know its blessedness.

Christ is a *smitten* rock. When the Hebrews were faint and thirsting in the wilderness, and there was no water near, then Moses smote the rock before them, and the water gushed forth a copious stream. And that stream followed them in all the way that God led them, and by it they were continually supplied.

For the soul that "thirsteth for the living God," there is a stream of life that flows from Christ, the smitten rock. His sufferings and death open for us a heavenly outgushing, whereby we may partake of life immortal. "If any man thirst let him come unto me and drink." What precious words! Who can tell the satisfaction of the soul that drinks of the water of life? No longer dry and parched with thirst, and longing for that fullness of which it is deprived, but drinking satisfying draughts continually, and having every past longing fully supplied from Christ, the *smitten rock*.

Christ our rock! Here the thirsty soul may drink. Here the weary soul may sweetly rest in shadowy coolness from the heated way. Here the persecuted soul may find complete refuge. Here the traveller to glory's heights finds a sure path, and free from sin and uncleanness. And here the "home of the soul" may be built as a sure foundation, to abide all time and forever.

THE RESURRECTION.—NO. 3.

ALVIRUS H. HITCHCOCK.

ANASTASIS.

This word, like every other, is the symbol of an idea. Words possess only representative power. Ideas exist before words, and, when not clothed in natural language, must be conveyed to the mind in an artificial manner, or remain unexpressed. Written language grew out of the necessities of the case. It became necessary that thoughts be communicated in cases where personal intercourse was an impossibility. In no other way could it be done than by representing them symbolically. From this it follows that every idea must have its appropriate symbol. When language was hieroglyphic as it is to-day among some tribes, who would have thought of representing veneration and pity by the same symbol? Such an operation would have been a direct departure from the design of such representation. The same law applies to words which have definite meanings. There has been too much of a tendency to special, or restricted, nomenclatures. To be sure, some words are peculiar to certain sciences, and others have a distinct scientific application; but these facts do not destroy their absolute signification. In theology, especially, we are not slow to recognize this strange and unwarrantable use of words; and we may class it with many other gross inaccuracies in language as a veritable "murdering of the king's English."

DR. DAVID LIVINGSTONE.—*See Miscellany, page 22.*

When the Greeks spoke of an *anastasis*, they understood that it meant a starting or rising up, as from a sleep, or reverie, or sitting posture. No one was in a quandary as to whether it might not mean a lying down or a going to sleep. And if one should say, *Kuros anistesi*, no one would gather that Cyrus was dying, especially if an attack was expected from his forces. They would evidently look with anxiety for the appearance of Cyrus.

The English equivalent of *anastasis* is resurrection, from *re*—again, and *surgo*—I rise. This is the primary meaning of the word, and it is chiefly applied to the revival of the dead from their graves. Like most other words, however, it is used in more than one sense. An instance occurs in Luke 2: 34, in which no reference is made to a future resurrection. Simeon is represented as saying, "Behold this child is set for the fall and rising again [*eis anastasin*] of many in Israel." He doubtless refers to their restoration to the favor of God through Jesus Christ. But while words are used in various senses, a clear relation may always be traced to the primary meaning; and this meaning should always be given to a word, unless the connection demands some other.

The word *anastasis* always refers to a rising up of some description. Its precise meaning must be determined by the thing to which it is applied. The point which we wish to establish is this: *Anastasis* being applied in the New Testament to the dead bodies, must refer to their *return to consciousness*. We have no right to affix any other meaning in cases where reference is made to the human dead. If the Bible taught the resurrection of a deathless spirit, there might be some show for the "spiritual resurrection theory; but, on the contrary, it repeatedly declares the resurrection of that which has died. The term "spiritual resurrection" as applied to the escape of the conscious spirit at death is certainly incorrect. The only true spiritual resurrection is that spoken of by Paul: "It is sown a natual body, and *it* is raised a *spiritual body*."

Fennimore, Wis.

DEATH'S DOMINION.

C. C. MARSTON.

Of all dominions this has been the darkest and most tyranical. The innocent and guilty have shared a like fate under the implacable rule of death's dominion. The purity and innocence of childhood have been no more secure from death's horrible grasp than ripened manhood steeped in iniquity and covered with guilt. Dreadful as is this reign, no human skill or genius has been able to devise a scheme by which it may be averted. It is one of the changeless fixtures of fate. Man must abide in the dominion of death, however reluctantly he may accept of the situation. And the future is as dark as the past in this regard. There is no prospect of anything *ever* being invented, in the circles of earthly genius, that will exonerate man from the dominion of death. We are, therefore, compelled to look to another source for help. Can we hope for deliverance from death's dominion from *any* source? None can be found in earth sufficient to the task. We turn our eyes heaven-ward, anxiously inquiring, Can mortal man be rescued from the grievous reign of death? And we are met with this inspired solution of the question: "Kowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Rom. 6: 9.) Yes, Jesus, who came from heaven, has the authority and power to intercept the dominion of death, and rescue from the grave its victims, and give life to the dead. This is a most welcome announcement. When we stand by the grave of a loved one, what consolation there is in the thought that this shall not be forever! The cruel grave shall not keep forever that precious treasure. Jesus has broken its dominion, and he holds the power to rescue all its victims from its grasp.

Like other mortals, Christ was subject to death. Although he was God's Son, yet he fell a victim to death, and sank into the grave. But he was not to be "holden of it." He slept in death, but not forever. He fell in the conflict, and yet he triumphed. After three days of silence and death, he awoke. Death, that had slain him, was now, by his invincible fiat, conquered and driven back in confusion. This, then, is the illustration. He has shown us how the dominion of death is to be brought to an end. It is not to be done on the principle of man's escaping it, and simply his house dying while *he* flies away to the land where death is unknown. No, no, the dominion of death is real, and man himself is subject to its behests. "*Man* dieth," is the verdict of inspiration. (Job, 14.) And he continues in death, like his Lord and Master, until he is rescued from it by the resurrection, which will destroy effectually death's dominion; and by no other means can it be done.

Blida, Ill.

ATONEMENT.

The meaning of the word "*atonement*" is well indicated by the old way of the syllabication of the word, *at-one-ment*. In the New Testament the word *reconciliation* is used by the translators as synonymous with the word *atonement*. The word which in Rom. 5: 11, is translated *atone*, is in the tenth verse rendered *reconcile*. Of course their meaning is the same.

The word *atonement* occurs only in one instance in the New Testament, and there it is synonymous with reconciliation.

It is a fact to be noted that orthodoxy uses the word atonement almost exclusively in preference to the term reconciliation, and also uses it in the sense of *satisfaction or propitiation*—a sense very different from that intended by the translators. When the translation was made, the rendering of the original was in conformity with the current literature of that age, as to the phraseology used. In the contemporaneous literature the word *atonement* was not only written *at-one-ment*, but it was evidently used in the sense of reconciliation.

Thus in Shakspeare's "play of Othello:"

> "Is there division 'twixt my lord and Cassio?]
> A most unhappy one:
> I would do much to atone them for the love
> [I bear to Cassio."

Thus in Beaumont and Fletcher:

"I have been *atoning* two most wrangling neighbors."

The word from which atonement or reconciliation is translated, is used both as a noun and a verb. When used as a noun it signifies the means of reconciliation. When used as a verb it signifies the application of the means.

The doctrine of atonement as held by current orthodoxy, is open to some very serious objections.

1. It proceeds upon the interpretation of the word atonement as meaning *satisfaction or propitiation*; and if the idea of reconciliation is at all noticed, it is applied to God, fully as much as to man. "My God is reconciled," is part of an old orthodox stanza.

2. It proceeds upon the legal or commercial view of things pertaining to duty, and the violation of law, and in attempting to explain and carry out the doctrine, leads to great inconsistencies and absurdities. One of the great absurdities of the orthodox view, is manifest in the idea that Christ died to satisfy the demands of justice against man, the transgressor of the law. A substitute is presented, as suffering the punishment justly due a guilty party, and that arrangement is termed meeting the claims of Justice!! To the *reason* of every one, such an idea is plainly absurd. Such an inconsistent theory tends to strengthen the ranks of skepticism. Orthodoxy appears to ignore the real philosophy of sin and moral evil, and presents the absurd idea, that guilt is transferrable, like a debt of dollars and cents.

COLD DOCTRINES KILL.

You shall put on the same fire a stick of hickory, a stick of oak, a stick of pine, a stick of maple, a stick of mahogany, and a stick of ebony, and as long as they lie in cold juxtaposition each one will retain its nature, as oak, or pine, or maple, or what not; but once kindle a fire under them, and they will begin to burn; and, burning, they will take on the form of flame; and in the flame there will be neither pine, nor maple, nor oak, but a common fire.

All over the world, so long as religion consisted of dead institutions, or dead institutions pretended to be religion; so long as priests walked up and down the earth claiming supernal power, and professing to wield it; so long as men fought for abstractions, and called abstract doctrines religion, or held them up as indispensable to religion—so long there could be no unity, the sticks lay dead in the old fire-place, or on the altar; but just as soon as the concurrent feelings of mankind begin jointly to look upon religion as love to God and love to man—just as soon as the common feeling is good-will—the sticks will begin to burn and the moment they begin to burn nothing in God's universe can stop their coming together; and this feeling is that which is forging unity.

The brightest diamond is only crystallized carbon, or as it might be called, charcoal glorified; and so it is with souls that were coal black in the defilements of sin, which, by the power of God's grace, are made God's jewels forever.

Providential.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

TOUCHING BOTTOM.

FRANK BURR.

Not long since I was reading an allegory concerning science and faith. Science was represented as wading along the shore, with feet cut upon the sharp stones, while Faith launched out upon the waters, and was upborne by them, and carried onward free from harm.

It made me think of a time when, with some of my family, I was on board the ferryboat, crossing from Detroit to Windsor. My little girl came to her mother and said, "Ma, what makes the boat move?" "The wheels, my child," was the answer.

"Do they roll on the ground under the river?"

She thought they must be like the wheels to a carriage and touch the ground. She did not think of such a vast house filled with people as *floating*.

This represents many of our experiences when we strive to mingle faith in God with earthly things. We are apt to think we must touch something earthly to rest upon while we move across the shifting waves of providential care. And so we fear to venture out beyond our own depth. We feel safe as long as we are in shallow water and can touch bottom easily.

But God wants us to strike out. The very waters we fear will buoy us up. We cannot get beyond *His* depth, and we may rest upon the billows of his providence, and be upborne.

Heavier freights are borne upon water routes than are carried upon land. So God's providence will carry us with all our burdens, far easier than we can transport them any other way. Jesus walked upon the waters which became a sure support to him. So God's providing hand will support us as surely as we cast ourselves thereon.

The waters of affliction may be deep, but no matter *how* deep, if we rest in the Lord. The most dangerous places in the ocean are those that are shallow. There the waves are broken, and sandbars are frequent. The true voyager shuns the place where he can touch bottom.

From this we may learn a lesson of confidence in God. If we give our *whole* confidence to him, we shall be supported, but if we seek places where we can touch bottom, or partly trust in earthly things, we are in danger of being stranded and wrecked.

PROVIDENCE AND A HAT.

The death of the late venerable Dr. R. S. Storrs, of Braintree, Massachusetts, calls to mind an incident related of him which I believe to be true, though the version I now proceed to give may vary in some slight but unimportant details, from the actual facts.

Storrs was a student at Andover Theological Seminary, with young Gordon Hall. On a certain Saturday, towards the end of their course, Hall was preparing to go to Braintree to preach upon the following Sabbath, having some expectation that the invitation so to do would grow into a call. In the act of splitting some wood, however, his hat fell from his head beneath the axe, and was cut in twain and ruined. The circumstances were such that to replace it was impossible just then, and Hall, compelled to vacate his engagement at Braintree, arranged with Storrs to go in his place.

Storrs went. His preaching pleased. He was invited to come again. And the result was that Hall was quite forgotten, a call was presently extended to Storrs, it was accepted, and he was in due time settled, remaining the minister of that parish until his dying day, a period of more than half a century.

Hall, disappointed, one might naturally suppose, at this thwarting of his hopes, had his mind turned to the foreign mission field, and became Gordon Hall, the first missionary of the American Board, whose name is forever linked with the early enterprise of that eminent organization.

No one who has any belief in Divine Providence will for a moment doubt that God stationed Storrs at Braintree and sent Hall to India; but does it not also seem as if he effected that arrangement by means of the accident to the hat?—*Edward Abbott.*

THE BIBLE BANNER.

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RELIGIOUS RIVIVALS.

A genuine revival of religion is the joy of angels, because it is the salvation of men. It implies a special flooding of divine influence, by which sinners are awakened and believers quickened into a higher spiritual life. It is a baptism of the Spirit's power, arousing the church to a new sense of responsibility and a deeper love for dying men. In this revolted world, the tendency is constantly downward. The moral atmosphere is loaded with deadly malaria, and the plants of grace are liable to droop and die unless they are frequently visited with heaven's refreshing showers.

Look at the history of the church. In all ages she has manifested a strange proclivity to depart from the living God. The Israelites were dandled upon the very lap of divine affection, and fed with a living Father's hand; and yet they were continually abusing their blessings and rebelling against their kind Provider. The apostolic church degenerated with the lapse of years, gradually catering to worldly influences and compromising her principles for the sake of swelling numbers and popular favor. Thus the pure doctrine of Christ became corrupted by pagan philosophy, and the church practically played into the hands of the world. The gauntlet was thrown down, the enemies of Christ rushed in, and the house of prayer was turned into a den of thieves. Priestcraft and dogmatism prevailed, and the real saints were persecuted and slain at the instigation of a fallen church. *How much she needed a revival of saving grace!*

The Reformation was a glorious rebuke of Satan. Celestial embers melted the icebergs of sin, and the waters of salvation flowed with comparative freedom. But, though the devil was wounded, he was neither killed nor converted. The Protestant churches that grew out of the Reformation, soon became so secularized and sectarianized, that the daughters needed reforming nearly as much as their apostate mother. It is true that there were frequent "times of refreshing," and occasional awakenings of great extent and sweeping power. By this means, a "righteous seed" was preserved, and vital purity was kept from dying out of the earth. But while some retained the vigor and freshness of an earnest Christian life, the masses continually toned down to the dead level of frigid formalism, or gave up their religious profession altogether.

Thus it has ever been. Thus it is to-day. While there are some "lights along the shore that never grow dim," the churches generally are filled up with the mere skeletons of Christianity, having no breath of spiritual life, and no heart or qualifications to work for God. Nothing can be more evident than that a radical revival of religion is the great want of the nominal churches. This want is demonstrated by the faithless prayers, the lifeless testimonies, the frivolous music, the powerless preaching, the traditional fables, the freezing formalities, the worldly conformity, the external glitter, the policy-working machinery, the unsanctified tempers, the unscriptural practices, the sectarian zeal, the scarcity of real spirituality, and the abundance of baptized rascality, everywhere observable.

But why are the churches thus burdened with this unsightly mass of death? Prominent among the reasons that might be assigned, is the solemn fact *that a large proportion of church-members throughout the world were never truly converted to God.* This is a grave statement. It is not, however, the spleen of a censorious spirit, or the sudden outburst of a rabid mind—it is rather the deliberate conviction that is forced upon us by the contemplation of stern facts. If the Bible is the authoritative word of God, and if the conditions of discipleship enjoined by Christ and the apostles, are to be taken in sober earnest, then alas for a large share of what passes current in the popular churches!

This view of the case suggests another inquiry: *Why do so many persons get into the visible church without first getting into Christ?* For this sad state of things we are compelled to hold ministers very largely responsible. Many of them seem to be mere time-servers and policy-workers. They daub with untempered mortar and cry, "Peace, peace," when God has not spoken it. They have partyism enough to proselyte everybody to join "our church," but not principle enough to work for perishing sinners irrespective of sectarian considerations. To secure a large membership and a fat salary, they lower the gospel standard, withhold the rugged truth, and encourage people to believe they are converted *when they have never been half convicted.* Sin is not depicted in its dark colors and damning consequences. Sinners are petted, flattered, white-washed, and teased into the church, with no evidence of a change of heart. The pathway to Paradise is strewn with flowers, and the devotees of fashion are invited to take a pleasant stroll in silver slippers! The cross is studiously concealed, and self-denial is scarcely mentioned among the terms of discipleship. Where is the pungent conviction—the penitential grief—the soul-agony—the abhorrence of sin—the self-prostration—the renunciation of worldly vanity—the earnest pleading for mercy? If this is "old fogyism," we think it infinitely preferable to the latest improvements of religious *dandyism.* We firmly believe that many modern revivals are a positive curse. They only skim over the surface and sow the seeds of skepticism. Not so with the genuine work of the Spirit. O for *reformation* revivals, to gladden the sighing saints, and gather golden sheaves for the garner of God!

THE MENNONITES.

LETTER FROM BRO. S. F. YODER.

Dear Friend King:—You are, no doubt, well aware of the fact that a large colony of Christian people of the denomination known as Mennonites, are preparing to immigrate to this country, to escape military service under the Russian government. These Russian Mennonites are conscientious "non-resistants." Grounded, as they are, in this belief, they prefer to leave their native land rather than to forsake any of their religious principles; and, having lost their former religious privileges, by their government repealing the law which had exempted them from military duty, they are rising almost in a body, to hasten to America, the home of religious freedom, the asylum of the oppressed.

Notwithstanding the erroneous statements made in the various newspapers in regard to the wealth of these "Russian Mennonites," many of them are really in very moderate circumstances. It is found that among the 40,000 who purpose to emigrate, there are *at least* 5,000 who are unable to pay their passage. Those who own farms can now obtain only a very low price for them, because there are so many who offer their land for sale. Some have not the means even to attempt their exodus, and many more will be reduced to actual poverty till they reach our shores.

Here, then, is an opportunity for benevolent Christians to lend a helping hand. True, our American Mennonites are making strenuous efforts to collect the amount necessary to bring their "brethren in the faith" to a land where they may worship God according to the dictates of their own consciences. But why should this noble work of Christian charity be left wholly to one branch of God's people? Are we not all "branches" of the same "Vine"?

However, every one to whom this subject is presented, must decide for himself whether the cause is worthy of his sympathy. I send you a copy of the Mennonite organ, *Herald of Truth,* published at Elkhart, Ind., which will give you a little more information on the subject under consideration.

[We heartily endorse the above. The following, from the *Herald of Truth,* will show what is being done, and will aid those who can contribute.—Ed.]

In regard to the collecting of aid for our oppressed brethren in Russia, who for conscience sake, are required to leave their homes, and seek an asylum of peace in America, the Conference accepted the plan proposed in the Herald, and a committee to receive and pay out the money given to this purpose, was appointed. This committe consists of John F. Funk, Isaac Kilmer, and Bernhard Warkentin. Bro. Warkentin's more especial duties, in this matter, will be to make arrangements for the transportation of these people across the water, and from New York to their destination, at the cheapest possible rates, receive them upon their arrival, and conduct them safely on their way, and report to the other members of the committee the amount of money needed; and, with their counsel and consent, the money shall be paid when and where required for the purpose specified. This committee shall from time to time report through the papers the amount received, paid out, and for what purpose, and the balance on hand.

Address, J. F. Funk & Bro.,
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CHANGES.

We have felt it duty to modify our offer to send the Banner one year free to ministers of all denominations. We now offer it the first six months free, and any year thereafter for 50 cents, or the first year for 25 cents, and any year thereafter for 50 cents, or the first year for one subscriber and $1.00, and any year thereafter for two subscribers and $2.00. We are under great obligation to some ministers and friends who are acting as agents, and also renewing their own subscriptions, and to others who are sending money for papers to distribute, or for subscriptions to be sent to ministers as presents. Many have lately nobly responded to our offer to mail back numbers singly for two cents a copy, to the order of all who would send us from ten to fifty addresses, with two cents per copy to pay the postage and mailing. We speak of this offer now, to get out a large quantity of back numbers before we move, the last of next month. We want several thousand more addresses of persons who might be benefitted by receiving a sample copy of the Banner, and who would be likely to subscribe. Hence we reduce the offer to one cent per copy, and hope our readers will respond readily, and send 10 cts., 50 cts, $1.00, or $5.00, as the case may be, to pay the postage, and we will find the wrappers and papers, and do the mailing. The best plan is to write at once, before you forget it. Address, the Bible Banner, 14 Murray Street, New York.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

EARTH'S REDEMPTION.

S. S. BREWER.

"Weep not in bitter grief, O Earth!
Weep not in boreleseness!
From out the heavens "a still small voice"
Whispers returning peace.
The tears are precious in the sight
Of one who marks their flow;
Who purposes of mercy formed,
Six thousand years ago!

"Thy days of grief are numbered all,
Their sum will soon be told;
The joy of youth, the smile of God,
Shall bless thee as of old.
One shed a purer, holier light,
Upon thy peaceful brow;
That beamed upon thy morning hour,
Six thousand years ago!

"Thy chosen ones shall live again.
A countless, tearless throng;
To wake creation's voice anew,
And swell the chorus song.
O Earth, go wipe thy falling tears,
Forget thy heavy woe;
How God met with thy first born sons,
Six thousand years ago!

FLEEING AT SIGHT OF THE ABOMINATION.

Doddridge says, "that when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho into the mountainous country for security."

Whitby says, "Then the Christians fled to Pella, in Persia, a mountainous country, and other places under the government of King Agrippa, where they found safety."

In Josephus, book 2, ch. 19, sect. 6, we read, "There may another very important and very providential reason be assigned for this strange and foolish retreat of Cestius, which, if Josephus had been a Christian, he might have taken notice of also, and that is the affording the Jewish Christians in the city, an opportunity of calling to mind the prediction and caution given them by Christ, about thirty three and a half years before, that *when they should see the abomination of desolation* (the idolatrous Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate) *stand where it ought not, or in the holy place, or when they should see Jerusalem encompassed with armies*, they should then *flee to the mountains*. By complying with which, these Jewish Christians fled to the mountains of Pella, and escaped this destruction. Nor was there, perhaps, any one instance of a more impolitic but more providential conduct, than this retreat of Cestius, visible during this whole siege of Jerusalem." This is in a note by the editor of Josephus' works. See *Literal Accomp. of Prop.*, pp. 69, 70.

We know that some have attempted to show that this power stood where it ought, and consequently, *did not* fulfill the prophecy; and that the apostate church, which had been two hundred years festering and corrupting, distracted and distorted, was the temple (church) which Paul says is holy, and that the Pope stood in that holy place, or holy church. To this we will only say, First, that Israel ought not to have defiled God's land, to receive his chastening rod. The land of Israel should have been the home of Israel until the end of time. To this the Scriptures abundantly testify. Secondly, the church was not very holy (in the sixth century) in the place where Papacy reigned; and again, the argument that the Roman army was God's avenger, and stood where it ought, will hold equally good with Papacy. See 2 Thess. 2:10, 11, 12. "God sends them strong delusion," and raises up Papacy "that they all may believe a lie, that they all may be damned, * * * because they had pleasure in unrighteousness." But we do not so argue in either case. Such things ought not to have been.

Verses 18 to 20.—"Then let them which be in Judea flee into the mountains. Let him which is on the house-top not come down to take anything out of his house. Neither let him that is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day." We have already quoted extracts of history to show that the Christians obeyed the injunction of our Lord. When they saw that their city was invaded, they watched their opportunity, and, as Eusebius says, "ALL ESCAPED." In the same account, given by Luke, when speaking of Jerusalem being "encompassed with armies," the same exhortation is given the disciples as is above given in Matthew. In the eastern cities the roofs of their houses are flat, and they frequently occupy them, and on seeing danger approaching they could easily escape to the gates of the city, and flee as directed. They are taught to ask God's assistance in this evil time, that it may not be so with them that they could not escape. If in winter they might perish. If on the Sabbath day the law would not allow them to travel.

The idea has been advanced, and attempts made to argue, that the fleeing to the mountains here mentioned, was intended for the church, or the pure in the church, at a later date,—some five hundred years later,—when, by order of Justin, emperor of Rome, all Christians were required to subscribe to the creed of Chalcedon, and to obey the mandates of the Pope. History has been quoted to prove that some Christians did escape; and many others, who took their clothes and other effects, were robbed, and some killed. In reply to this, we only cite the reader to a few facts. First, Jesus told "them that are in JUDEA to flee to the mountains;" not those in other places. He was speaking to them about their escape from danger, when Jerusalem and all Judea was to be desolated. But where was the mass of the disciples in A. D. 500 and onward? Not in Judea, but in Europe, and in Africa, and other parts of Asia. At that time there were few churches of consequence in Judea, and little good to persecute; while in nearly all parts of Europe disciples were multiplied, and persecution raged violently, as it did also in Africa. Why, then, is Judea singled out, and her disciples instructed how to escape the ire of the Pope, when they were the least of all to be disturbed.

The same ones urge that the seige of Jerusalem was two or more years, and the disciples had time to take their effects, and need *not* "pray that their flight be not in winter, nor on the Sabbath-day." But, we ask, How did the disciples know that two or five years would elapse before Jerusalem would be taken, when they saw the army retreat? They only saw a chance to escape, and they obeyed and were safe. Jesus knew how to instruct them; and had they dallied and waited, they too would have been deceived and lost. Had they taken their effects with them, the Roman soldiers would probably have robbed and killed them.—*Treatise on Matt.* 24, 25.

BIBLE SYMBOLS.

O. T. HOBBS.

The seven trumpets of the camp of Israel typify the *seven* trumpets of the prophets, which synchronize with the seven trumpets of Revelation.

Seals, trumpets, vials and woes are all embraced in the "seventieth" or covenant week of Daniel 9: 27.

The trumpets are heralds of the Armageddon war—of the world's desolations under "the Antichrist"—of the impending judgment of the great day of God Almighty—of the restitution of all things spoken by the mouth of all the holy prophets.

The fifth angel sounds, and the angel of the bottomless abyss, whose name is "Apollyon," is introduced upon the stage of human events. "Apollyon" is a "king." (Dan. 11: 36. Rev. 9: 11.) He is a "beast." (Dan. 7: 11. Rev. 13: 1; 17: 7-11.) He is "Prince of the covenant," Dan. 9: 26, 27; 11: 22.) which covenant he confirms with many (Jews) for "one week."

The sixth angel sounds, and is revelative or is the opening of the sixth seal, the pouring out of the sixth vial, and the infliction of the second woe.

These judgments and accompanying scenery are partly comprised in the treading down of the Holy City by the Gentiles under the dynasty of the beast, for forty and two months; the prophesying of the two witnesses for a thousand two hundred and sixty days [illegible] ascension into heaven; [illegible]ars and a half in the which there shall be no rain on the earth; the drying up of the great river Euphrates that the kings of the east (Assyrian) may pass over; the fulfillment of the mission of the three unclean spirits which go forth to gather the whole world to the battle of the "great day;" the shaking of heaven and earth as foretold by the prophets; the darkening of the sun and moon and the falling of the stars from heaven; the great earthquake *at Jerusalem;* the fall of Babylon the great "as when God overthrew Sodom and Gomorrah?" the taking away of the daily sacrifice, and placing the abomination that maketh desolate, "in the holy place," "in the midst of the week," within the 2300 days; the spectacle of marking men in their foreheads or in their right hands with the number 666, and the sealing of the 144,000 Jews from the twelve tribes of Israel.

EXPOSITION OF REV. 11:4.

O. T. HOBBS.

The "two witnesses" of the third verse are the two olive trees, and the two candlesticks standing before the God of the earth, of verse fourth.

The question resolves itself into the inquiry, who and what are the "two witnesses?"

There are at least five theories regarding this question, four of which are evidently erroneous.

The two witnesses prophesy a thousand, two hundred and sixty days. "Apollyon reigns forty and two months, and slays the two witnesses. They are contemporaneous events.

The two thousand and three hundred days span the vision of "the daily sacrifice" and "the abomination that maketh desolate." The daily sacrifice is taken away in the "midst of the week," and from the time that the daily sacrifice shall be taken away, to the end of the wonders, is one thousand two hundred and ninety days, which includes the resurrection of the dead.

Now whether it is assumed that the daily sacrifice is taken away in A. D. 33, A. D. 70, or A. D. 533, or at any *preceding* or intervening point, it is manifestly clear that the daily sacrifice, which is taken away "in the midst of the week," must occur just one thousand two hundred and ninety days *previous* to the end of the wonders. The benefit of year-days does not help the months out of difficulty. Here are *facts*, clear and indisputable, and which no sophistry can evade.

The "Beast" takes away the daily sacrifice. "By him the daily sacrifice was taken away." His reign is "forty and two months," and he slays the "two witnesses." Again, this "Beast, Apollyon," or Beast by any other name, is a *succession* of the "Seven Kings." "Even he is the eighth, and is of the Seven."

Find the God-given lineage of the seven kings—find their successor, the "Eighth who is one of the Seven,"—find when *he* took away the daily sacrifice, and placed "the abomination of desolation in the holy place," "in the midst of the week," one thousand two hundred and ninety days before the coming of Christ, and the resurrection of the dead, and a little light will be shed upon the mystery of the "two witnesses."

There is more evidence of prophecy than most things which men accept without question.

THIS GENERATION.

"Verily I say unto you, This generation shall not pass till all these things be fulfilled." (Matt. 24: 34.) What does this mean?

This is a hard question. It is easy to show what it *may* mean, and what it *does not* mean, but difficult to prove positively what *it does* mean.

(1) Some teach that the "generation" is not one of contemporaries, but the *Jewish race*—that notwithstanding "the days of vengeance," or the great "tribulation" to which the nation would be subjected, it would continue till all should be fulfilled. Such is the interpretation of Joseph Mede, Dr. Adam Clarke, Dr. Cumming, Brooks, Ryle.

(2) Others hold "this generation" to mean the disciples of Christ—the seed that should serve him and "be accounted to the Lord for a generation" (Ps. 22: 30),—that amidst all the predicted persecutions, even to the end of the world, God would have a faithful people on earth. This was the view of William Miller, and

SIAMESE TWINS AT SIXTY.—*See Miscellany, page 23.*

"a favorite opinion of the fathers"—Origen, Chrysostom, Hilary, &c.

(3) Others think "this generation" refers to those living on the earth when *the signs* of Christ's advent should begin to appear,—that such would not all die before his actual appearing should take place. This has been a very common view among Adventists.

(4) Others maintain that the word rendered "fulfilled" does not necessarily convey the idea of completion, but that the "generation" then living would not [illegible] away till "all these things," or the [illegible] of successive events of which He spake, would *"be a fulfilling,"* or *"be put into a course of fulfillment."* Such is the view given by Cunningham, of Scotland, Faber, of England, and Professor Bush, of America.

(5) Others teach that the phrase *"these things"* is to be restricted to the demolition of the temple, destruction of Jerusalem, etc., and does not comprise all the things of which our Savior speaks in this grand prophecy. The Rev. T. R. Birks, defending this view in his *Elements of Prophecy*, connects the first question of the disciples, "When shall *these things* be?" with v. 34, "Verily I say unto you, This generation shall not pass till all *these things* be fulfilled;" and the last question, "What shall be the sign of thy coming and of the end of the world?" with v. 36, "But of *that day* and hour—a day and hour in the distance—knoweth no man," &c,

We merely state these different views without giving at length the arguments by which it is attempted to sustain them. And any one of them will harmonize with the interpretation which places the "coming" of the Son of man in verse 30 in the future. There is another view, however, which demands a passing notice—it is this: The "generation" referred to were the people then living, and the whole prophecy, without exception, was accomplished in the fall of Jerusalem. This interpretation may simplify one verse, but, as Mr. Birks remarks, we thereby "perplex and distort at least twenty others from their plain meaning." Nay, more, it is demonstrably certain that it cannot be the correct one, from the fact that the whole prophecy has not yet been fulfilled. Take, for example, part of Luke's record of the same conversation: "And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This prediction has undeniably been in part accomplished, but the "times of the Gentiles have not yet expired. Jerusalem has been "trodden down of the Gentiles" for the past eighteen hundred years, and is yet trodden down by them. The "tribulation" upon "this people" has been long and grievous. The down-treading of Emmanuel's land, however, will not continue forever, for we read further, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity... and then shall they see the Son of man [the grand Heir to David's throne] coming in a cloud with power and great glory." (Luke 21: 23-27.) Read also verses 28-33. This passage is obviously parallel with Matt. 24: 29-35, and shows that instead of the entire prophecy having been fulfilled in the life-time of that generation—the people living when the Savior was on earth—it is yet in the course of fulfillment. Whatever, therefore, the text means, it does *not* mean that all things mentioned in this great prophecy were "done" in the sense of complete fulfillment, within forty years after our Lord's ascension to heaven—for that would not be true.—*Messiah's Herald.*

PROPHECY.

Prophecy, properly so called, is one of the most convincing evidences of Christianity—one of the strongest proofs of the divine authority of the Scriptures. It is very different from human fore-sight and sagacity. Men have lived, especially those familiar with the intricacies of statesmanship and diplomacy, who could penetrate the veil of the future, and foretell coming events with wonderful accuracy. Men have often found fault with the positions taken by the lamented Sumner, by Phillips, and others, but in time they have been found maintaining the very positions which they had condemned. Those reformers in society lived in advance of their age, and acted in the *light of coming events.* But this was not from any absolute knowledge of the future, but rather from a keen, penetrating calculation and sagacity. Such is not the case with prophecy. That is based on absolute foreknowledge, and is the literal foretelling of future events. It is history in advance, and is one of the strongest proofs that there is a God before whom every event of the illimitable future is written as on a scroll unrolled.

A FEW WORDS ON RESURRECTION.

H. H.

"Thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.)

Now if there was only the resurrection of the just, Jesus would have said, "Thou shalt be recompensed at the resurrection." Christ would not have uttered meaningless and needless words. An excellent remark was made once by a lecturer on prophecy: it was that no Bible statement meant less than appeared on its face. Some minds have been misled by inferential rendering: but plain statements and declarations should be *believed.* What we quote from Luke is but a little to what might be laid before the reader on the great matter of resurrection. Just and unjust are to be resurrected.

Lean not on fallible human reasoning: believe Christ.

THAT THEY MAY BE ONE.

This prayer is being answered. We see it in our prayer-meetings, in our union communions, and in our revivals of religion. Just as they are, without any whittling or paring down, believers come together at the cross, and lo! a fire kindles, polemics drop, arguments cease, controversial swords melt, and voices all blend in one as they sing the song of Moses and the Lamb.

Miscellany.

MORMONISM.

[The following article has been transcribed by a friend from the elegant pen of J. H. Beadle, of Salt Lake City. If our readers do not fully agree with all its statements, they can hardly fail to be pleased with it as a whole.]

Under the lead of Brigham Young, the Mormons have made considerable progress for a few years, but are certainly losing in numbers at present. In the very germ of the new sect, was planted a fatal principle of progress in evil, which, by its appeal to the vagaries and vices of men, gave a predisposition to rapid rise and the assurance of early decay. From a living and erring prophet of prowess and prestige, the progress was regular and natural to intrigue, grossness, and materialism; materialism and unsanctified lust necessitated polygamy; and polygamy has, in the perfect order of nature, proved the mother of incest and blood atonement. From the worship of a human demi-god of passion, under a light and false mantle of religion, the descent was easy to the worship of only sensual forms and practices. There is nothing more surprising in it than in the progress from the serpent's egg to the deadly viper. Nor is it strange that the sect increased rapidly. Every century, and almost every generation, have witnessed the sudden rise of a corrupt and law-defying sect, and modern society still presents ample materials. As like produces like, and every thing its kind in nature, so the evil-hearted and credulous will be led to worse evil by any religion that does not convert and reform. The various sects, too, have lost much of that burning and aggressive vigor which distinguished their rise; and redemptive agencies have not, in all respects, kept pace with sinful allurement, and a fair field has been left for delusion. The minister, in many cases, still travels on horseback, while the devil goes by rail. With all the power of evangelical organization and gospel at work, Satan too often rides upon the whirlwind of popular passion, and subsidizes by trick and prejudice the very enthusiasm of man's nature.

The Methodists, who formerly prided themselves on a hearty simplicity and earnest work among the masses, have too often attained to the elegant conservatism of the Old Mother; they are in some places fixed almost in gilded formalism, and in others reduced to the prejudiced following after traditions of religion, both lacking much the kindling of the fire "from the altar." The Baptists, who were also the hardy pioneers, have so entrenched themselves about as to be separated from other denominations in sympathy, and almost from the world, leaving themselves open, at least, to the charge of following "the water-god of exclusive errorists." The Presbyterians, whose universal suffrage should be peculiarly suited to the genius of our whole people, seem to have struck but a certain class of quietly reserved tastes; and they appear to the world as much interested in preserving the authority of an ancient Confession of Faith as vitalizing their republicanism for the conversion of the people. The Campbellites have developed a controversial spirit which may well be suspected of having gone beyond a mere zeal for the truth. The Episcopalians, with an organization essentially monarchal in form, looking to its dignitaries for authority and power, divided even here as to the policy of carrying this principle further, cannot yet be said to be fully naturalized as an American church. All have attained to a more formal, or sober and intellectual sort of religion. Nor should we quarrel with this, of itself. Intellectual men must have an intellectual faith; a mere emotional experience is quite impossible to them, nor would it content them. Notwithstanding this, the Unitarians, a sect whose faith is more purely one of philosophy and taste, have shown little vitality in extending their bounds. There is still the great mass of men who will be content with nothing short of a simple religion, warmed with a generous enthusiasm; and this, in the hands or under the direction of corrupt and crazy men, becomes a wild, fierce fanaticism. Not that religion should accommodate the vices of human nature; but while it reforms them, it should give virtuous direction to that enthusiasm, which will otherwise rend and tear them. It is not at all too late for another successful delusion. Millions pant for novelty, for present light and prophecy, for something harmonious entirely with our own day and nation, more real, more tangible, not a mere matter of two thousand years of church erudition and history, grand as they are in the triumph of an improving civilization.

In the midst of such excitement in the West came the impostor, and to the lower manifestation of this want Mormonism was addressed. But Mormonism could never be a success in America, because it controverted the inherent American idea; it turned back to sensualism for its inspiration, and to despotism for its model. Had it been founded on progressive instead of retrograde ideas, had it developed individuality and personal freedom, had it claimed higher consideration for the feminine in creation and a more perfect independence for woman, had it stepped forward and not back, then it might have helped reform all America, and founded a permanent, new order.

The religious public may then be reassured; Mormonism is not *the* religion or sect which is to play havoc among existing systems. But the signs of the times indicate a *new* or modified *phase of religion*. We will have a distinctly American church.....England has the Establishment; Scandinavia has the Lutheran Church; each nation has developed one central, theologic and ecclesiastical idea; and we are not yet so fully completed and individualized as to be without the same want of yearning. Perhaps one of the present sects will *modify* and *advance* to the needed place; or from the spirit of union in *many*, may come the ascendant and satisfying *one*. The church of the future must be both intellectual and emotional; it must look to the future for its hope, and to our own land for its governing polity, and not to worn-out systems which have proved too weak for earthly means. As truth is immortal, it must only look for new developments of truth; it must *purify the marriage relation*, and recognize the political and social independence of woman; it must believe in sanctification, if even it does not claim to have obtained it; and it must make unceasing war upon every species of oppression, and every form of intemperance. Such a church must have more truth than error, and for it a broad field is open.

But Mormonism was a mushroom growth upon a rich bed of decay, which sprang up merely because *something better was not planted*, but had no enduring root. It might flourish for half a century or more upon the scum of America and the ignorance of Europe, but could enjoy at best, but a sort of living death, and must soon wither and decay.

DOMESTIC ECONOMY.

BY AUNT MARTHA.

The necessity of partaking of food and drink by man arises from the constant disintegration and waste going on in the animal organism. The parts of the body undergo a constant and natural waste, to make up for which is one of the main purposes served by the food. It has been ascertained by physiologists, that all the parts of the body undergo a slow and insensible process of renewal; the hair and the nails we can see to be constantly renewed. They grow, or are thrust outwards.

But the muscles and even the bones are by little and little removed and rejected in the excretions—the place of that which is removed being supplied by new portions of matter derived from the food. This removal, though unfelt by us, goes on so rapidly that in a space of time, which varies from one to five years, the whole body of the animal is renewed. There does not remain, it is said, in any of our bodies, a single particle of the same matter which formed their substance three or five years ago. The new materials which are conveyed to the different parts of the body are derived directly from the food.

The substance employed by man as food consists of certain compound bodies termed *Alimentary Principles*, which, by their mixture or union, constitute our ordinary foods. Thus meat, a compound aliment consists principally of fibrine, albumen, gellatine, fat and water. Wheat, a compound aliment, is composed of starch, gluten, sugar, and gum. Alimentary principles are themselves compound substances.

They consist of two, three, four or more, *simple* or *undecomposed bodies*, usually denominated *elements*. These are the *chemical elements*, or elementary constituents of foods. Thus fibrine, an elementary principle, is composed of carbon, hydrogen, nitrogen, oxygen, phosphorus and sulphur. Gum, an alimentary principle, consists of carbon, hydrogen, and oxygen.

The most important item of housekeeping is bread-making. Good yeast, as well as good flour, is essential to making good bread. There are three kinds of yeast, from which good bread can be made.

DRY YEAST.

Take one handful of hops, boiled half an hour in two quarts of water; ten good potatoes, boiled and mashed fine; strain the boiling water from the hops upon the potatoes; add two table-spoonfuls of salt, strain the mixture upon one pint of flour. When cooled to the lukewarm point, add one pint of good brewer's yeast, and let it rise six hours; when it is finely "up," stir in it sufficient sifted Indian meal to make it a thick paste. Spread this paste upon a cloth or a board, as thick as the handle of a case-knife, and let it dry in outward air, without being touched by the rays of the sun. It will take two or three days to dry it thoroughly. When perfectly dry, put it in a bag, and hang in a cool, dry place, and it will be good for use a year. Soak half an hour in warm water for use.

YEAST.

Yeast made for temporary use is prepared in the same way, with the exception of the Indian meal. Instead of mixing the meal with it after it has risen, strain it through a cullender or seive, and put it into a stone jug, stopped tight. It will keep three weeks in winter, and one week in summer, but in the latter season it is better to make it fresh every time needed.

SALT RISING.

This is another species of yeast, which makes very delicious bread.

ADULTERATION OF FLOUR.

The presence of alum or other saline matters, with which flour is sometimes adulterated may be detected by burning a loaf of bread. If 2,000 grains of pure bread are burned, they will not yield more than from 15 to 25 grains of ashes. If more than this is found, some saline substance has been added fraudulently. The specific gravity of flour is also increased by chalk, lime, and gypsum. Good flour will show the marks of the fingers, if pinched tightly.

APPLES AND RICE.

Pare and core as many apples as will fill a pudding dish; stew them so that they are nearly soft. Boil half a tea-cup of rice; when nearly soft, add sugar, salt, and a pint of milk. Place the apples in the pudding dish, filling up the core of each apple with sugar, then turn the rice over them. Bake until it is a nice brown. Serve with cream, or any sauce preferred.

A FAMILY PICTURE.

A short time since I was requested by a friend to visit his new and beautiful country home. I cheerfully complied, and by himself and his excellent wife, was escorted through the entire building, and shown the various sleeping apartments of his children, some of whom have arrived at manhood and womanhood.

"This," said the good lady of the house, is "'John's room;' we consulted him in the furnishing of it, and so it is exactly to his taste. We call it the 'Red room.' This is 'Mary's room.' Blue is her favorite color, and as you see, the walls are papered blue, and the carpet and window curtains, and everything else is made to correspond. We call it the 'Blue room.'"

As we continued our inspection, we came to a large bed-chamber, fronting the East, tastefully and comfortably arranged and furnished. "This," continued my worthy hostess, "is *our* room; and that picture hanging upon the wall, I prize above everything else in the house." My eye instantly rested upon the picture to which she pointed, and there I beheld the names of father, mother, brothers and sisters, all written by their own hands, even to the youngest child, and attached to a very neatly gotten up *family temperance pledge*.

"That picture," said the mother, as her voice grew softer, and her eyes moistened, "has a history. I saw my children growing up around me, and I became exceedingly anxious about my dear boys. I was convinced that many temptations surrounded them every day, and my great fear was, they would learn to drink intoxicating liquors. I prayed to be directed, so as to save, if possible, my sons from forming this most evil habit. The idea of getting up a family temperance pledge came to my mind, and I immediately acted upon the suggestion. I procured that pledge and brought it home, before having it framed, so as to secure the signatures of the family. All signed it cheerfully and unhesitatingly, except James, my second son. He objected, on the ground that he would not sell his liberty to any one, and that he did not need a pledge to bolster him up in temperance principles. I argued the question with him, as strongly as I was able, but he would not yield. I was thus forced to abandon my cherished design, and all I could do was to pray that my dear boy might be saved from temptation.

"Not many weeks afterward, James came home one night, very late, and without speaking to any one, hurried to his room. I was sure something was wrong; yet I waited for him to open his heart to me, for his habit in trouble was always to consult his mother. The next morning he called me to his room, and in tones I shall never forget, recited to me the temptations of the previous evening, how he had been overcome by the requests of friends, and came home under the influence of strong drink. 'Now,' said he, 'Mother, I want you to bring me that pledge, and I will sign it, praying that God will ever keep me faithful to its obligations.' I immediately brought him the pledge, which he signed in a most solemn and earnest manner, and there it now hangs, with every name of the family. I deem it a safeguard to my dear boys in time of temptation."—*S. S. Times.*

LIVINGSTONE.

We present our readers with an accurate engraving of Dr. Livingstone at the age of thirty. His death was announced and commented on in our last number. He died after the severest exposure. Time after time announcements of his whereabouts, adventures and death have excited the world, but now there seems to be no doubt that the great explorer has sealed his enterprise with his life. The best part of his life has been spent in the wilds of Africa, where he has been buried from society, and exposed to the severest hardships and dangers. The cause in which he was engaged was a laudable one, but we have often felt that he was undertaking to accomplish, unaided, what should have been attempted only by organized effort under the auspices of some powerful scientific and national society. The feasibility of this is seen in the success of the *New York Herald* to discover Dr. Livingstone's whereabouts. The fate he has met was rather to be expected than otherwise. The wonder is that he has endured so long. We think he ought to have returned long ago, and given to the world the result of his explorations. Had he done so, and entered the lecture field, probably no man living could have commanded such audiences, or enjoyed such popularity as he.

ANTIQUITY OF MATTER.

J. R. L.

"In the beginning God created the heavens and the earth." (Gen. 1: 1.)

Who can fathom the depth and breadth of this passage? For the doctrine it contains is one of the most impenetrable to human intellect, and most astounding to reason. Who can solve the great problem of the origin of matter and its subsequent transformations? Who can have the faintest conception of the myriads of ages that have elapsed since the very beginning of God's creation? Who can transport himself in idea beyond the limits of time and space, when and where all things were at nought, or even when this globe of ours was in its chaotic condition?

It is useless to attempt to grasp the subject by means of rational deductions, or clear the difficulty by saying that the world has been made in six days of twenty-four hours. In these days of general science and geological discoveries, it is utterly impossible to reasonably construe the word, "day," applied to creation, into the short space of twenty-four hours. The term from which it is translated designates an epoch or period of more or less duration. In all probability, the intervening spaces of the earth's formation, comprised millions of years! Who then, can measure the length of time which the Creator must have spent simply in preparing and beautifying this planet for our habitation?

Why, man is only of yesterday, compared to the rest of creation; and we poor creatures of to-day, who hasten to eat and drink and make merry, because to-morrow we shall die—what are we in age compared to the weather-beaten rocks, or the rolling waves of the sea? What is the longest life to the age of a mountain or that of a tree? The pine or oak, a part of which is to make our coffin, was standing on the hill, in its full growth, long before we were born; and the hill itself was in existence long before the appearance of any animal or vegetable life on the face of our globe; and the mineral substances which went to make up the hills and mountains, existed long before the crust of the earth was formed. Indeed, it is impossible to imagine any stage of the universe's creation without its being preceded by another, and so on, until at last we must come to a time when everything emerged from nothing.

OUR CHROMOS.

"At the Trough," and "Returning Home," are companion pictures. They represent scenery in Alpine Switzerland, and are greatly admired.

The Four Seasons, "Spring," "Summer," "Autumn," and "Winter," are exquisite figure pieces—young ladies representing by appropriate dress, fruits, flowers, grain, etc., the different seasons of the year. These chromos receive the highest encomiums from all who see them. We can not always send a person's choice of the four, but will do so whenever we can.

"Lahnstein," represents a portion of the far-famed Rhine scenery. Size 12 x 15 inches. "The Cross," is a handsome chromo, 13 x 16 inches. The cross, wreathed with wild flowers stands upon a rock. A background of dark clouds, rent asunder by the glorious light of heaven, produces a fine effect. "Putnam at the Plow," size 15½ x 22 inches, is a patriotic picture of the days of '76—"the times that tried men's souls."

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It will thus be seen that the union of the twins was a vital one, and a separation would have imperiled their lives. The following additional facts concerning the lives of the twins, with the illustration, we obtain from the *Phrenological Journal*.—At the age of 18 they were obtained of their mother, by Capt. Coffin and Mr. Hunter, and brought to Europe and exhibited. A man by the name of Bunker, perceiving that these men held the twins in a species of slavery, procured their release, when, in gratitude, they assumed his name and began to give exhibitions on their own account. They came to the United States 35 years ago, and gave exhibitions throughout the country. With the profits of their travels, they bought a farm near Trap Hill, Wilkes Co., N. C., each marrying sisters, and settled down into domestic life. Chang was not married until two weeks after Eng, and it was through the influence of the wife of the latter, that her sister married Chang. The maiden name of these sisters was Yates.

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DELUSIONS OF DRINK.

The delusions of drink are numberless, but there is one of them which stands in the way of reform so decidedly that it calls for decided treatment. We allude to the notion that it is a fine thing to drink nice liquors or wines at one's home, to offer them to one's friends, and to make them minister to good fellowship at every social gathering, while it is a very different thing to drink bad liquor, in bad places, and in large quantities. A man full of good wine feels that he has a right to look with contempt upon the Irishman who is full of bad whisky. It is not a long time since the election of a professor in a British university was opposed solely on the ground that he neither drank wine nor offered it to his friends; and when, by a small majority, his election was effected, the other professors decided not to recognize him socially. There are thus two men whom these sticklers for wine despise—viz: the man who gets drunk on bad liquor, and the man who drinks no liquor at all. Indeed, they regard the latter with a hatred or contempt which they do not feel for the poor drunkard. The absolute animosity with which many men in society regard one who is conscientiously opposed to wine-drinking could only spring from a delusion in regard to the real nature of their own habits. The sensitiveness of these people on this subject, however, shows that they suspect the delusion of which they are the victims. They claim to be on the side of temperance. They deprecate drunkenness, and really don't see what is to be done about it. They wish that men would be more rational in their enjoyment of the good things of the world, etc., etc.; but their eyes seem blinded to the fact that they stand in the way of all reform. The horrible drunkenness of the larger cities of Great Britain, with which no hell that America holds can compare for a moment, can never be reformed until the drinking habits of the English clergy and the English gentry are reformed. With eleven-twelfths of the British clergy wine-drinkers, and water-drinkers tabooed in society, and social drinking the fashion in all the high-life of the realm, the workman will stand by his gin, brutality will reign in its own chosen centers undisturbed, and those centers will increasingly become what, to a frightful extent, they already are—festering sores upon the body social, and stenches in the nostrils of the world.—*Scribner's for March.*

HUMAN LONGEVITY.

Given that long life is desirable, people in England will be gratified by the annual report of the Registrar-General, just published which establishes, from the census returns of 1871, the remarkable fact that the average duration of life in England at present is within a small fraction of forty-one years. In other words, if we strike a mean between the number of those who die in infancy or in youth (and it must be remembered that infant mortality is always in large proportion) and the people who live to an old age, it will be found that forty-one years represent the span of life. This is a remarkable expansion of the duration of life. It is not long since twenty-five years was accounted the mean rate, and even at the present most persons, if questioned on the subject, would probably answer that the average is not more than thirty years. It has long been certain that the lives of Englishmen are growing to an ordinary duration such as their ancestors did not hope for.

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In a Russian tale a grandmother says to her grand-daughter, who is threatened by a fiend, "O dear me, my poor, unhappy child! Go quickly to the priest, and ask him this favor—that if you die, your body shall not be taken out of the house through the doorway, but that the ground shall be dug away from the threshhold, and that you shall de dragged out through the opening."

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The Tiski of Alaska always carry their dead out through a hole at the back of the hut, and then close up the hole with the greatest care. The Hottentots break an opening through the side of their hut for the same purpose, and the Siamese, not content with this, having taken the dead body out, hurry at full speed round to the other side of the house.

Another strange custom in Russia is this: When a person suffers a very lingering death, in order to render his departure more easy, they let a black dog by a cord down through the roof over the dying person's head. They regard a black dog as the emblem of the human spirit, and their action is intended to show the departing spirit which way to go.

The Chinese and the North American Indians have also the idea that the spirit always leaves through the roof, supposing that the life must depart in the same way that it came—from above.

In ancient Rome, a person who had been believed to be dead could only be permitted to re-enter his house through the roof. In Germany the general belief is that the soul departs through the window. When a person dies the window of the room is at once thrown open, and sometimes a cup of water is placed on the sill for the refreshment of the spirit as it enters on its "long journey."—*Youth's Companion.*

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	Journal or Magazine.	Both to one person.
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With both above chromos	2 00	3 00
With one of the "Four Seasons"	1 65	2 65
With all " " " (65 cts. each)	3 60	4 60
With "Lahnstein" or "The Cross"	1 50	2 50
With both above, (50 cts. each)	2 00	3 00
With the "Flowers of Paradise" (65 cents)	1 65	2 00
With one of each ten chromos	7 00	8 00

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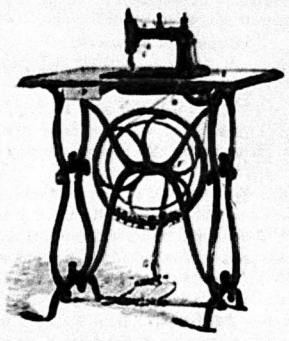

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Degrees of Reward.

Will there be any degrees in the bliss of the saved, or in the punishment of the lost? ALONZO.

The word of God only can give us light on the above question. I shall endeavor to answer it affirmatively. My reasons for it are based upon the following scripture:

Isaiah says: "Behold a king shall reign in righteousness, and princes shall rule in judgment." Jesus says: "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here we have the evidence that there will be at least three degrees in the future state. 1st. A King; 2d. Princes or judges; 3d. The tribes of Israel.

Daniel says: "They that be wise (or teachers] shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever." Confirmatory of the above, Paul says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star. So *also* is the resurrection of the dead." In Revelation we read: "Behold I come quickly and my reward is with me, to give to every man *according* as his work shall be."

The reader cannot fail to see the diversity of blessing in store for the good by glancing at Rev. 2. To the faithful in the church of Ephesus, the Master says: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." To those of Smyrna: "Be thou faithful unto death, and I will give thee a crown of life." To those in Thyatira there is a remarkable promise: "To him will I give power over the nations.... and I will give him the morning star." Also to the church in Philadelphia: "Him that overcometh will I make a pillar in the temple of my God, *and he shall go no more out.*"

One quotation will suffice for degrees in punishment: "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many* stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few* stripes. For unto whomsoever much is given, of him shall much be required." I would refer you also to I Cor. 3: 18-15. It has been thought that Matt. 20th militates against this view. But if you will read the preceding chapter in connection with it I think all will be plain. In the 29th verse of the 19th chapter, the Lord shows that whosoever shall deny himself in this life shall inherit everlasting life. In the 20th chapter he illustrates it by a parable—simply showing that all who accept of Christ, though it be at the eleventh hour, are eligible to the eternal life, which is the gift of God, through the sacrifice of blood. But there will be many who, like the apostles, have labored long and suffered much, that will have special rewards.

R. M. RIPLEY.

Matt. 5: 21, 22.

If, as is probable, our Savior here used all these terms, *judgment*, *council* and *hell-fire*, as metaphors, then he of course *meant* by them something else than what they literally *express*, and intended to teach that he who is angry with his brother without a cause should be in danger, not actually of the judgment, nor that he who should say to his brother, Raca, should be in danger of the council, nor that he who should say, Thou fool, should literally be in danger of hell-fire; but that they should be in danger of some punishment corresponding with these several corporeal penalties. Let the reader now observe, in the second place, that the way in which those critics infer the threatening of future punishment from this text, is, by taking it for granted, according to their general system of doctrine, not from the passage itself, that the retributions alluded to in the several metaphors, were to be reserved for eternity. This is their opinion, unsupported by a single word in the text, according to their own explanation of it. For all that I can discover, the judgment of the inferior court, the sentence of the great Sanhedrim, and the burning alive in the valley of Hinnom, when used as metaphors, may quite as naturally denote sufferings in this world, as in the next.—*Rev. H. Ballou.*

The Two Olive Trees.

Will some one explain Rev. 11: 4? J. S. D.

This verse reads: "These are the two olive trees, and the two candlesticks, standing before the God of the earth." These olive trees and candlesticks are like those mentioned in the fourth chapter of Zechariah—not in number, for there are seven candlesticks mentioned there, which represent the seven churches of Asia, and they here represent the two witnesses, which are Christ and the Holy Ghost, and hence only two candlesticks, but the same olive trees. The sense is this: as the olive tree was t[illegible] from which the ancients obtained oi[illegible] all ages was an emblem of peace, so [illegible] and peace the witnesses have is in [illegible] "for he is our life;" and as the oil he[illegible] lamps ever burning as it flowed through the golden pipes (as in Zech.), so the grace of God that flows through the spirit enables the witnesses to prophesy in all ages. The image is a beautiful one and expresses a truth of great importance to the world, for God has designed that the lamp of piety shall be kept burning in the churches by the truth supplied through the witnesses.

J. O. SMITHSON.

The Ark of the Testament.

In Rev. 11: 19, John saw in vision the temple of God opened in heaven, "and there was seen in his temple the ark of his testament." What relation, if any, does the "ark of his testament," (there brought to view under the sounding of the seventh trumpet,) bear to the "ark of the covenant" borne by the Israelites, and which was afterward placed in the temple which Solomon built? S. C. STONE.

One was *type*, and the other was *antitype*. Types are *literal*, and typical, antitypes are spiritual and antitypical.

A type must reach its antitype. All types and antitypes meet at the cross. A type ends where the antitype begins.

Types end with the Jewish dispensation, antitypes will end with the Christian dispensation. T. WHEELER.

The Remnant.

An explanation of Isa. 11: 11 is desired.

S. W. POTTER.

The text reads thus—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

This was a *conditional* prophecy, and it would have been fulfilled under the reign of the Messiah had the Jews received him.

The conditions not being complied with, the prophecy was not fulfilled. T. WHEELER.

Second Answer.

To my mind so plain a prophecy as this verse is, requires no explanation. This scripture is unfulfilled, and will be fulfilled "in that day"—a day yet to come—a day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (V. 8.) A day when the two houses of Israel (v. 12) shall be re-united. (Ezek. 37: 15, etc.) A day, too, when much more will be done than we have mentioned here. Away with human theorizing. Believe the prophets.

S. HEYES.

Love.

The love of Christ was for the world, and such is to be the love of his followers. You are one of a denomination, and love all your brethren. That is so much, but your denomination is small, and gives but little scope to your affections. "Love the brotherhood," but also love your neighbor as yourself, in the spirit of the gospel.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

In what way were the children of Israel baptized "in the cloud and in the sea?" ALEXANDER.

I would like an explanation of Matt. 27: 52, 53.

THOMAS LANE.

In what sense does charity "cover the multitude of sins?" (1 Pet. 4: 8.) J. B. PAINE.

Says one, "Why thank God for preserving our lives if we are to enter heaven at death? *I* regard death as an enemy, as something to be dreaded, and hence can thank God for sparing my life, with good grace." Will some one please reconcile this with the principle of condemning eternal torment because fear is an insufficient motive to induce genuine service of God? ENQUIRER.

If Christ delays his coming, some will repent. From this would it not seem selfish to long for his coming? We ourselves were once unconverted. X.

I am in my 71st year, and have never written for the paper; but I wish to know about Paul's being caught up to the third heaven. He says that of such a one as he saw caught up he would glory. But of himself he would not glory, save in his infirmities. Now it seems to me this sight was seen at his conversion while gazing up after his Savior, the brightness of which made him blind. I see some of our good brethren make Paul to go up himself. If they are right I would like to know it. D. D. LUCE.

1. "For he must reign till he hath put all enemies under his feet." (I Cor. 15: 25.) When does this "reign" commence, and when does it end?

2. "The last enemy that shall be destroyed is death." (1 Cor. 15: 26.) When will "death be destroyed? Will it be when Christ comes—at the resurrection of the righteous? Or will it be one thousand years afterwards?

3. Are there two lakes of fire one thousand years apart? (See Matt. 25: 41, and Rev. 21: 8.)

T. WHEELER.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression? G. W. M.

Items of Interest.

Hoffman, the German poet, died Jan. 21, aged 75.

Four hundred artificial eyes are sold in Paris, per week.

General Wigfall (Confederate) died at Galveston, February 18.

Baron Mayor Rothschild, of the famous banking firm, died Feb. 6.

Madame Parepa-Rosa died at her residence, in London, Jan. 22, aged 35.

A railroad accident between Glasgow and Edinburgh, Feb. 27, killed 27 persons.

Judge Alfred Conklin, father of the Senator, died in Utica, N. Y., Feb. 5, aged 85.

The Olympic Theater, Philadelphia, was burned Jan. 29, and two firemen killed.

Ex-Senator Doolittle, of Wis., has accepted the Presidency of the Chicago University.

The corner stone of the new Tribune building, in this city, was laid Jan. 24, by Miss Ida Greeley.

Up to February 15, over 2,000 bills had been introduced into Congress, and less than 100 passed.

The women of New York, New Jersey, and Brooklyn, are organising for a crusade against liquor selling.

James W. Gerard, the distinguished lawyer, and friend of public schools, died in this city, Feb. 7, aged 80.

The British Parliament has been dissolved by royal decree. The new Parliament will assemble March 5th.

The Duke of Edinburgh and the Grand Duchess Marie-Alexandroona, were married in St. Petersburg, Jan. 23, with great pomp.

Another Atlantic cable is to be run from Great Britain to Halifax by the Azores, which will send messages at one shilling per word.

J. S. Thompson, ex-Chief Justice of the Supreme Court of Pennsylvania, fell dead in a Philadelphia court room, on the 28th of Jan. while arguing a case.

The last report of the Library of Congress states that there 258,782 volumes and 48,000 pamphlets in the library, an increase of 12,407 books, and 5,436 pamphlets for the year.

It is currently reported that the *N. Y. Independent* has just been purchased by the *Christian at Work* for $250,000—just half what the publisher asked for it.

The police authorities of Boston made 11,126 arrests last year for drunkenness, and but 79 for liquor-selling. So it goes. Men will nurse the *cause*, and then curse the *effect*.

Pennsylvania has subscribed $3,000,000 to the Centennial Exhibition, and her citizens pledge themselves to raise five or even ten millions rather than fail from jealousies of other States.

The House has passed a bill giving a quarter section of land to any one, who within eight years shall have planted one-fourth in trees, or reduces the term of residence to secure the homestead, by two years, if one-eighth has been planted in trees.

At a dinner given by the Czar of Russia to the Emperor of Austria and other royal persons, Feb. 15, the Czar said that the Emperor of Germany, the Queen of England, the Emperor of Austria, and *himself*, would preserve the peace of the world.

New York boasts that its Eleventh Avenue, six miles long, one hundred and fifty feet from curb to curb, laid in small stone, three feet deep, rolled into a compact solidity, is the finest boulevard in the world. And it probably cost more than any other.

John Fiske, an American scholar, author, and advocate of the Darwinian theology, recently gave two Sunday lectures in London, which were prefaced by hymns selected from Shakespeare, Emerson, and Longfellow, and by lessons read from the Bible, Mahomet, and a heathen poet. Such efforts to degrade the Bible to the level of all uninspired human writings, show the tendency of the times. Infidelity is growing brazen and scoffers abound.

The Chicago *Tribune* shows that the logic of facts and statistics is opposed to republicanism in Spain. Education, the foundation of self-government, is wanting. The official statistics show that Spain contains an aggregate population of 15,673,070 souls, of whom 11,837,391 can neither read nor write; 705,768 can read but cannot write; and only a little over 3,000,000 can read and write. There are 422 justices of the peace who can neither read nor write; and 711,119 aldermen and 12,479 members of town councils who are unable to sign their own names. In such circumstances as these, aside from the natural hot-headedness and blood-thirstiness of the Spaniards, a republic in Spain is at least an improbability.

A rather singular discussion is going on in the papers, upon Mr. Lincoln's religious views. Some are sure he was an infidel; others that he was a good Christian; and one man, at least, claims him to be Unitarian. Others still think he was neither infidel nor Christian, but that his views were utterly incoherent, that they were variable, and finally that nobody knows anything about them; Had he been formally connected with some sect, there would probably be no doubt of his Christian character.

The pews of Plymouth Church, Brooklyn, have been rented for another year. The aggregate of the sales was $59,470. The highest price paid for a single pew was $530, Thirty-one bidders paid over $400, and thirty paid over $300. We wonder what the poor ragged fishermen of Galilee would have said to such a costly listening to the preaching of the Gospel. Jesus never could have secured a seat in Plymouth Church. But the fashions in religion as well as in dress goods have changed in 1900 years.

A vigorous effort has recently been made, by means of petitions and public discussions, to have the Bible ejected from the various schools in Vineland. The most zealous operators in this direction were Spiritualists and Infidels. A pretty thorough canvass of the place has just been made, on both sides of the question. On bringing together the results, it was found that there were sixty-five adult petitioners *against* the Bible in public schools, and *one thousand*, within the same territory, in favor of retaining the Bible. The old Book has some friends yet!

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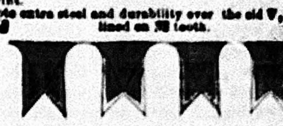

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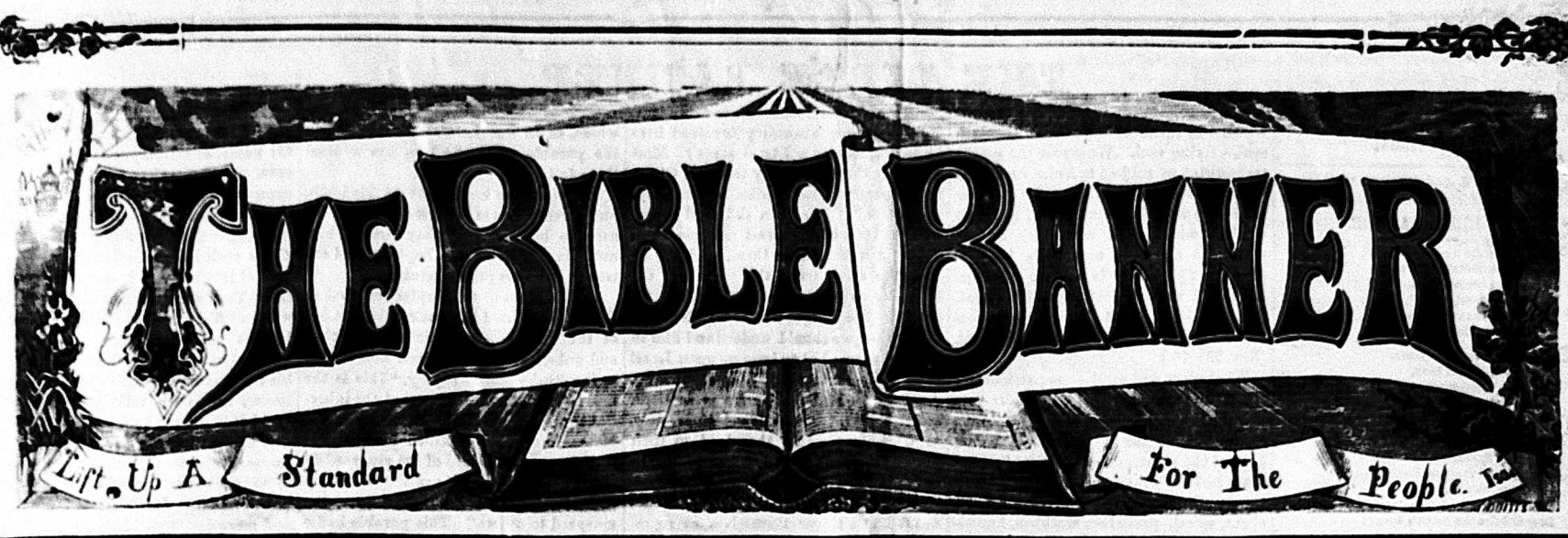

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THE BIBLE BANNER.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

II THESS. 2 : 12.

J. F. MARQUAND.

"That they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

The distinctive difference between a Christian and a sinner is that one believes the truth, and the other does not. It is the truth that sanctifies. "Sanctify them through thy truth, thy word is truth." While at the same time the Spirit accompanies the truth, and seals it home to the heart. It is a double operation, both of the Spirit and the truth. The disciples who followed Jesus, and listened to his teachings for three years, did not come into the glorious liberty of the gospel, until after that wonderful baptism on the day of Pentecost. This is proved by the fact that they deserted Christ at the time of his arrest and trial; and Peter went so far as to swear, and say that he did not know the Nazarene. But after the day of Pentecost, being filled with the Holy Spirit, they exhibited boldness, courage, and more completeness of character. Now the Spirit and the blood agree, and both are necessary to develop the character, and fit the soul for the kingdom of God.

There is no nobility or freedom aside from the truth. Jesus said, "The truth shall make you free." The severest bondage that mortal man can be under is that of error and falsehood, and the slavery of sin and lust. An evil minded man is a creature of bad passions, and bad habits, and, above all, he seems to be ignorant of the same, and has an excellent opinion of himself. The Bible says, "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Sin and falsehood degrade and demoralize the soul, and produce a tyranny which none can know until they feel its power, and endeavor to get free. Oh, the bitter galling chains!—and the awakened sinner cries out, "Wretched man that I am, who shall deliver me from the body of this death?"

"The law of the Spirit of life in Christ Jesus makes me free from the law of sin and death." This is the gospel in brief. No man or woman will ever be saved except by and through the Lord Jesus Christ. He is the only mediator between God and man. He is the friend of sinners and came to save them; and being exalted to the right hand of God, and having all power, unto him we must go with all our sorrows and trials, no matter how much we may have sinned or transgressed. Ask him for mercy and forgiveness. In Christ you may find a true friend that will never deceive nor betray you. And then, when you feel his love, open the volume of inspired truth, believe, obey, and practice it.

The truth not only sanctifies, but it leads into all righteousness. Abraham believed the truth, and it was accounted unto him for righteousness. The patriarchs, prophets and apostles were men of God, and spoke and lived the truth. They were beloved of God, and will be rewarded when Christ comes to make up his jewels; and not only they, but all who have suffered and done the will of God on earth. Our text says that those who disbelieve the truth, and love sin and unrighteousness, will be damned, or condemned. This will be carried out to the letter. An ungodly man or woman has no right or inheritance in the kingdom of God. They will be shut out from all its privileges and blessings. Having no preparation for the society of good angels and men, they cannot live in that beautiful world, and will desire to remain out of it. Having fed on falsehood, delusion and sin, they cannot live in a holy atmosphere, where God, and Christ, and truth reside. Having had pleasure in unrighteousness and followed their carnal passions, they have made themselves unworthy of everlasting life, and now the door of mercy closes upon them, and they are led to say, "It is too late. I might have been saved had I listened to reason and sound judgment, and not neglected the way of salvation and despised the truth."

It is a sorrowful fact that some persons live a life of shame, and when death comes upon them they have fearful forebodings of misspent lives and wasted privileges, and feel the stirrings of remorse. Not so with the Christian. The promises of God grow brighter and brighter as the celestial city and kingdom come nearer, his faith and love grow clearer as the day of redemption opens up to his vision. When the Chiertian looks back, he can see all the way which the Lord has led him—through sanctification of the spirit and belief of the truth—through trials, sorrows, doubts and fears, through joy and trembling, adversity and prosperity, sunshine and darkness, evil and good report, (not one but what was needed) finally to reach the country where sin and death never enter, where Christ the deliverer reigns, on whose brow sits majesty, glory and ineffable beauty, and to hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you."

Let amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers—with the windows open; pleasures which need not cause a single blush on an ingenuous face.

DON'T FRET.

Some people are too fat, some too lean; in their own opinion. Now it's foolish to fret over trifles like these; rest assured that nature manages everything for the best. If a man is fat or lean and feels well, having all the bodily functions acting regularly, with sound sleep, and no discomfort after eating, he should by all means let himself alone. Most persons want to have a little more flesh; want to weigh more; a few want to weigh less. Some in the effort to increase their weight, have eaten by rule, and being guided by reason instead of by instinct, have accomplished their object, with the addition of some chronic disease. Others, being too bulky for their pride, have paid for their fastidiousness by bringing on incurable maladies, as the result of the too free use of vinegar, or by chewing tea. In several cases, Bright's disease of the kidneys has set in and destroyed life. Perhaps the safest way to get lean is to work hard, and live mainly on fruits, bread and butter, berries, tomatoes, melons and the like, using meats and vegetables only at dinner time.

The amount of sales of liquors in our country in the year 1870, was fifteen hundred millions of dollars. The liquor saloons occupy over a hundred miles of frontage. By their combined labors they send 150,000 people to drunkard's graves, and cast 200,000 orphan children upon society as paupers for each year.

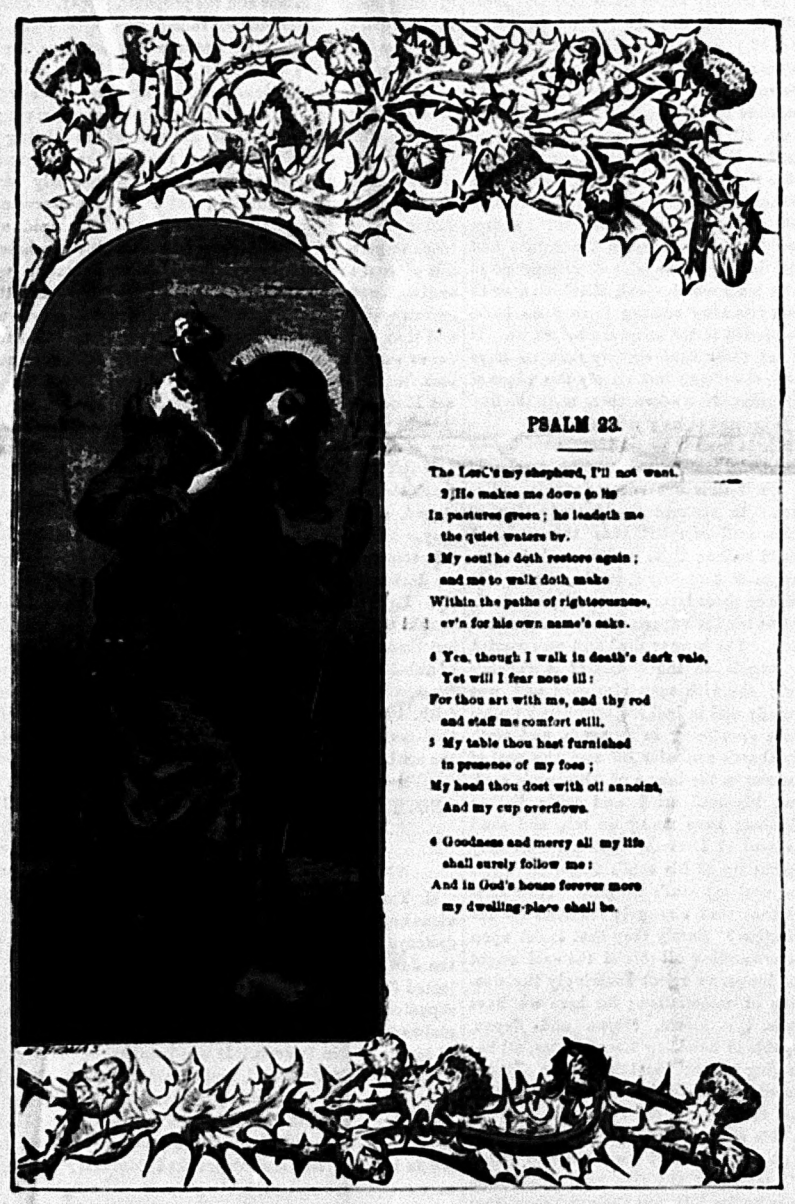
FROM CALIFORNIA.

Elder Grant delivered his second discourse last evening. His text was John 8 : 36: "If the Son therefore make you free, ye shall be free indeed." Stripped of its theological dress, the text was equivalent to the postical maxim:

"He is the free man whom the truth makes free,
And all are slaves besides."

He combatted the notion that the Christian was in bondage, bound to go to meeting so much, pray so much, etc., and claimed that the Christian was the only free man. Everybody else is in bondage. No man is free when a law which he desires to break, constantly stares him in the face. This was proven by a most clear and ingenious series of illustrations, admirably given, the force of which none could deny. The Christian was so imbued with the spirit of his Divine Master that he had no wish to do wrong. He was free to do just as he pleased. He could lie, cheat, steal, get drunk, and commit murder just as often as he had a mind to—but he *had no mind* to do either, having within him holy desires and principles which prompted him to the very opposite course of conduct—not by compulsion, but by choice, so that he had no mind to sin, but rather to be pure and holy. No man is free indeed so long as he is knowingly violating any law. If you cannot do all you want to, you are not free. Do you cheat all you want to? Backbite your neighbors and speak evil of all you want to? If you do not, for fear of the law or public opinion, then you are not free; but if the Son hath made you free, you will not wish to do so at all. The Christian was the only true freeman. The church is represented as the bride of Christ, yet how few of its members desired his coming, and even dreaded it? Why? Because they do not love him. If the bride loves her husband she looks eagerly for his coming. The coming of Christ be deemed near at hand, although he did not presume to fix the time, and said that if we truly love him we shall long to behold him.

Our limits are too narrow to permit us to give a full outline of this admirable discourse. It was full of truth and of noble suggestions of much more which was not uttered in words. No man could take exception to it, whatever his professed views of theology might be. Had he chosen the imagery and language of the Greek Mythology, or the system of Buddhism instead of those of the Christian Scriptures, the great truths underlying his discourse would still have claimed the respectful attention of all serious and candid minds. It amounts to just this: "Be so imbued with the love of God and of truth, that free as you may be to do wrong, you will never do it, but the right always."—*Napa City Daily Register.*



PSALM 23.

The LORD's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green; he leadeth me
the quiet waters by.
3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
e'n for his own name's sake.

4 Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me, and thy rod
and staff me comfort still.
5 My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

6 Goodness and mercy all my life
shall surely follow me:
And in God's house forever more
my dwelling-place shall be.

TWO QUESTIONS.

SARAH J. A. GILMAN.

"Without holiness no man shall see the Lord."

1st. Can any be justified who are not by some process brought into this condition? And if not, will they ever see the Lord? My own thoughts have been very plainly expressed by a late writer in the *Crisis*. "They are justified when their sins are taken away and they cease to sin, and not before. Being justified *because* they are sinless, they are necessarily holy. To be in a sinless state is to be entirely given up to Christ; to be pardoned by him; to be led by him; to be his without reserve. And it is *sin* not to put ourselves thus into his hands. That state and condition is sanctification." But "the happiness of Christian experience is graded exactly with the growth of Christian principles." Additional *degrees of* happiness do not prove that additional principles have been received, but only that the principles possessed have been enlarged. Christianity which does not bring our fallen, carnal natures into objection to Christ, is false Christianity, and should not be trusted a moment. No error will probably cause more professed people of God to stumble into perdition, than this idea that half-hearted, lukewarm, worldly, disobedient, sinful professors are Christians, and will finally be saved. O for more Christianity!"

2nd. Will unbelievers ever see him? This text is brought forward as proof that there is no re-living for them. Others take it to mean that without holiness none shall enjoy the Lord. But it is positive language. Jesus has certainly decided the point: "As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God." "The Father judgeth no man, but hath committed all judgment unto the Son." "He must reign until he hath put all enemies under his feet. When he shall have put down all rule, and all authority and all power, then he shall deliver up the kingdom to God, even the Father. Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. When all things that offend have been gathered out of his kingdom, and the holy city comes down from God out of heaven, when God himself shall have his dwelling-place with men—then will the pure in heart see him.

Doctrinal.

"PROVE ALL THINGS."

THE BIBLE BANNER.

Stranger on the mountain-height,
Stir the watch-fire of the night;
Let the beacon blaze.
Ye of Israel's noble band,
Round the BIBLE BANNER stand,
In the battle's haze.

Rally at the breeze of morn,
Rally to the gospel horn,
Rally, freemen all.
Through centennial archways ring
Loud hosannas to your King;
Pilgrim, sound the call.

Wave the Banner to the breeze—
For it passed through bloody seas,
Centuries ago.
Wheel, ye armies, left to front,
Bear at dawn the battle's brunt;
Christians, face the foe.

Christian hero, play the man,
For in heaven you never can
Fight the fight of faith.
Take your breast-plate, sword and shield,
Christian soldier never yield,
Till your latest breath.

If from fighting you forbear,
No discharge awaits you there,
In the war of death.
Once for all the faith was given—
Saints in blood have for it striven;
Mark the martyr's path.

Yielded to affection's spell,
Softened now, ere lost in hell,
Saved another soul.
Songs of praise to God will rise,
Shouts of gladness rend the skies
As the ages roll.

Victors shouting, battle raging,
This is now your last engaging;
Firmly press the foe.
Sets the sun of earthly glory,
Finished is the gospel story;
Into glory go.

Sons of Zion, come to glory,
Fill the welkin with the story
Of the Church's birth.
Heaven's bold and faithful scion,
Watchmen on the walls of Zion,
Rule the new-made earth.

Vineland, N. J.

THE DEAD IN METAPHOR. (Luke 16: 19-31.)

H. F. CARPENTER.

The account of the "rich man" and of his poor afflicted neighbor "Lazarus," has ever perplexed Bible students of every denominational shade. In adding our own thoughts to the many already given, we may add to this perplexity, but our design is to simplify and utilize this scripture. We recognize and heartily endorse the saying of Bishop Jeremy Taylor that "in all interpretations of scripture the literal sense is to be presumed and chosen unless there be evident cause to the contrary." The teaching of Luther is equally sound "that the Christian should direct his first efforts toward understanding the literal sense of scripture WHICH ALONE is the substance of *faith* and Christian theology." To ignore these wholesome rules of interpretation, would be to abuse and render dark and worthless *all* books, the Bible included. If, however, the literal sense involves a palpable absurdity, then we have evident cause "for choosing the metaphorical sense." "Except ye eat my flesh and drink my blood," says Christ. The literal sense in this passage involves an absurdity; hence the metaphorical is justifiable.

We propose to receive the Savior's account in Luke 16: 19, 31, as a recital of historical facts; to attach to it the *literal* sense and to search out the lessons thus taught. If in so doing we find absurdity involved, we shall then be justified in using the metaphorical sense. As a historical record it teaches us—

I. *Nothing about heaven.* Abraham's literal "bosom" was not in heaven, but in Machpelah's cave where Jacob says they buried Abraham. (Gen. 49: 31.) The only locality aside from earthly scenes, brought to view in the account, is "hell," verse 23rd. The Greek word for hell in this passage is *hades*. The Bible account of this place is—1st. It is *beneath*. (Matt. 6: 23. Isa. 14: 9.) 2d. It is a place of *darkness*. (Job 17: 13. Job 10: 21, 22.) 3d. It is a place of *silence*. (Ps. 31: 17. Ps. 115: 17.) 4th. It is a *secret* place. (Job 14: 13.) 5th. It is a place of *no gratitude*. (Ps. 6: 5.) 6th. It is a place of *no praise*. (Isa. 38: 18.) 7th. It is a place of no *knowledge* nor *work*." (Eccl. 9: 10.) 8th. It is a place where the *righteous* go at death. (Isa. 38: 10. Job 17: 13.) 9th. It is a place where the *wicked* go also. (Num. 16: 33.) 10th. It is a place of *bodies*. (Gen. 42: 38.) Korah and his company went down—their bodies. (Num. 16: 33.) 11th. It is a place of *souls*. (Ps. 16: 10. Ps. 49: 15.) The primary idea of soul is the entire man, body and all. It was the body—that which was made of dust—that *became* a soul, a living soul. Whenever the soul is represented as subject to *hades*, or hell, it is used in this physical sense and signifies the entire man, body and all. 12th. It is a place which God can reach and in which he can find man. (Ps. 139: 8. Amos 9: 2.) 13. It is a place that can not shield us from justice nor from God. (Isa. 28: 15, 18.) 14. It is a place from which all shall come forth to judgment. (Rev. 20: 13.)

What place will meet these particulars? Dr. Kitto says that *sheol* and *hades* "are used by the inspired writers to denote the grave, the resting place of the bodies both of the righteous and wicked." What place but the grave will answer so well the description above given—down, dark, silent, secret, praiseless, workless, knowledgeless, and yet to open and give up the dead, "just and unjust," at the voice of Jesus? Abraham's literal bosom was put in such a place; for Dr. Kedie says that *hades* in the New Testament and *sheol*, its corresponding Hebrew word, in the Old Testament, "signify that region of darkness and insensibility in which all corpses repose." Heaven therefore is not mentioned in this literal record, but hell, which as both Dr. Kitto and Eadie testify, denotes the grave or resting place of the righteous and the wicked.

II. This account viewed as a matter of real history teaches us nothing concerning the *future* and *final punishment of the wicked*. Be their condition what it may in the locality above described, this *hades* delivers them all to be judged, (see Rev. 20: 13,) and beyond that judgment comes eternal rewards and punishments. The place of eternal punishment is not therefore in *this* hell, but in the hell of Matt. 10: 28, which is translated from another Greek word, *gehenna*, which signifies that furnace of fire into which the wicked shall be cast after they come from hell, the grave, of Luke: 16: 23, (see Rev. 20: 14.) To learn the future and final destiny of the wicked we must go to those texts which speak of *gehenna*, or of their fate after coming forth from *hades* mentioned in the scripture before us. It is not their final destiny that we have here, therefore; but simply the place of detention, to reserve them unto the day of judgment to be punished.

III. It teaches us *nothing concerning an immaterial soul or spirit*. The term *soul* or *spirit* does not occur in this entire story; to attempt the introduction of either soul or spirit into this account would reduce it to nonsensical jargon, and most certainly spoil the theological sense of those terms as usually received. Let us try the experiment for an illustration. "The beggar died and was carried by angels to the bosom of Abraham's soul; the rich man also died and was buried; and in hell his soul lifted up his soul's eyes being in torments, and seeth Abraham's soul afar off and the soul of Lazarus in the bosom of Abraham's soul. And his soul cried and said: Father Abraham have mercy on me, and send the soul of Lazarus, that his soul may dip the tip of his soul's finger in water and cool my soul's tongue." Now does not that read strangely senseless for inspiration? Surely they that insist upon understanding all this of the soul ought not longer to reject sneeringly the doctrine of materialism; for here we have *bosom, eyes, mouth, tongue*, and *fingers*, capable of handling literal water, all belonging to "*soul*," and that too in a literal record of historical facts. The truth is that neither soul nor spirit is mentioned in this account. The entire description is physical, and not a word is said either of Lazarus or the rich man apart from their bodies. It was the same man that was clothed in purple and fine linen and fared sumptuously, that was seen in torment. It was the same beggar, seen at the gate famishing with hunger, fed with hunger, fed with crumbs, *full of sores and licked by dogs*, that was carried by angels. We have already seen that the only locality brought to view in this story was *Hades*—the resting place of the bodies, both of the righteous and the wicked. We have now seen that the description given of the persons mentioned was a bodily description. Viewed therefore as a recital of historical facts, a literal record, we have Jesus representing the dead and buried body of Dives, seeing the buried body of Abraham afar off, and the dead body of Lazarus in the bosom of Abraham's dead body and carried there by angels. He further represents these dead bodies as seeing, hearing, feeling, talking, reasoning, suffering, enjoying.

Is there any absurdity involved here by taking this in a literal sense? Most assuredly there is! Why then did Christ thus represent dead bodies as conscious and active? Why then did God represent the trees of the forest and garden as choosing a king over them, and the fig tree, the olive tree, the vine and the bramble, as talking and reasoning together? (See Judges 9: 7, 15.) Not certainly that we should understand him in a literal sense; but to impress upon Israel their folly in making Abimelech king. As God represented the trees as sentient, active things, to teach Israel their *folly*, so Christ represents the dead in their graves as conscious and active, to *impress upon the Jews the dangerous and fatal character of their unbelief*. The Jews could not fail to discover themselves as represented by Dives, while Lazarus fitly represents the Gentiles whom the Jews despised. The torments of the rich man aptly represent the suffering of the Jews since their fall through unbelief, and the comfort of Lazarus as aptly represents the "*rest*" which faith gives the Gentile believer, who becomes an "heir" to be "blessed with faithful Abraham."

Dives' desire that Lazarus be sent unto his brethren, "*from the dead*," illustrates Paul's statement concerning them in II Cor. 1: 22—"The Jews require a sign." The uselessness of all Dives' entreaties must have impressed deeply upon the Jewish mind the burning words which Christ put into the mouth of Abraham: "If they hear not Moses and the prophets, neither will they be persuaded though one *rose from the dead*." Had Lazarus been sent he would have been to them as one who "rose from the dead," which confirms the fact that Jesus in this Scripture represents *the dead* in their graves as talking, seeing, hearing, feeling, reasoning, not to be understood literally, since that would involve absurdity; but to be understood *metaphorically*, in order to teach impressively, not ideas of heaven, nor of soul and spirit; *not* the idea of endless torture for the lost, but the dangerous and fatal character of unbelief; and that God, having provided all evidence essential to faith, it is useless to seek further signs, since, "if they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

When we let these words of Christ teach that, and only that which he designed, all is comparatively simple and easy. When we would force them to sustain some pet theological idea of our *own*, we darken counsel and introduce perplexity. Let us learn the lesson which he sought to teach the Jews, and take heed lest there be in any of us "an evil heart of unbelief." Wait not like ancient Israel for wonders to overwhelm the soul with faith, but accept the evidences already God-given, and believe to the saving of the soul.

ANOTHER TORTURED TEXT.—No. 2.

J. H. WHITMORE.

THE TRUE INTERPRETATION.

II. The true interpretation is the obvious one; viz., that Jerusalem was to be destroyed and her citizens slain, because the Jews (Jerusalem, by metonymy) rejected Jesus as the Messiah, after he had repeatedly shown, by his works, that his claims had the endorsement and approval of his Father in heaven. It was because they were wilfully blind, and would not accept any one of the many proofs that Jesus daily gave them of his heavenly mission, and because they wickedly plotted to take his life, and denounced him as an impostor and as a blasphemer—it was for these reasons that the wicked Jews were so fearfully punished.

I have called this the obvious interpretation, and such I think it is. For the words of the text, "Because thou knewest not the time of thy visitation," plainly allow this meaning. The word *kairos*, here translated "time," is, in the New Testament, eleven times translated "*season*," as in Matt. 24: 45; Mark 12: 2; etc., etc. It is the word translated "*seasons*" in Acts 1: 7. The word "visitation" (*episkopes*) is of ambiguous meaning, either for good or for evil; though it is undoubtedly used here in the favorable sense of one seeking another for good, and reminds us of our Lord's parable of the fig tree (Luke 13) where the season of visitation represents the same time as that of the text. The word time or season, therefore, in Luke 19: 44, does not mean a short space of time, as an hour or a day, but covers the precise period during which the visitation lasted, which, as in our Lord's ministry and in the parable of the fig tree, was at least three full years.

The visitation began, not at his birth, but twenty years afterward, when he came to his own, and they received him not. It began at his baptism and entrance upon his public ministry.

In the twentieth chapter of Luke's Gospel, our Lord in relating the parable of the vineyard, represents the wicked and unbelieving chief priests and scribes as the husbandmen saying, "This is the heir; come let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others." This parable had a special application to the Jews of Christ's time, and the overthrow of the wicked husbandmen literally took place in the destruction of Jerusalem. They were not destroyed because they did not know *when* the Heir would come, but because *after* He came, they would not receive Him as such, but wickedly cast Him out and slew Him.

I might easily give many more illustrations of the true meaning of the passage; but I have already written, I fear, at too great length, and so must close.

If the reader should wonder how such an interpretation as the one I have here shown to be false and absurd, ever came to be given to a too credulous public, I reply, it came in this way: Certain men with more zeal than knowledge, were anxious to make people believe that they knew the definite time of our Lord's second advent. They had much to say about giving meat in due season; about time being in the Bible, and about the wise understanding it. They were specially emphatic and earnest in their assurances of the guilt of those who were so stupid and wicked as not to accept their conclusions on the time question. Salvation was marked out for that class that knew the time of the Lord's coming. All others were to be destroyed. This was plain to all but the wilfully blind, from the analogies of the Flood and the destruction of Jerusalem. Did not our Savior solemnly assure the Jews of punishment because they knew not the TIME of their visitation? Does not this prove, analogically, that those who know not the time of his second visitation, will likewise be destroyed? How dare you call the doctrine "*cruel*," when it is so plainly taught by our Lord himself? If you reject it, you will certainly perish. It was in this way, dear reader, that this monstrous interpretation was made public. It was urged with fiery earnestness by camp and tent meeting orators, and by writers of the definite time school. It was a *fearful* weapon to use, and they used it *fearfully*.

To the reverent student of God's Holy Word such interpretations seem almost profane. If in writing this article I have exhibited the true teaching of this tortured text, and exposed and refuted the false interpretations so often given it, my labor will not have been in vain.

RELIGIOUS FAITH IN SPAIN.

The decay of religious faith is shown by conversation in the social circles in Spain, especially among the more ardent of the Republic. There are three different names by which Republican Spain of the present day, in the districts from which this article is dated, calls her sons, namely: *Ateos; Indiferentes;* and *libres pensadores;* that is, atheists, those indifferent to religion at all, or undecided; and free-thinkers. These are terms of daily use among us. A man, however, would never say of himself, "I am an *Ateo*," although he might (and very frequently does) apply that "word without hope" to his friend's state of mind. The "El Credo" of the *Ateo* is something of this nature—a credo, if it can be called a credo at all, which has come into this country, with freedom of French literature. A man reads little, prays little, thinks a good deal, and observes a good deal. He comes to the conclusion that to sin is according to nature, (*muy natural,*) and therefore that He who has proclaimed that to sin is worthy of blame, and shall be punished, cannot be the author of nature; for he reasons: "Why did God make it natural to me to sin, and yet say, 'I will punish you if you sin?'" He goes further. He says: "I see nature; I feel her power; I know in many things she is right. I do not see God; I do not feel his power. I see the poor oppressed; I see sin triumphant; I see the Church proclaim things in his name, as celibacy, clearly against nature. Nature exists, as I can prove; I cannot prove that God exists; therefore I believe that nature is God; for nature is stronger than anything." Such is the *Credo*, such the profession of hundreds of men of this belief, if it can be called a belief. They are sometimes known by the name of *Materialistas*, although this term implies something still more faithless. For instance, a *Materialista* would say, if his fellow-creature showed any deep penitence, any deep religious melancholy, "Oh! it is the work of nature; bodily illness is diseasing his mind." Some of the coarser forms would go even further; but of these it is not needful to speak. The position of the *Indiferente* is less defined, and more common. It is a state of heart and mind, this indifferentism, which, from many different causes, does not care at all for religion, or feel its power; and yet would, and does, saunter into church on the proper days, and listen to the music, and to the sermon, if at all a striking one. Here is one reason, which incidentally I may be pardoned for introducing, why the clergy of Spain have so completely lost their hold on the minds of men—their sermons never strike home, never fairly meet a doubt, seldom inculcate the moral teaching of Christ. An Indiferente often becomes indifferent from long continuance in sin, or prayerless; still more often from utter indecision of character. He is a man who reads, curiously, the religious literature of France, of what is here designated the French Liberal School. He commences with a book read by all the educated Spaniards—*Vie de Jesus, par Ernst Renan*, or *Les Apotres*, by the same author. Doubts are instilled into his mind—a mind in all probability of very barren soil before; the weeds grow up and flourish. He has no one to advise him; he does not go deeply into the subject; he is too careless and too pusillanimous, and has too much love for his wife's feelings and respect for his church to throw off the mask and openly say, "I do not hold the old El Credo;" so he goes on, and is called, and truly, one of the Indiferentes. Thousands are in this state of mind; like the disciples of the Bramo-Somaj, they are going about seeking rest and finding none. The third class of unorthodox Spaniards is, perhaps, the most common—the man who does not hesitate to call himself one of *los libres pensadores*, "the free-thinkers." This term in England is usually applied to one who has cast off much or all of his faith in God. Here, however, the term has no such meaning. It simply means one who chooses to think for himself, and embrace that creed which he believes best for his temporal and eternal welfare.

Thousands of the educated sons of Republican Spain would think it no discredit to themselves or others to say, "I am a free-thinker," or, "He belongs to the free-thinkers," because the term, in Spain, conveys no idea of disbelief in a personal God and Father of us all; it simply denotes, what is called in England, Broad Churchism. And men say, truly enough, there is more religion where there is life, thought, inquiry, restlessness, than in the torpor of indifferentism, or the dead slumber of one who is too careless about religion to take any pains about it, and therefore gives a careless acquiescence to statements and doctrines about the truth of which he has taken no pains to inquire—the "belief" of one who has never *dis*believed, simply because he has never really believed at all. This class of *libres pensadores* is composed chiefly of educated Republicans. This freedom of educated thought, which came in with the Republic—a sort of fierce reaction after the tight curb of Roman Catholicism in the Queen's time—is the type, or type, of the modern statesman, orator, literary man of Spain. Although none of the three classes here alluded to are, strictly speaking, confined to the Republican ranks, yet they chiefly exist among the Republicans.—*MacMillan's Magazine.*

Says a minister belonging to a denomination whose schools are scattered everywhere over the United States, and who has visited many of them in an official capacity, and also sent his family to be educated in them, "I fear the schools generally are not run with special reference to saving our children. Too much of the training is to make a show in this world—the great hereafter is out of sight." Most people seem to want their children to appear well before men rather than before God.

AN OMINOUS OMISSION.

[The following brief letter, which was sent across the Atlantic to the *Rainbow*, is thought to be worthy of a re-transfer over the wide waste of waters. Hence we gladly give it a place in the BANNER.]

DEAR SIR—Your readers are doubtless well acquainted with the proceedings of the Evangelical Alliance at New York last fall. I did not attend the meetings, but have seen all that took place during those interesting exercises. Many of the greatest and best theologians of Europe and America were there, assembled to converse in Christian fellowship on what they all considered to be the fundamental truths of evangelical religion. In such an assembly, one would think, nothing would be omitted that could be regarded as the sum and substance of the Christian's most cherished anticipations of the future age. Yet, it is lamentable to see, that not a single hint is dropped by any member of the Alliance of the personal reign of Christ and his saints on a renovated earth! Are not the churches of the the present day saying, in unbelief, "Where is the promise of his coming?" "When the Son of Man cometh shall he find faith on the earth," in *his* professing Church?

What is the cause of this lamentable apostasy from the faith and hope of the Apostolic Churches? The chief cause that the scriptural truth of the Gospel of the kingdom, is being rejected and scoffed at in this generation, is the all absorbing dogma of the natural immortality of the soul, the first lie of the serpent, "Ye shall not surely die."

From this prolific parent, what a pestilent swarm of errors have come to light.

1. A flat contradiction to the Word of God: "The soul that sinneth, it shall die."

2. It represents God as the most cruel being in existence, torturing millions of his own creatures eternally!

3. The belief in this dogma drives thousands to despair, and others, who cannot believe it, to infidelity.

4. It robs Christ of his glory as the Life-giver.

5. It ignores the resurrection of the dead, and makes it a dead letter.

6. It substitutes "another Gospel" for the Gospel Christ and the apostles taught; going to heaven at death, and getting our reward before it is promised at the resurrection of the just.

7. It is the source of all hero worship, and idolatry of all ages.

8. It gives us intercessors without number instead of Christ the only Mediator.

9. It has invented purgatory, and eternal torture, the tools of priestcraft, to enslave the ignorant and credulous.

10. It makes fear, instead of love, the motive for repentance and obedience.

11. It encourages prayers to and for the dead, to Mary and the saints, supposed to be in heaven.

12. It gives countenance to witchcraft, necromancy, and modern spiritism, the last device of the great enemy to deceive, if it were possible, the very elect.

13. It makes the Word of God of none effect by human traditions and heathen fables.

14. It fosters human pride and vain glory, in claiming immortality, an attribute of Deity, a gift of God, not of nature, to those who seek it in his appointed way. From all the evil influences with which this dogma of natural immortality has infested our race; I say, "Good Lord deliver us." This is my Liturgy.

Yours truly in Gospel hope,

Sandy Hill, N. Y. JOSEPH PARRY.

A TEXT EXPLAINED.

"The unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband (or in the brother, according to the most ancient manuscripts). Else were your children unclean, but now are they holy." (1 Cor. 7: 14.) A great deal of dust has been thrown in our eyes by expositors failing to see that this reference to the children is not addressed to the mixed couples at all, but to universal Christendom; and is what therefore may be termed the *argumentum ad hominem Christianum*. St. Paul is reminding the Corinthian church that "the law of Ezra, x, 3," no longer holds good. All things are holy to you, if accepted with honesty and thankfulness; and I can appeal to the Christian instincts of every heart among you when I assert that intercourse with your children, whether they be older or younger, whether they be believers or not, whether they be baptized or not, is a perfectly holy thing. Then, if this be true, by parity of reasoning, a heathen wife may be equally holy or clean to her Christian partner. Both parties, (that is, the children of believers and the wife or husband of a believer) stand on the same footing, both hold the same relation to the church." Such was the simple and common-sense method by which the apostle swept away the proposal entertained by some of the early zealous converts of withdrawing from their heathen wives or husbands; nor can we doubt that its force was instantly appreciated. But sundry modern disputants, having opposite ends in view, yet both alike missing the apostle's drift, have represented him as reasoning in a circle, something after the following fashion,—"Your marriage" (addressing the mixed couples) "is legal, else your children were illegitimate. But you esteem your children legitimate, and they are so;—therefore your marriage is legal and binding." Now, it is no matter of surprise that by the adoption of this mode of arguing backwards and forwards, from the wife to the child, and from the child back again to the wife, no inquirer ever found himself much further forward; nor in fact was it possible for either party to extract much logic out of the passage while thus encumbered; that is to say, while it was understood to refer only to the children of the mixed marriages. Doddridge, Scott, Barnes, Bloomfield, and a score of others, all fight the battle on this ground, some of them imagining that they have gained an important point when they urge that the Christianity of only one of the parents sufficed to sanctify not only the partner, but the children, as no doubt it did, only this was not the point to be proved. Here, as Mr. Govett has luminously pointed out, lurked the unnoticed fallacy. Had the apostle been speaking of the children of the mixed couples only, he would have said "their children," whereas he says "your children," and by this expression he manifestly embraces all the children of all the churches. "Is it lawful," some have asked, "for a believer to live with a heathen wife?"—"Yes," replies Paul, "as lawful as believing parents to live with their unconverted children." What, it may be asked in conclusion, is the lesson which that reply suggests to modern Christians? Let it be adjusted syllogistically thus:—First, those who by an apostle were set upon the same footing, would receive the same treatment at his hands. Secondly, the heathen wife and believer's children are by an apostle set on the same footing. Therefore, thirdly, they receive the same treatment. But was the heathen wife admitted to church privileges?—Confessedly not; so, then, neither were the children of believers (considered simply as such) admitted to church privileges.—*Rainbow.*

THE MORNING WATCH.

INER LAMB.

There are a number of wise virgins whose lamps are still lighted, and who know, or profess to know, where we are in prophecy. Will this prophetical oil hold out year after year indefinitely? May we not infer from the parallelism between the destruction of Jerusalem and the end of the world contained in Matt. 24th, that one is a type of the other? Why should Daniel's seventy weeks of years be made to expire with the death of Stephen, when its expiration is better fulfilled at the destruction of Jerusalem? The transgression which had frequently attempted to destroy God's covenanted people then ceased to be restrained. Titus was God's instrument in confirming the covenant which the Jews had broken. God had promised to pour out his judgments upon them if they did not fulfill their part. The destruction of Jerusalem lasted seven years; namely, from A. D. 65 to 72. In the midst of that week of years the daily sacrifice was taken away. How could everlasting righteousness be brought in till those judgments had been poured out? How strong the evidence that the canon of Scripture closed then! There is no reason for commencing the 62, 69, and 70 weeks of Daniel at the same time. It is calculated by some that on the 20th of April 1875, it will be 1810 years since the destruction of Jerusalem commenced, and the end of Daniel's date of 2300. Mother Shipton's prophecy extends six years farther. Who is right? Let us "watch."

"A word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing."—*Tillotson.*

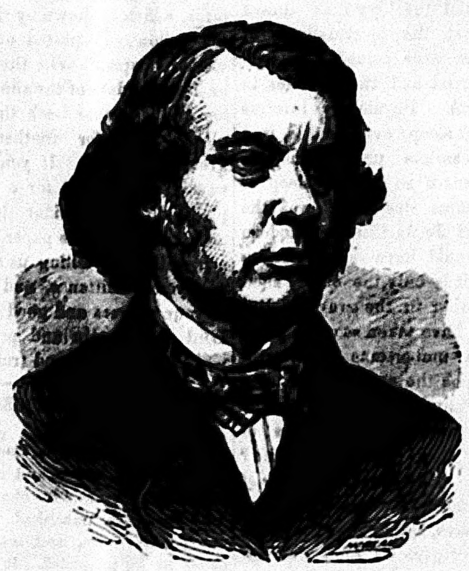
Providential.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

"JESUS CURED ME."

Many years ago, we became convinced by the word of God and by many confirmatory facts, that He who has power on earth to forgive sins, has also power to say to the sick of the palsy, "Rise, take up thy bed and walk." The less is included in the greater; and if human skill can sometimes avail to remedy diseases, while human authority is powerless to forgive sins, is it hard to believe that He who blots out transgression as a thick cloud, is also able to heal those bodily infirmities which are the tokens and results of transgression and sin?

The experiences that confirm this conclusion may be too precious to be displayed to the cavilling gaze, and it is not desirable to divert the thoughts of persons to human instruments rather than to the living God. Were it known that the sick were healed in answer to prayers of certain persons, presently sick people would rush to *them* for help, instead of going to the Lord himself. This is unnecessary. The Lord is a God at hand,



SENATOR CHARLES SUMNER.—*See Miscellany, page 31.*

and not a God afar off; and if we need anything, he is pleased to have us ask it for ourselves; and he can hear the poorest, weakest, feeblest saint, as readily as the strongest Christian on earth.

Nevertheless, a record of cures wrought in answer to prayer is often useful in arresting attention, and turning the minds of men away from drugs that poison and doctors that blunder, and sometimes kill, to the Great Physician who never lost a patient, and who now cures a great many cases, no doubt, which the doctors get the credit for. And we therefore hail with delight any authentic recitals of this kind, not because we have doubts or lack of evidence, for evidence is scattered over every period of the history of the Church from the beginning, but simply as a means of turning attention to the subject, and encouraging others to trust in the Lord, who has proved himself a faithful creator so many, many times.

"The Advance," more than a year ago, published an account of the physical recovery of Mrs. Miller, of Oberlin, in answer to prayer. That account was read in the family of a missionary pastor in Kansas, in which was a daughter of twelve years of age, seriously afflicted with chronic rheumatism. For three years she suffered until the leg was shrunken, stiff at the knee, shorter by two inches than the other, and the hip joint was being gradually drawn from its socket. The child read of Mrs. Miller's cure by prayer, and wondered why she could not also be cured by the same means. She repeated to her mother some of the promised answers to prayer, and asked: "Don't Jesus mean what he says, and isn't it just as true now as then?" The mother endeavored to divert her attention by representing the affliction as a blessing. The physician also called and left another prescription, and encouraged the child to hope for benefit from it. The child could not, however, be diverted from the thought that Jesus could and would heal her. After the doctor's departure she said: "Mamma, I cannot have that plaster put on."

"Why, dear?"

"Because, mother, Jesus is going to cure me, and he must have all the glory. Dr.—— doesn't believe in God; if we put the plaster on, he will say it was that which helped me; and it will be all Jesus." So earnest was she, that her mother at length placed the package, just as she had received it, on a shelf, and said no more about it.

The little girl and her mother were alone that day, the father being absent from home. When the household duties were done, she called her mother to her.

"Mother, will you pray now to Jesus to cure me? I have got the faith; I know he will if you will ask him." The mother, overcome, yielded to her daughter's request, and commenced praying. She was blest with unusual consciousness of the presence of God, and became insensible of all outward surroundings, pleading for the child. She remained in this state of intercession for more than an hour, when she was aroused by her daughter, who, with her hand on her mother's shoulder, was joyfully exclaiming, "Mother, dear mother, wake up! Don't you see Jesus has cured me? O, I am well! I am all well!" And she danced about the room, literally healed.

One week from that day, the girl was seen by the writer in the "Advance," who says she was out sliding on the ice, with her companions. From that day to this she has had no further trouble; the limb is full, round, and perfect; there is no difference between it and the other.

To every question asked she replies, with the overflowing gratitude of a loving heart, "Jesus cured me!"—*The Christian.*

WAS HE SAFE?

FRANK BURR.

The summer of 1869 was remarkable in the West for being a wet season. The rains were so continuous, that far on into the middle of the season the streams were very high, the river bottoms were mostly covered, and the whole surface of the country was so completely saturated that traveling was in many places impossible, and in most places difficult and often dangerous.

Even railway traveling over the level prairies became somewhat fearful, because of the soft earth giving way beneath the heavy trains. Ties were displaced, culverts gave way, and trains frequently ran off from the rails to be capsized on the soft earth, or down some steep bank.

On one occasion, as I was on an evening train going north on the Illinois Central R. R., an intimate acquaintance, but an unbeliever in Christ, sat by me. It was very dangerous traveling at this time, and the train moved very slowly over the way, for fear of accident. Water was abundant on the ground, and mud was everywhere. We could hear ties sink down into the slush and mud as we passed over them; and every few minutes the train would stop, while the engineer ran forward to examine some culvert, or place of danger, to see if it was passable. A forty-five mile ride was before us, and the human prospect was very far from assuring us a safe passage.

My friend was very uneasy. He could hardly sit still, much less converse, except on the danger of the way.

"I feel perfectly safe," said I. "Safe!" said he, "I have heard before of persons feeling safe in such straits as this, but I am a stranger to the feeling." And he fairly trembled withfear. He said his only ground of hope was that the engineer had been on the road ever since it had been built, and knew every inch of the way.

"That may be some comfort to you," said I, "but for me there is a greater comfort in knowing there is one, besides man, who cares for this strain."

When, at last, we reached our destination, and stepped upon the platform, he drew a long breath and exclaimed, "*Now*, Mr. Burr, I *feel safe*." "You are no more *safe*," said I, "than you were on the train."

Thus men go on in fear and presumption before God. They think they are safe when they are not, and fear danger when God is protecting them. No one is safe at any time who does not rely upon God for protection; and he who commits his way unto the Lord need never fear.

PROVIDENCE.

All God's children are under his providential care, and he makes all things work together for their good. We can readily believe this if we believe his word. It is just as true, and to be believed on the same authority, that all events in the world's history are subjects of his providence, although not so definitely realized. In all the universe there is no being so great as to be independent of his power, and none so small as to be unworthy of his providential care. His will is done in the armies of heaven and among the inhabitants of the earth.

He maketh even the wrath of man to praise him. In our own observation, we have ever recurring evidences of this. The history of the world is full of them. The crusades, that changed the whole aspect of Europe, awakening the spirit of liberty and inquiry that led to one of the marked features of preparation for the Reformation, resulted from infidel insult to a hot-headed monk while on a pilgrimage to Jerusalem. Boasting infidelity has often been signally rebuked and overruled to the honor and progress of Christianity. Voltaire boasted that he would exterminate Christianity, but he lived and died in failure, disappointment and shame. After his death, a Protestant church was erected over his grave, the religion of Christ was preached over his ashes, and the same printing press used in printing his infidel tracts and books, was used in prin[illegible] the Bible and spreading the glad [illegible]gs of the gospel. Sometimes such p[illegible]vidences have been so signal as to appear miraculous. When the apostate Julian, to show his contempt of prophecy revealed of the Jews, and with the avowed design of proving it false, undertook to rebuild Jerusalem, he was arrested by storm and earthquake; and when he renewed the impious work, even Gibbon admits and records as an undoubted fact, that streams of fire burst forth from the earth upon his workmen, so that the attempt had to be abandoned.

Wicked men may exult in their wickedness, but their ways will come to naught. God will accomplish his purpose, and he will punish them, often signally in this world, and eternally in the next, if they die impenitent. *Kings of the earth may set themselves to plot against the Lord and his Anointed, but He who sits in the heavens shall laugh, the Lord shall scorn them all.*

But to those who love and trust God, how precious is the thought that they are under his providential, as well as gracious care! With what confidence may they commit themselves, with all their interests, to him! Let them mark the inward workings of his grace and the outward workings of his providence, and live knowing and feeling that they are always in his presence, that he seeth all their ways, that he knoweth all their wants, and is ever ready to guide them and do for them far above what they can ask or think; and go on living nearer to him, day by day, until they shall have finished their course with joy. If at any time they are called to pass through affliction, even that, under his blessing, yields the peaceable fruits of righteousness, and works out for them a far more exceeding and eternal weight of glory. In their faith and love and hope, they may even glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience a hope that maketh not ashamed.—*United Presbyterian.*

JEWELS.—Waste of wealth is sometimes retrieved; waste of health, seldom; but waste of time, never.

To understand the world is wiser than to condemn it; to study the world is better than to shun it; to use the world is nobler than to abuse it; to make the world better, lovelier and happier is the highest work of man.

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THEOLOGICAL QUERIES.

Several questions were recently propounded to us, in writing, by Rev. Wm. Pittenger, the Methodist minister of Vineland, N. J. As they involve important points, we give them a prominent place in the Banner. Some of our readers have doubtless been perplexed with similar queries, and would be glad to see them answered.

1. "Can the soul exist separate from the body? Or, is there any soul save what is connected with material organization?"

No. The *primary* meaning of the term "soul," as used in the Bible, is *person—creature—being.* When an important word is used for the first time, in a given work, it certainly ought to be used in its plain, primary, literal sense. The Hebrew term *nephesh*, commonly rendered "soul," is first applied to "fish;" then to various kinds of "animals;" and lastly to "man." It was so applied as to include whatever constituted the creature—the personality—the man. It was no more nor less than a "material organization." Then such "organization" is absolutely necessary to the existence of a "soul," when we use this term in its primary sense. But as *vitality* is necessary both to save the organism from decay and to turn it to practical account, the original term, whether *nephesh*, Hebrew, or *psuche*, Greek, has come to be used in the *secondary* sense of *life*. The "material organization," unvitalized, is a *dead* soul; but when *vitalized* by the "spirit"—the animating principle—"the breath of life"—it becomes a *"living* soul." It is evident that there can be no "life" without organization; and hence, if taken in this sense, the soul cannot exist separate from the body. Life is only the *result* of certain active forces or causes: when those *causes* cease to operate, life becomes extinct. In a few instances the original word is translated "mind," "heart," "breath," "appetite," "lust," etc. As all these belong to the "material organization," they cannot exist independently of it

2. "When the elements of the body are decomposed after death, as we know they may be, and lose all trace of having been in human form, what part of man still exists?"

The answer depends upon the meaning we attach to the term, "exists." In a strictly philosophical sense it might be said that the *whole man* "exists," since he is *not annihilated*. But though the primary elements that made up the man may be in *existence*, it may be confidently asserted that *no* part of him is *alive*. There is neither reason nor revelation to justify the claim that a person can be both dead and alive at the same time. We freely admit—what the Bible declares—that the "spirit returns to God who gave it." But what is the "spirit?" *It is not the soul.*" The original terms rendered "soul" and "spirit" are entirely different; and although each of them occurs about 800 times, the distinction between them is constantly kept up. Upon what authority does popular theology ignore this distinction and continually use these terms interchangeably? The "spirit" is *not a conscious entity*, or the *real personality*. To affirm this, is to assume that we all lived in a pre-existent state. If "the spirit returns to God," it was with God at some previous period. Are you prepared to accept this logical result? If not, then cease to contend that the returning "spirit" is the real, conscious, accountable personality. It is more sensible and scriptural to regard the "spirit" as the vitalizing element—the *cause* of life. When a man is created, this life-giving element is imparted—when he *dies*, it goes back to God the great giver and source of life. At the *resurrection*, that life or spirit will be restored to the sleeping dust, and the reorganized man will also be revivified. This view gives to the resurrection morning a special significance and glory. To assume that the principal *part* of man must survive the shock of death, is to supersede the necessity of a resurrection.

3. "When you speak of man as sleeping from death to the resurrection, *what* sleeps? Does the soul exist on in an unconsciousness like that of sleep, or has *it* no being; and is the decomposition of the body in the grave until the time when its scattered elements are united, what you express by the metaphor of sleep?"

The *man* sleeps. Taking the term in its primary meaning, it may be truly said the "soul" sleeps. The word "soul-sleeper," though intended to convey reproach and constitute a shorthand charge of infidelity, contains in fact more sound theology than almost any term that the spiritualisers of Scripture have ever coined. "Sleep" is used by Christ and the apostles to represent *death*. Physiology informs us that perfect sleep, even in life, is a state of dreamless unconsciousness. How much more so is the sleep of death. "Lazarus sleepeth," was the declaration of Jesus Christ. Modern theologians would have said, "*Lazarus* is in *heaven*—it is only the empty shell that is moldering in the grave." But would Christ have taken so much pains to resurrect a cumbersome and worthless shell, which the emancipated soul was glad to "shuffle off?" Would he re-call that soul from the joys of heaven, and doom it to prison-life? Could *that* be considered a *miracle of mercy?* Moreover, if the *real* Lazarus came from *heaven*, rather than the *grave*, why did he not give us some description of the scenes he had witnessed in the heavenly realm? Is the "spirit land" so dull a place as to make no impression and leave no pleasing memories? One would suppose that a residence of four days in heaven would be so enrapturing as to furnish topics of conversation *for years*. Instead of giving us any such thrilling reminiscences, however, he went quietly on his way just like one whose life had been briefly suspended—*just like one who had been awakened from sleep.*

4. "If there is no separate soul, and the body is dissolved at death, what continued existence has the man, save in God's memory and intention to create a new being in the exact pattern of the remembered but extinct one?"

He has no "continued existence," as a conscious personality. If he had, he would not be dead. On the supposition that every man *continues to live*, despite the work of disease and death, then the Poet has preached us a true gospel when he says:

> "There's no such thing as death
> That which is thus miscalled,
> Is *life*, escaping from the chains
> That have so long enthralled."

And if so, what becomes of God's plan for the resurrection or *re-living* of man, made so prominent in the Bible? The hope of living again sent a thrill of joy to persecuted prophets and martyred saints, and added eloquence to their songs of triumph in the dying hour. The difference between *ancient* and *modern* theology is this: *That* made future life depend upon a *resurrection—this* makes it depend upon "continued existence." "If a man die, shall he *live again?*" was the *old* theological query. "If a man die, is he *still alive?*" is the *new* theological query. But what is the logical significance of that ancient interrogation? Plainly this: (1). Man is in possession of *life*. (2). He is liable to *lose* it by *death*. (3). Will the life, thus lost, ever be restored? There would be no sense in talking about *living again*, if he had not *once* lived, and afterward *ceased* to live. Thus we see that the popular method, of sending people to their reward *at death*, logically and practically tends to displace the doctrine of a physical resurrection. Wm. Tyndale uttered a bold and important truth, when he said: "In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection." This charge was made more than 300 years ago; and it will abide all the logical and theological tests that can be brought to bear upon it. Let us take such views as shall give Jesus the honor of being—exactly what he claimed—the "Resurrection and the *Life.*"

RENEW EARLY.

We are under great obligations to some of our subscribers who renew their subscriptions before their time expires. In these trying times letters bringing these mites are very welcome messengers. To encourage prompt renewals, with the issue of our May number, the offer of books, &c., as presents, will be made to new subscribers and those renewing before their time expires, which is shown by the figures on the yellow slip pasted on every subscriber's paper. Will the reader now look at the date of the slip on this number and if further back than May, '74, please remit for another year, and greatly oblige us. If you have not renewed, and cannot for a few months, please do not consider this a "dun," and do not stop the paper, but drop us a friendly note telling us when to expect your remittance, and assuring us of your prayers and good wishes. The Lord will sustain and provide for all who do their duty and trust him.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

"SOMETHING BETTER."

G. W. STETSON.

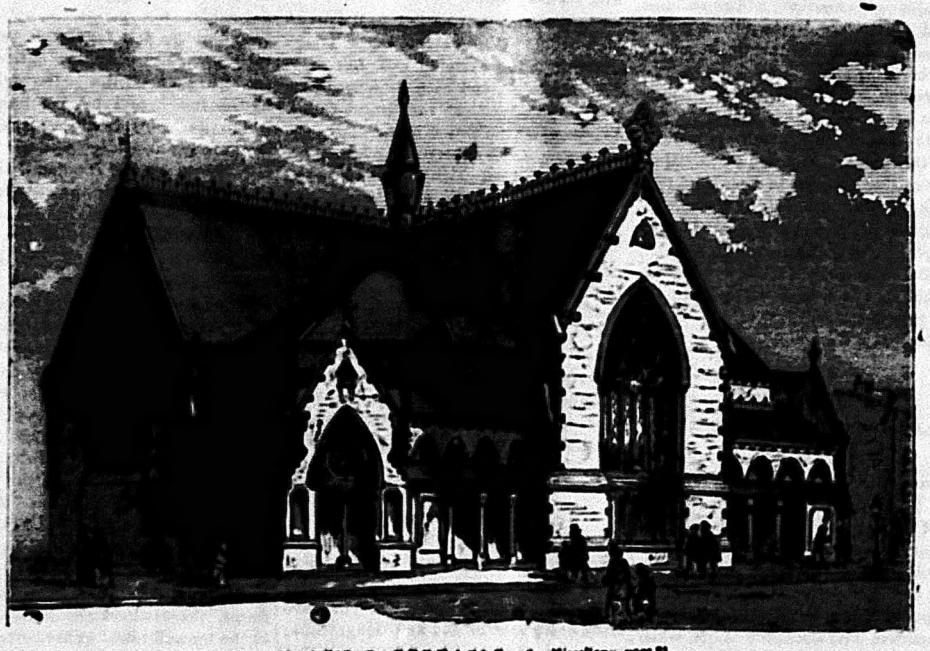
In response to the request of J. L. R., and R. W. Potter, we submit the subjoined, on the thousand years of Rev. 20. Bro. N. D. Babcock says "Give us something better, (than his,) and we will receive it." We do not say we will, but we will try. Concerning the angel, (v. 1.) we would not like to dogmatize, but from the events narrated in chapter 19, compared with 17: 11-14; 16: 13-16; 13: 1, 2, 11; 12: 9, 10, 13, 15, 17; 11: 15, 18; 1: 18; 9: 1. Heb. 2: 14. Rom. 16: 20, and all these connected with Mal. 3: 1-5, and 16 to 18, I am induced to think that "the angel," (of Rev. 20: 1), is none other than Christ himself, in person—"the messenger (angel) of the covenant," who as the successor of John (the Baptist), gave only a partial fulfillment to Malachi's prophecy at the first advent, but will fully consummate it at his second coming, when shall be said as is now written, in Hab. 2: 20, and Zech. 2: 13.

In verse, 2, this angel seized the Dragon (I quote exclusively from the Diaglot translation), and bound him a thousand years.' Now let us cast off the vail, and come at once to the naked question involved, which is, *first*, does the term, Dragon, here, also in 16: 13; 13: 2, 11, and 12: 3, 7, 9, 13, 16, 17, mean Satan, the Devil, (*Spirit Demon*)? or is it a political power, the Roman Empire? Second, are the "binding" and "thousand years' in the past or in the future? Third, is it the Satanic world-powers reigning on their thrones, (v. 4)? or is it Christ and the resurrected, martyred, persecuted and suffering saints, sitting on those thrones and reigning with him? Of the first, we think there can be no valid objection to the "Dragon" being used as a *symbol* of the Roman Empire, and we are willing to allow that, serpent, Satan, and Devil, are also. The issue is not changed, the result is not varied, the end is the same. Dragon, old serpent, Satan, Devil or political world-power in Empire, it is still an enemy, an adversary, and a world deceiver; and, being used as a symbol for the Empire, is very suggestive, as indicating a power behind the Empire, greater than the Empire, and actuating it. Be it therefore personal or impersonal, spirit, or man devil, it was and is undoubtedly the very same principle, "*d-evil*," operating in, on, and through the Empire, that "beguiled Eve;" (Gen. 3: 13. II Cor. 11: 3;) that tempted Jesus; (Matt. 4: 1-11); and said to him, in Luke 4: 6, "I will give thee all this authority, (over the kingdoms of the habitable—*oikoumenee*—Roman earth,) and the glory of these. For it has been delivered to me and I give it to whom I please;" who in Eph. 2: 2, is called, "The ruler of the authority of the air, of that spirit now operating in the sons of disobedience," and concerning whom I John 5: 19, says, "We know.... that the whole world (*kosmos*), lies under the Evil one."

Two principles exist, good and evil; two ruling powers are made manifest, God and Devil; two kingdoms are set forth, Satan's and Christ's, the temporary and the eternal. "Satan's now is, Christ's is to be. Man unregenerate is a subject of Satan, and the devil is in him. Regenerate a man and you get the devil out of him; he turns unto God, and Christ dwells in him, and the man becomes subject to him. Now whether it is easier to contend against a devil inside or outside of you, and if the devil was not in the Roman Empire, why, then, the Empire was not his kingdom, the Romans not his subjects, the authority not his government, and what need of "warfare," "casting out," "seizing, binding, and imprisoning?" Really I cannot see that any advantage is to be gotten, either in the binding or the time of binding, by excluding the devil from the Empire as a basis of argumentation. Shut him out, and Rome can remain.

Second proposition. The only legitimate period in and for which a "binding of the dragon" in the past can be claimed, is from A. D. 476 to 800, when Odoacer, the last of the ten Gothic chieftains, compelled Romulus Augustulus to abdicate the western division of the empire, and make over his claim of title to emperorship in favor of, and to the then ten kings of Italy, where and when (325 years) the very name of emperor became a hissing and a by-word; but Faber shows the dragon still existing and unbound during this time, by virtue of the eastern division continued and its imperial head exercising authority. During this interval the papacy was fully developed in the West, and the claim that Justinian's "treaty," (decree) bound the dragon, denies itself; for the enfranchisement of the Western bishop, constituted the "Papal See," enabling him as Pope to crown Charlemagne emperor of the holy Roman Empire restored.

From there and then the "restored emperorship" ran on down unbroken through the Germanic Confederation to the treaty of peace after Austerlitz, when the emperor of Austria was compelled to abdicate and make over his claim and title to Napoleon I. (1806). The confederation of the Rhine was then formed and remained to the Franco-Prussian war, when it was broken up, the Germanic Confederation reconstructed, and the emperorship reverted to king William, who is to-day the dragonic head of the "holy Roman Empire restored." (Keep an eye on Bismark and the Germanic Confederation, with it imperial head.) The dragon is older, has been in active



TALMAGE'S TABERNACLE.—*See Miscellany, page 31.*

co-operation with, and will outlive all his allies, the Beast and False Prophet not excepted.

The foundation of the theory of the dragon's having been bound in time past, during either of the periods above specified, (476 to 800, or 800 to 1806), is chiefly laid in the *hypothesized* fulfillment of Rev. 12: 9, 12, 13, 17, and 13: 2, in the last of which, an abandonment and transfer of power are assumed, instead of power, place, and position delegated and conferred. But if the war between Michael and the dragon be in the past, in which the latter sustains defeat, loses power, and place, (12: 8), he certainly could not give his lost power, lost throne, and authority, to the rising wild beast from the sea. (13: 2). But the past fulfillment of the events narrated in chapter 12, is more than questionable, and we proceed at once to produce the internal evidence that it not only has not been, but will not be fulfilled until after Christ has descended into our firmament, and gathers his saints together unto himself. In ch 8: 13, three woes are announced as coming—one under the 3d, the 2d under the 6th, and the 3d woe under the 7th angel's trumpet. According to chapter 10: 5-7, and chapter 11: 15-18, under this last angel trumpet, and last woe on the inhabitants of the earth, "the mystery of God," as announced in glad tidings, is to be completed; the kingdom of the world, (*kosmos*), to become our Lord's and his Christ's; the nations to be enraged; God's wrath to come; the appointed time of the dead to be judged; reward given to prophets and to saints; and those that destroy the earth, to be destroyed. Now put these several items together, and compare them with those announced after the battle between Michael and the dragon in chapter 2, when he and his angels are cast out with him. (v. 10). "And I heard a loud voice in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his anointed one, because that accuser of our brethren .... has been cast out .... Woe to the earth and to the sea! because the enemy is gone down to you having great wrath, knowing that he has a short season." This "short season" has been in the hypothetical fulfillment, misapplied to reality had come. The fact is this: just so soon as the "marriage door" of Matt. 25: 10, was shut, then this door in heaven was opened, and John (representing the church,) ascended thither. It is a post-resurrection scene reproduced in detail in chapters 19 and 20 when these "ransomed of the Lord return" to earth, "come to Mt. Zion," etc. But who then does the dragon go to make war with? 12: 17, and who are those on the sea of glass? 15: 2. He were on those that are left, the "remnant, or remainder," those in chapter 7: 9-17, and 14: 9-12, and such ones of them as get the victory over the beast (the dragon's agent and ally,) stand on the sea of glass, before, not in the throne, and serve, 7: 15, (not reign on thrones, as the first, chapter 3: 20). This anticipates the third and last question, whose thrones are referred to in chapter 20: 4, and partly answers it. Thrones, crowns, sovereignty, judgment and dominion are subjects of promise by "the word," but not to "the angel (of Satan,) and the dragon," but largely by the Father to the Son, and by him to the saints. Specifications are needless. The narrative of chapter 19, brings those to whom these promises were made immediately before us, according to Daniel 7: 9 to 13, in the precise time and order indicated, and under the circumstances foretold, in which the promised things were to be realized, and also in which those who "set themselves and take counsel against .... his anointed" are to be "broken with a rod of iron and dashed in pieces," .... that he may "set his King on his holy hill of Zion," and he receive "the throne of his father David, the government be on his shoulders,' and he bestow the "twelve thrones upon his twelve apostles. (Matt. 19: 28). "The beast was captured, ... and that false prophet, these two were cast alive into that lake of fire." .... (19: 20). "His body destroyed and given to the burning flame," (Daniel 7: 11) and he (the angel) seized the dragon, ... and bound *him* a thousand years, and cast him into the abyss," .... and I saw thrones and they, (the victors, the overcomers,) sat on them, and judgment was given them." "Beautiful for situation, ... is Mt. Zion, ... the city of the great king, ... whither the tribes go up, the tribes of the Lord unto the testimonies of Israel, to give thanks unto the name of the Lord, for there are set thrones of judgment, the thrones of the house of David." Most unquestionably it is to these that allusion is made in Daniel 7: 9. Matt. 19: 28, and Rev. 20: 4. Luther's text in Daniel 7: 9, reads, "I beheld till the thrones were "set up," instead of "cast down," i. e. set down, put in their places, (not destroyed) and this agrees with Psalms and Revelation. The rest of the dead are those of verse 8, 11 and 12, 13.

Edinboro, Pa.

REVELATIONS 20.

O. F. ROSS.

Prophecy has but one interpretation. I accept the book for what it is declared to be—"The *Revelation* of Jesus Christ which God gave unto him, to *shew* unto his servants the things which must shortly come to pass."

From Genesis to the Amen of Revelation I find no "*interpretations*" to invalidate its sacred claims, nor any "*conditional*" prophecies except those which have the conditions specified.

In writing this brief outline I shall "mind," and keep in view the *Angel* who descends from heaven, the *key*, the *chain*, and the events which transpire in chronological order, under the official ministration of the angel.

An "angel descends from heaven, having the key of the bottomless abyss, and a great chain in his hand." The first, and perhaps only impression upon the mind of the reader, is that the *binding of Satan* is instantaneous with his descent, just as an eagle would pounce upon his prey. With this delusion fixed in the mind it will be utterly impossible to understand *any portion* of the book of Revelation from the fourth to the last chapter; because the *key* and the events which are opened by its use are not regarded in their proper order. The key and the chain are representatives of official dignity, design, and power to execute the mandates of the King.

The opening event, after the descent of the angel, is "war in heaven," and the casting down of Satan who is "*prince of the power of the air*"—the "Dragon"—"that old serpent, which *is the Devil* and *Satan*—the "STAR" which falls from heaven (Rev. 9: 1,) under the sounding of the fifth trumpet—the Satan whom Christ saw fall from heaven as lightning—the same *person* who tempted Eve, and who had walked with God amid the stones of fire.

TO HIM was given the *key of the bottomless pit*, which unlocks the door of interpretation of all that portion of the book of Revelation relative to the political scenery and events under the forty and two months' reign of Apollyon the Beast. Symbols and figurative forms of expression are designed to impress more vividly upon the mind of the reader or beholder, the literal realities thus revealed.

"Woe to the inhabitants of the earth, and of the sea." "The Devil is come unto you." Michael and his Angels prevail, and Satan occupies his seat and authority on earth as commander-in-chief of the armies who shall make war with the Lamb. Principalities and powers in heavenly places are now prepared for the reception of the favored ones who shall be "caught away to meet the Lord in the air." The trumpets sound: the first four reveal those "*fearful sights, and great signs from heaven*" which immediately precede the revelation of the Son of Man.

The fifth angel sounds: the "STAR" falls from heaven, and the opening of the bottomless abyss is the next scene in the grand panorama of coming events.

SATAN IS NOT YET BOUND. He has the *key*, and with it he opens the bottomless abyss, from whence come forth the locust' hosts, and with them their king, whose name is Apollyon. The events which follow, in connection with the description of those locusts, justify the opinion that they are *men*.

The vision of the locusts, and the armaments, which at first view are indistinct, as were those men whom one saw as *trees* walking, grow more and more distinct until their *king* is revealed to be a *person*, from which circumstance the inference is irresistible, that his subjects are *men*. Next the revelator sees them with "faces as the faces of *men*," with "hair as the hair of *women*," then horses and *men* engaged in the battle, a third part of *men* slain; and yet more explicitly he "saw the *horses* in the vision, and them that sat upon them;" also "the rest of the *men* which were not killed," by what is doubtless a new invention of military armaments *named by the prophets*, but not used, as I am aware, by ancient or modern.

The vision has its object and design—a "revelation." If these locusts do not represent "men" and "horses," what significance can be attached to them? This host of two hundred millions of cavalry constitutes but the vanguard of the marshalling hosts who "come from a far country, from the end of heaven, even the weapons of his indignation, to lay the land desolate," and engage in the battle of that Great Day of God Almighty.

The scenery is laid, and the "horses" and "men" in the vision stand upon the designated ground, "in the North country, by the River Euphrates." They wear the military costume, *red, yellow, and blue*, which designate them as the proper party of the first part to inaugurate the conflict of nations "in the last days," as foretold by the Prophets.

This same Apollyon who has figured so conspicuously in Eastern Rome, is next seen rising up out of the sea (the now agitated nations) in Western Rome. He is a lineal descendant of the "Seven Kings," the only series who are marked as filling up the measure of the "Times of the Gentiles." "Even *he* is the eighth, and is of the seven." He "was," "is not," "yet is," "goeth into perdition," and "shall ascend out of the bottomless abyss."

He is therefore the identical *king over the locusts*, and is identified with all the political events of his reign of forty and two months by his association with the False Prophet—the two-horned beast—by his sitting in the seat of God, showing himself that he is God, by his ownership or control of the "seven mountains on which the woman sitteth," by his slaying the "Two Witnesses," by the contemporaneous event of the fall of Babylon the Great, "as when God overthrew Sodom and Gomorrah," and by his inauguration of the "time of trouble"—"the great tribulation"—in which persecution John saw the souls (persons) of them that were beheaded, in which persecution no death is foretold save by the stroke of an axe; hence the expression "beheaded," which distinguishes this from all previous persecutions. SATAN IS NOT YET BOUND, else there had been no war, no "beheading" of the servants of Jesus; but the fall of "The Antichrist" (*the first and only one* who ever raised a Gentile throne upon God's holy ground,) by the brightness of the coming of the Son of God, closes the dreadful scene of earth's conflicts; and now the Angel, who holds the chain till Satan has done his work, lays hold and binds him for a thousand years.

"And I saw thrones, and they sat upon them." This scene belongs to the *judicial*, and has no connection with the political and executive judgment, save in its promised succession. The thrones are those of promise, and they who sat upon them are those to whom the thrones were promised.

The rest of the 20th chapter is as literal as language can make it.

The thousand years are the "antitypical day, the "day of the Lord" made holy, at the end of which Satan is loosed for a little season, to be destroyed by fire and brimstone from heaven. And then the new Jerusalem *comes down from God, out of heaven*, the beginning of the eternal ages which roll on, changing from glory to glory.

Randolph, Pa.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

"SOMETHING BETTER."

E. W. STETSON.

In response to the request of J. L. R., and E. W. Potter, we submit the subjoined, on the thousand years of Rev. 20. Bro. N. D. Babcock says "Give us something better, (than his,) and we will receive it." We do not say we will, but we will try. Concerning the angel, (v. 1.) we would not like to dogmatize, but from the events narrated in chapter 19, compared with 17: 11-14; 16: 13-16; 13: 1, 2, 11; 12: 9, 10, 13, 15, 17; 11: 15, 18; 1: 18; 9: 1. Heb. 2: 14. Rom. 16: 20, and all these connected with Mal. 3: 1-5, and 16 to 18, I am induced to think that "the angel," (of Rev. 20: 1), is none other than Christ himself, in person—"the messenger (angel) of the covenant," who as the successor of John (the Baptist), gave only a partial fulfillment to Malachi's prophecy at the first advent, but will fully consummate it at his second coming, when shall be said as is now written, in Hab. 2: 20, and Zech. 2: 13.

In verse, 2, this angel seized the Dragon (I quote exclusively from the Diaglot translation), and bound him a thousand years.' Now let us cast off the vail, and come at once to the naked question involved, which is, *first*, does the term, Dragon, here, also in 16: 13; 13: 2, 11, and 12: 3, 7, 9, 13, 16, 17, mean Satan, the Devil, (*Spirit Demon*)? or is it a political power, the Roman Empire? Second, are the "binding" and "thousand years' in the past or in the future? Third, is it the Satanic world-powers reigning on their thrones, (v. 4)? or is it Christ and the resurrected, martyred, persecuted and suffering saints, sitting on those thrones and reigning with him? Of the first, we think there can be no valid objection to the "Dragon" being used as a *symbol* of the Roman Empire, and we are willing to allow that, serpent, Satan, and Devil, are also. The issue is not changed, the result is not varied, the end is the same. Dragon, old serpent, Satan, Devil or political world-power in Empire, it is still an enemy, an adversary, and a world deceiver; and, being used as a symbol for the Empire, is very suggestive, as indicating a power behind the Empire, greater than the Empire, and actuating it. Be it therefore personal or impersonal, *spirit*, or man devil, it was and is undoubtedly the very same principle, "*devil*," operating in, on, and through the Empire, that "beguiled Eve;" (Gen. 3: 13. II Cor. 11: 3;) that tempted Jesus; (Matt. 4: 1-11); and said to him, in Luke 4: 6, "I will give thee all this authority, (over the kingdoms of the habitable—*oikoumenee*—Roman earth,) and the glory of these. For it has been delivered to me and I give it to whom I please;" who in Eph. 2: 2, is called, "The ruler of the authority of the air, of that spirit now operating in the sons of disobedience," and concerning whom I John 5: 19, says, "We know.... that the whole world (*kosmos*), lies under the Evil one."

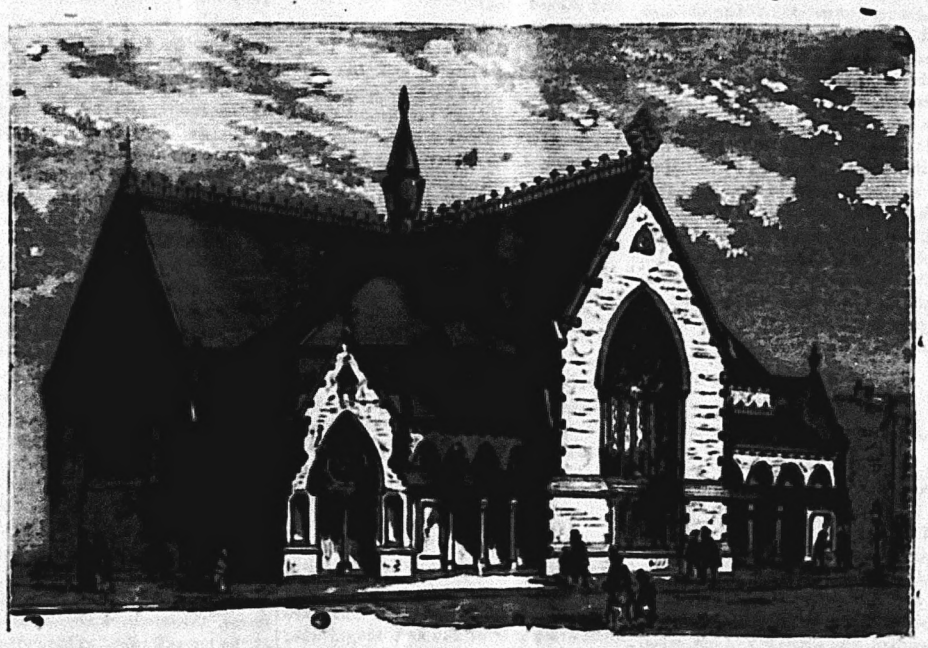
Two principles exist, good and evil; two ruling powers are made manifest, God and Devil; two kingdoms are set forth, Satan's and Christ's, the temporary and the eternal. "Satan's now is, Christ's is to be. Man unregenerate is a subject of Satan, and the devil is in him. Regenerate a man and you get the devil out of him; he turns unto God, and Christ dwells in him, and the man becomes subject to him. Now whether it is easier to contend against a devil inside or outside of you, and if the devil was not in the Roman Empire, why, then, the Empire was not his kingdom, the Romans not his subjects, the authority not his government, and what need of "warfare," "casting out," "seizing, binding, and imprisoning?" Really I cannot see that any advantage is to be gotten, either in the binding or the time of binding, by excluding the devil from the Empire as a basis of argumentation. Shut him out, and Rome can remain.

Second proposition. The only legitimate period in and for which a "binding of the dragon" in the past can be claimed, is from A. D. 476 to 800, when Odoacer, the last of the ten Gothic chieftains, compelled Romulus Augustulus to abdicate the western division of the empire, and make over his claim of title to emperorship in favor of, and to the then ten kings of Italy, where and when (325 years) the very name of emperor became a hissing and a by-word; but Faber shows the dragon still existing and unbound during this time, by virtue of the eastern division continued and its imperial head exercising authority. During this interval the papacy was fully developed in the West, and the claim that Justinian's "treaty," (decree) bound the dragon, denies itself; for the enfranchisement of the Western bishop, constituted the "Papal See," enabling him as Pope to crown Charlemagne emperor of the holy Roman Empire restored.

From there and then the "restored emperorship" ran on down unbroken through the Germanic Confederation to the treaty of peace after Austerlitz, when the emperor of Austria was compelled to abdicate and make over his claim and title to Napoleon I. (1806). The confederation of the Rhine was then formed and remained to the Franco-Prussian war, when it was broken up, the Germanic Confederation reconstructed, and the emperorship reverted to king William, who is to-day the dragonic head of the "holy Roman Empire restored." (Keep an eye on Bismark and the Germanic Confederation, with it imperial head.) The dragon is older, has been in active co-operation with, and will outlive all his allies, the Beast and False Prophet not excepted.

The foundation of the theory of the dragon's having been bound in time past, during either of the periods above specified, (476 to 800, or 800 to 1806), is chiefly laid in the *Apocalyptical* fulfillment of Rev. 12: 9, 12, 13, 17, and 13: 2, in the last of which, an abandonment and transfer of power are assumed, instead of power, place, and position delegated and conferred. But if the war between Michael and the dragon be in the past, in which the latter sustains defeat, loses power, and place, (12: 8), he certainly could not give his lost power, lost throne, and authority, to the rising wild beast from the sea. (13: 2). But the past fulfillment of the events narrated in chapter 12, is more than questionable, and we proceed at once to produce the internal evidence that it not only has not been, but will not be fulfilled until after Christ has descended into our firmament, and gathers his saints together unto himself. In ch 9: 13, three woes are announced as coming—one under the 3d, the 2d under the 6th, and the 3d woe under the 7th angel's trumpet. According to chapter 10: 5-7, and chapter 11: 15-18, under this last angel trumpet, and last woe on the inhabitants of the earth, "the mystery of God," as announced in glad tidings, is to be completed; the kingdom of the world, (*kosmos*), to become our Lord's and his Christ's; the nations to be enraged"; God's wrath to come; the appointed time of the dead to be judged; reward given to prophets and to saints; and those that destroy the earth, to be destroyed. Now put these several items together, and compare them with those announced after the battle between Michael and the dragon in chapter 2, when he and his angels are cast out with him. (v. 10). "And I heard a loud voice in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his anointed one, because that accuser of our brethren .... has been cast out .... Woe to the earth and to the sea! because the enemy is gone down to you having great wrath, knowing that he has a short season." This "short season" has been in the hypothetical fulfillment, misapplied to the 1260 years of papal supremacy, but really belongs to, and covers the "short space," of that septimo-eighth head that goes into destruction, chapter 17: 11. This period of the "third woe" synchronizes with the "seven last vials, and they are its contents, chapter 15: 1, and 16: 1-21, "the time of trouble," Dan. 12: 1, Rev. 7: 14, "out of which the wise virgins," Matt. 25: 10, had been previously delivered by translation, for the church of the "first born ones," are in the heaven, (firmament) with Christ when these events are transpiring, as may be clearly seen by the song they sing in chapter 9: 10. "The dead know not anything," and souls and spirits are not entities, but these are there, and alive, the four and twenty elders with them on four and twenty thrones, and on their heads golden crowns. (Ch. 4: 2-4). Now how could they live, and how did they get there, save by resurrection and translation? Saw it in vision! True, but it was not a vision of a vision, but of what was to be a reality, in process of time, and in this presentation the events under the "third woe" plainly show the time for the true reality had come. The fact is this: just so soon as the "marriage door" of Matt. 25: 10, was shut, then this door in heaven was opened, and John (representing the church,) ascended thither. It is a post-resurrection scene reproduced in detail in chapters 19 and 20 when these "ransomed of the Lord return" to earth, "come to Mt. Zion," etc. But who then does the dragon go to make war with? 12: 17, and who are those on the sea of glass? 15: 2. He ware on those that are left, the "remnant, or remainder," those in chapter 7: 9-17, and 14: 9-12, and such ones of them as get the victory over the beast (the dragon's agent and ally,) stand on the sea of glass, *before*, not in the throne, and serve, 7: 15, (not reign on thrones, as the first, chapter 3: 20). This anticipates the third and last question, whose thrones are referred to in chapter 20: 4, and partly answers it. Thrones, crowns, sovereignty, judgment and dominion are subjects of promise by "the word," but not to "the angel (of Satan,) and the dragon," but largely by the Father to the Son, and by him to the saints. Specifications are needless. The narrative of chapter 19, brings those to whom these promises were made immediately before us, according to Daniel 7: 9 to 13, in the precise time and order indicated, and under the circumstances foretold, in which the promised things were to be realized, and also in which those who "set themselves and take counsel against .... his anointed" are to be "broken with a rod of iron and dashed in pieces," .... that he may "set his King on his holy hill of Zion," and he receive "the throne of his father David, the government be on his shoulders,' and he bestow the "twelve thrones upon his twelve apostles. (Matt. 19: 28). "The beast was captured, ... and that false prophet, these two were cast alive into that lake of fire." .... (19: 20). "His body destroyed and given to the burning flame," (Daniel 7: 11) and he (the angel) seized the dragon, ... and bound *him* a thousand years, and cast him into the abyss," .... and I saw thrones and they, (the victors, the overcomers,) sat on them, and judgment was given them." "Beautiful for situation, ... is Mt. Zion, ... the city of the great king, ... whither the tribes go up, the tribes of the Lord unto the testimonies of Israel, to give thanks unto the name of the Lord, for there are set thrones of judgment, the thrones of the house of David." Most unquestionably it is to these that allusion is made in Daniel 7: 9. Matt. 19: 28, and Rev. 20: 4. Luther's text in Daniel 7: 9, reads, "I beheld till the thrones were "set up," instead of "cast down," i. e. set down, put in their places, (not destroyed) and this agrees with Psalms and Revelation. The rest of the dead are those of verse 5, 11 and 12, 13.

Edinboro, Pa.



TALMAGE'S TABERNACLE.—*See Miscellany, page 31.*

REVELATIONS 20.

O. T. ROSS.

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To HIM was given the *key of the bottomless pit*, which unlocks the door of interpretation of all that portion of the book of Revelation relative to the political scenery and events under the forty and two months' reign of Apollyon the Beast. Symbols and figurative forms of expression are designed to impress more vividly upon the mind of the reader or beholder, the literal realities thus revealed.

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The vision of the locusts, and the armaments, which at first view are indistinct, as were those men whom one saw as *trees* walking, grow more and more distinct until their *king* is revealed to be a *person*, from which circumstance the inference is irresistible, that his subjects are *men*. Next the revelator sees them with "faces as the faces of *men*," with "hair as the hair of *women*," then horses and *men* engaged in the battle, a third part of *men* slain; and yet more explicitly he "saw the *horses* in the vision, and them that sat upon them;" also "the rest of the *men* which were not killed," by what is doubtless a new invention of military armaments *named by the prophets*, but not used, as I am aware, by ancient or modern.

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Randolph, Pa.

Practical.

CONVERSION.

N. H. PALMER.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

The kingdom of heaven is a glorious subject of gospel instruction. It is presented to our apprehension in two principal aspects.

Firstly. As spiritual, invisible, incomplete, and as adapted to a transitory state of things.

Secondly. As real, visible, and complete, such as it will be in the world to come. This second aspect of the kingdom of heaven is matter of promise and hope, and will be of future development. As such, it is now only proclaimed, and is entered and enjoyed in its principles rather than by any real participation.

True believers in Christ are in this life subjects of the kingdom of heaven as they embrace the faith of it, and are influenced in heart and life by its principles, and have hope of its final enjoyment.

In a kingdom of principles those motives or considerations that form the springs of action, and that shape the life and mould the character, good or bad, natural or religious, are truly said to reign over us.

Man is so constituted that he can and does recognize the supremacy of moral ideas—and acknowledge the binding forces of abstract laws or principles, and consequently has a sense of duty, and a power of choice that supports and justifies responsibilty.

The principles that influence true believers as subjects of God's spiritual kingdom in this world are such as faith, love, hope, patience, and submission to the Divine law and providence.

On the other hand, those principles that influence the life and mould a character adverse to the Christian religion, are all derived from the present world, and are denominated, love of self, love of the world, love of carnal pleasures, the lusts of the flesh, and the carnal mind.

The complete renunciation of these principles in heart and in fact, so that the subject will no longer follow nor be led by them; and the assumption, avowal, and practice of Christian principles, being led thereto by a spiritual conviction, and a full purpose of mind, constitutes conversion. It is this change in the purposes and facts of a man's life that brings him into, and constitutes him a subject of the kingdom of heaven. Without this conversion, none can enter it. In their natural state all men are carnal; all are of the world—all are influenced by its principles. As the world and its principles are opposed to God, the children of the world, being influenced by the flesh, are condemned, and excluded from any inheritance in the kingdom. So speaks the Divine law: "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman." (Gal. 4. 30.)

We will now state more briefly that a solemn and religious renunciation of the world, the flesh, and the devil, and a hearty submission in practice to the principles and laws of Christ, constitute conversion, and make one a Christian, and a citizen of the kingdom of heaven.

But there is also another essential condition of entrance and enjoyment of the kingdom: "Except——ye become as little children." The phrase, "little children," obviously means *infants*; and there are two aspects in which Christians "become as little children":

First: In their relation to the divine law. Infants, as such, are not under the law; and beings are not judged by a law under which they are not placed. Little children, on their entrance into this world, are placed in a condition of nurture and moral training, in a patriarchal economy; and their responsibility to moral law does not arise till they attain such knowledge and maturity of faculty as justifies this responsibility; nor till they are liberated from the control of parents, and are free to act from choice, and upon principle.

Conversion, or the spiritual birth, takes the believer out of the law that condemns him, and brings him under the law to Christ; and this moral emancipation brings him to new relations to God, purely filial. In this state, the Spirit of Christ is imparted as his leader; and while he follows the Spirit, he brings forth the fruit of the Spirit, against which there is no law. (Gal. 5: 23.) This legal aspect of man's relations to the Divine throne is deemed very important, but by many not well considered, nor well understood. It involves the essential doctrines of Justification by faith, and Adoption, and is fundamental to all spiritual blessings.

Second: Believers become as infants in character, as well as in moral relations. When the work of grace is influential on the heart, the believer, like an infant, is free from hatred, malice, envy, love of self, and wicked passions. He is free from a guilty conscience, or a sense of sin, and lives in the exercise of simple and pure benevolent affections.

If infants do not practice virtue, they are equally free from vice; and if they are not practically holy, they are not practically sinners. Infants and real Christians alike desire the sincere milk, and thereby they grow.

They that are in Christ, as infants, are not under condemnation; and as children are led by the law of the father, so are they led by the law of the Spirit of life in Christ Jesus.

We condense our points thus: All those that in heart and life are converted, and obey the law of Christ, who are justified by faith, and are renewed by the Holy Spirit, so that they are in heart and feelings like little children, are in the spiritual kingdom of heaven now, and they enjoy a pledge, in the earnest of the Spirit, of an inheritance in Christ's everlasting kingdom in the future life and in the world to come.

Spring Place, Ga.

VANITY OF LIFE.

ITS LESSONS ILLUSTRATED.

O. R. FASSETT.

Nature affords us many instructive lessons. The seasons are strikingly illustrative of human life: the Spring, of the morning of our days, when we are in the midst of youthful enjoyments and buoyant hopes, and set out on the voyage of an anticipated happy life; Midsummer, of the meridian and noon-day of life, when we are in the full bloom and prime and glory of manhood and mature years; Autumn, of the evening and closing days of human existence, when failing strength and failing powers, together with numerous infirmities, admonish us of approaching dissolution; Winter, of the cold damps and chilling frosts of closing life, the winding sheet and shroud, and the sable mantle of the grave!

The Bible furnishes us with many parabolic figures illustrative of our mortality—the uncertainty and brevity of life. The Apostle summons us to the consideration by the inquiry, "What is your life?" And then answers, "It is even a vapor, that appeareth for a little time, and then vanisheth away." (James 4: 14.) How often have we witnessed the summer vapor-cloud as it has been driven by the wind. As rapidly "the days of our years," though "they be fourscore," vanish, our life is "cut off, and we fly away!" (Ps. 90: 10.) "My days are swifter than a weaver's shuttle." (Job 7: 6.) Have you stood by the weaver and watched the speed of his shuttle as it plays back and forth? As swift are the pulsations of the human heart! More constant and unremitting the circulation of the vital current, until the whole of life is finished. Then "the silver cord is loosed, the golden bowl is broken, the pitcher broken at the fountain, and the wheel is broken at the cistern. Then shall the dust return to the earth as it was, and the spirit [breath of life] return unto God who gave it." (Eccl. 12: 6, 7.)

"My days are swifter than a post." (Job 9: 25.) See that man on horseback having governmental dispatches, or an important express message to deliver at a distant station. The horse is upon a full gallop, and the rider leans forward, intent on his errand. You witness them as they speed on over the highway, until the enveloping cloud of dust and the distance shut them from your vision. So, at a galloping pace we hasten onward over the highway of life, until soon we disappear from the vision of mortals, and we are gone "the way of all the earth!

They are passed away as the swift ships." (Job 9: 26.) Behold that beautiful new vessel as she is launched into the waters. She is outward bound for some distant coast. With favoring tide and gentle breezes, she passes through the straits of the port whence she sails out into the broad deep ocean. And with canvas spread, and sails all set, she rides upon the dark blue sea like a thing of life. See how she runs, driven before the wind! By and by, you look again, and onward she moves in her zig-zag course, till she becomes smaller in the distance. Then again you gaze, and she is but a mere speck upon the waters; and suddenly she sinks into the abyss, and the distant horizon shuts her from your sight.

So in childhood we start, outward bound on the high sea of human life. In youth we pass through narrow straits of danger; and in mature years we come out on the broad ocean, amid sunshine, storms, and tempests; but onward we sail in zig-zag course, driven by the winds—onward until by and by we sink into the oblivion of death, and its waves hide us from the sight of our cotemporaries!

"Life is like a vessel on the storm,
In life embarked, we smoothly down the tide
Of time descend, but not on time intent;
Onward, unconscious of the gliding wave,
Till on a sudden we perceive the shock!
We start, awake, look out! What do we see?
Our little bark is burst"——

And we are gone!

"As the eagle that hasteth to the prey." (Job 9: 26.) Observe the eagle as she starts from the eyrie to seek her prey. She soars aloft, and with keen eye scans every object far down the distant valley. As she spies the object of her desire, she concentrates her circle in the firmament above, and then with one fell swoop plunges through the air down to the earth, and seizes upon the victim of her rapacity.

So man in life starts out with covetous desire, and soars round and round in ever widening circles, in pursuit of some object of ambition, till by an by, with fixed intent to seize it, he makes a desperate venture. Though often successful, yet suddenly, by accident or fatal disease, he is brought into the dust, and death and the grave close the scene!

DIVERSITY IN UNITY.

JOHN CUMMING.

I believe it was not God's design that there should be absolute uniformity in grace any more than in nature. If we look at the firmament, God might have made every star of the first magnitude; but he has not done so; one star differs from another star in glory. If we look upon earth, each flower differs from another flower in fragrance and tints. God might have made each flower a rose; but he did not do so. He made many flowers, of many sizes, of many tints, all having one grand principle in common—their vegetable life—but developing that principle in every variety of tint, and blossom, and beauty. .... What does this show? That there is a certain principle called unity, common to all, but that this unity develops itself in infinite varieties. This I believe to represent the state of God's visible church: all its parts hold certain great principles in common. .... These are the grand, essential, elemental characteristics of our common unity; these grand, essential points, or principles, which we hold in common, have developed themselves in a great variety of forms; but that variety itself only proves the essential unity that is within. Nature resists uniformity, and so does grace. If you go into the woods in autumn, and cut each out-spreading oak into the form of a perfect cone, you will thus have made every oak the fac-simile of its fellow, and produced a most complete and perfect sylvan uniformity. But is this the will of him who made the trees? Wait a little; wait till next spring. The moment that the sap of life rises from the roots into the trunks, and breaks out into the foliage, that moment the uniformity is gone; for each branch will develop itself according to its own "sweet will," and the dead trees only will remain as man shaped them, to let the uniformist know that God meant unity to be in nature, but not uniformity in development. So it is in the church of Christ. Whenever a pope with his tiara, or an archbishop with his crozier, or a king with his sceptre, or a Cromwell with his iron sword, has tried to make Christians perfectly uniform in all things, he has found a power mightier than kings, and popes, and prelates, in that great law that God has struck into his kingdom of grace, telling us that unity in essentials, with diversity in development, is God's great design.

It is said that Brigham Young has laid up $7,000,000 in treasure in the Bank of England.

Miscellany.

DOMESTIC ECONOMY.

BY AUNT MARTHA.

VENTILATION OF ROOMS.

The proper ventilation of living and lodging rooms, is a subject of importance to every householder who expects to promote the health and enjoyment of the family. It is a subject which cannot be too frequently brought before the public mind, or its importance set forth with too great force. A very large proportion of house keepers have not the slightest practical knowledge of the best method of airing apartments; neither do they consider the great importance of their understanding and faithfully giving their attention and constant care to this part of house-keeping. If now and then they are impressed with good advice on this subject, they soon relapse again into negligence of the duties which secure fresh air in the rooms of their homes.

They are aware of the necessity of providing wholesome food for their tables. They will not buy tainted meat, stale vegetables, nor poisonous articles, lest their children and families be injured by their use. But they are entirely indifferent to the condition of the air breathed by the lungs, and by the influence of which the health of the entire organism is seriously affected. There are but very few houses in any community that are thoroughly and carefully aired throughout each day, so that all the carbonic acid gas and other impurities are entirely displaced by fresh and healthful air. Tidy house-keepers insist that the beds must be made early in the morning, and each chamber be in exact order at the precise time when the bed-clothes and beds should be spread out to be aired and purified from the poisonous secretions that have been thrown off from the body during the night. So the beds are made while the bedding is yet warm, and the chambermaid, who dislikes the cold air, does not open the windows. Many depend upon the air from the sitting room adjoining, which has been well exhausted of its oxygen during the day, to ventilate their bed rooms at night. In sitting rooms, the windows should be let down at the top and raised at the bottom, daily, to blow out the foul air, and obtain the right ventilation.

TEN RULES FOR FARMERS.

1. Take good papers and read them.

2. Keep an account of farm operations.

3. Do not leave implements scattered over the farm, exposed to snow, rain and heat.

4. Repair tools and buildings at a proper time, and do not suffer a subsequent threefold expenditure of time and money.

5. Use money judiciously, and do not attend auction-sales to purchase all kinds of trumpery because it is cheap.

6. See that fences are well repaired, and cattle not grazing in the meadows, or grain fields, or orchards.

7. Do not refuse to make correct experiments in a small way, of many new things.

8. Plant fruit trees well, care for them, and of course get good crops.

9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten or mouldy.

10. Do not keep tribes of cats and snarling dogs around the premises, who eat more in a month that they are worth in a life-time.—*Morning Star.*

DREARY HOMES.

"Of all the dreary places, deliver us from the dreary farmhouses, which so many people call "home." Bars for a front gate; chickens wallowing before the door; pig pens elbowing the house in the rear; scraggy trees never cared for, or no trees at all; no flowering shrubs, no neatness, no trimness. And yet a lawn, and trees, and a neat walk, and a pleasant porch, and a plain fence around, do not cost a great deal. They can be secured little by little, at odd times, and the expense hardly felt. And if the time comes when it is best to sell the farm, fifty dollars so invested will often bring back five hundred. Most men will give a higher price for a farm having these little improvements on it."

The citizen of Zion knows the worth of a good name, and therefore he back-bites not; he makes the best of everybody, and the worst of nobody."—*Henry.*

A LESSON FROM A BEE.

"There's a bee hummin' in that clover-head yonder; you can't hear it when you're talking; but if you just keep still a minute" (Uncle True made a little pause) "you can hear it as plain as a church-bell, and I think it's just as pooty a noise—least ways, it tells me more."

"Indeed!" said I. "I should like to know what it tells you."

"Well, in the first place, it tells how that honey's to be had out o' all the flowers, even the leetlest and homeliest. A bee gets in the onlikeliest places, you see; he don't turn up his nose at the mullein-stalk no more'n he does at a garden-pink, and I shouldn't wonder if the Lord has put jest as much honey in one as t'other. But if he was a bee with an aristocratic turn o' mind, and wouldn't look for honey anywheres but in garden-pinks and damask-roses, it's my opinion he'd go home to his hive empty-handed the biggest part o' the time. And I suppose the Lord has put about as much honey in one man's road as another's—if he only knew how to look for it, and didn't despise mullein-stalks. Then the bee shows me that it's a man's business to hive up honey—not jest to go round amusin' himself with the flowers, and takin' only what tastes good and what he can eat at the time, but to store it up against the winter of old age and trouble—I mean the honey of wisdom, marm, that begins in the fear of God. And, besides all that, the bee shows me that a man should go to his honest day's work with a joyful sperit, singin' and makin' melody in his heart; and not be agoin' round with a sour face and a grumblin' tongue and a cross grained temper, jest as if he thought the Lord who made him didn't know what was good for him. But it's time for me to jog along, marm, for this old chair and I haven't been late to church since we took to goin' thar together, and we shouldn't like to begin now; though, to be sure, people that's got legs and horses to get 'em thar don't seem to mind being late much."—*Without and Within.*

SURETYSHIP.

My neighbor is in active business, and I am only a farmer out of debt, and with a little at interest, bringing up and educating a family of children. He comes to me, holding out a note, large for me, to sign, saying, "I wish you would just write your name on the back of this; I need the money very much; it will be a great accomodation to me, and you will only have to write your name." My answer is: "My friend, do you really understand what my position would be before the world and the law, if I were to do this? I should instantly proclaim that from a state of complete independence, and without the slightest reason for a similar favor from you, and for no consideration whatever, except friendship, I have agreed to take upon myself the risk of your business, but with the difference against me, that if you lose I lose, and if you gain I do not. I share in your losses and not in your profits. But not only this: I should affirm before the public that you are responsible when I really know nothing of your circumstances, and in so far help you to deceive others. I give you a false credit. In short, I do that which no honest man, true to himself and to his family, can do and be blameless. Will any right-minded, real friend, with this view of the case, ask of me a such possible sacrifice?"—*Country Gentleman.*

HONEY-DEW.

Amyntas, in his Stations of Asia, quoted by Athenæus, gives a curious account of the manner of collecting this article, which was supposed to be superior to the nectar of the bee, in various parts of the East, particularly in Syria. In some cases they gathered the leaves of trees, chiefly of the linden and oak, for on them the dew was most abundantly found, and pressed them together. Others allowed it to drop from the leaves and harden into globules, which, when desirous of using, they broke, and having poured water on them in wooden bowls, drank the mixture. In the neighborhood of Mount Lebanon, honey-dew was was collected plentifully several times in the year, being caught by spreading cloths under the trees, and shaking into them the liquid from the leaves. The dew was then poured into vessels, and stored away for future use. On these occasions the peasants used to exclaim, "Zeus has been raining honey!"—*History of Insects*

Practical.

CONVERSION.

N. H. PALMER.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

The kingdom of heaven is a fruitful subject of gospel instruction. It is presented to our apprehension in two principal aspects.

Firstly. As spiritual, invisible, incomplete, and as adapted to a transitory state of things.

Secondly. As real, visible, and complete, such as it will be in the world to come. This second aspect of the kingdom of heaven is matter of promise and hope, and will be of future development. As such, it is now only proclaimed, and is entered and enjoyed in its principles rather than by any real participation.

True believers in Christ are in this life subjects of the kingdom of heaven as they embrace the faith of it, and are influenced in heart and life by its principles, and have hope of its final enjoyment.

In a kingdom of principles those motives or considerations that form the springs of action, and that shape the life and mould the character, good or bad, natural or religious, are truly said to reign over us.

Man is so constituted that he can and does recognize the supremacy of moral ideas—and acknowledge the binding forces of abstract laws or principles, and consequently has a sense of duty, and a power of choice that supports and justifies responsibilty.

The principles that influence true believers as subjects of God's spiritual kingdom in this world are such as faith, love, hope, patience, and submission to the Divine law and providence.

On the other hand, those principles that influence the life and mould a character adverse to the Christian religion, are all derived from the present world, and are denominated, love of self, love of the world, love of carnal pleasures, the lusts of the flesh, and the carnal mind.

The complete renunciation of these principles in heart and in fact, so that the subject will no longer follow nor be led by them; and the assumption, avowal, and practice of Christian principles, being led thereto by a spiritual conviction, and a full purpose of mind, constitutes conversion. It is this change in the purposes and facts of a man's life that brings him into, and constitutes him a subject of the kingdom of heaven. Without this conversion, none can enter it. In their natural state all men are carnal; all are of the world—all are influenced by its principles. As the world and its principles are opposed to God, the children of the world, being influenced by the flesh, are condemned, and excluded from any inheritance in the kingdom. So speaks the Divine law: "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman." (Gal. 4. 30.)

We will now state more briefly that a solemn and religious renunciation of the world, the flesh, and the devil, and a hearty submission in practice to the principles and laws of Christ, constitute conversion, and make one a Christian, and a citizen of the kingdom of heaven.

But there is also another essential condition of entrance and enjoyment of the kingdom: "Except——ye become as little children." The phrase, "little children," obviously means *infants;* and there are two aspects in which Christians "become as little children":

First: In their relation to the divine law. Infants, as such, are not under the law; and beings are not judged by a law under which they are not placed. Little children, on their entrance into this world, are placed in a condition of nurture and moral training, in a patriarchal economy; and their responsibility to moral law does not arise till they attain such knowledge and maturity of faculty as justifies this responsibility; nor till they are liberated from the control of parents, and are free to act from choice, and upon principle.

Conversion, or the spiritual birth, takes the believer out of the law that condemns him, and brings him under the law to Christ; and this moral emancipation brings him in to new relations to God, purely filial. In this state, the Spirit of Christ is imparted as his leader; and while he follows the Spirit, he brings forth the fruit of the Spirit, against which there is no law. (Gal. 5: 23.) This legal aspect of man's relations to the Divine throne is deemed very important, but by many not well considered, nor well understood. It involves the essential doctrines of Justification by faith, and Adoption, and is fundamental to all spiritual blessings.

Second: Believers become as infants in character, as well as in moral relations. When the work of grace is influential on the heart, the believer, like an infant, is free from hatred, malice, envy, love of self, and wicked passions. He is free from a guilty conscience, or a sense of sin, and lives in the exercise of simple and pure benevolent affections.

If infants do not practice virtue, they are equally free from vice; and if they are not practically holy, they are not practically sinners. Infants and real Christians alike desire the sincere milk, and thereby they grow.

They that are in Christ, as infants, are not under condemnation; and as children are led by the law of the father, so are they led by the law of the Spirit of life in Christ Jesus.

We condense our points thus: All those that in heart and life are converted, and obey the law of Christ, who are justified by faith, and are renewed by the Holy Spirit, so that they are in heart and feelings like little children, are in the spiritual kingdom of heaven now, and they enjoy a pledge, in the earnest of the Spirit, of an inheritance in Christ's everlasting kingdom in the future life and in the world to come.

Spring Place, Ga.

VANITY OF LIFE.

ITS LESSONS ILLUSTRATED.

O. R. FASSETT.

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"Well, in the first place, it tells me that honey's to be had out o' all the flowers, even the leetlest and homeliest. A bee gets in the onlikeliest places, you see; he don't turn up his nose at the mullein-stalk no more'n he does at a garden, and I shouldn't wonder if the Lord has put jest as much honey in one as t'other. But if he was a bee with an aristocratic turn o' mind, and wouldn't look for honey anywheres but in garden-pinks and damask-roses, it's my opinion he'd go home to his hive empty-handed the biggest part o' the time. And I suppose the Lord has put about as much honey in one man's road as another's—if he only knew how to look for it, and didn't despise mullein-stalks. Then the bee shows me that it's a man's business to hive up honey—not jest to go round amusin' himself with the flowers, and takin' only what tastes good and what he can eat at the time, but to store it up against the winter of old age and trouble—I mean the honey of wisdom, marm, that begins in the fear of God. And, besides all that, the bee shows me that a man should go to his honest day's work with a joyful sperit, singin' and makin' melody in his heart; and not be agoin' round with a sour face and a grumblin' tongue and a cross grained temper, jest as if he thought the Lord who made him didn't know what was good for him. But it's time for me to jog along, marm, for this old chair and I haven't been late to church since we took to goin' thar together, and we shouldn't like to begin now; though, to be sure, people that's got legs and horses to get 'em thar don't seem to mind being late much."—*Without and Within.*

SURETYSHIP.

My neighbor is in active business, and I am only a farmer out of debt, and with a little at interest, bringing up and educating a family of children. He comes to me, holding out a note, large for me, to sign, saying, "I wish you would just write your name on the back of this; I need the money very much; it will be a great accomodation to me, and you will only have to write your name." My answer is: "My friend, do you really understand what my position would be before the world and the law, if I were to do this? I should instantly proclaim that from a state of complete independence, and without the slightest reason for a similar favor from you, and for no consideration whatever, except friendship, I have agreed to take upon myself the risk of your business, but with the difference against me, that if you lose I lose, and if you gain I do not. I share in your losses and not in your profits. But not only this: I should affirm before the public that you are responsible when I really know nothing of your circumstances, and in so far help you to deceive others. I give you a false credit. In short, I do that which no honest man, true to himself and to his family, can do and be blameless. Will any right-minded, real friend, with this view of the case, ask of me a such possible sacrifice?"—*Country Gentleman.*

HONEY-DEW.

Amyntas, in his Stations of Asia, quoted by Athenæus, gives a curious account of the manner of collecting this article, which was supposed to be superior to the nectar of the bee, in various parts of the East, particularly in Syria. In some cases they gathered the leaves of trees, chiefly of the linden and oak, for on them the dew was most abundantly found, and pressed them together. Others allowed it to drop from the leaves and harden into globules, which, when desirous of using, they broke, and having poured water on them in wooden bowls, dissolved the mixture. In the neighborhood of Mount Lebanon, honey-dew was usually collected plentifully several times in the year, being caught by spreading cloths under the trees, and shaking into them the liquid from the leaves. The dew was then poured into vessels, and stored away for future use. On these occasions the peasants used to exclaim, "Zeus has been raining honey!"—*History of Insects*

THE "BLUE LAWS" OF CONNECTICUT.

These famous laws were enacted in 1638, and derived their name from being printed on *blue* paper. We give some of them below. They have the merit of being plain and concise—striking at the root. No lawyers were needed in those days to *expound* the law:—

No one shall be a freeman or give a vote unless he be converted and a member of one of the churches allowed in the dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion and that Jesus is the only king.

No Quaker, no dissenter from the established worship of this dominion, shall be allowed to give a vote for the electing of magistrates or any other officer.

No food or lodgings shall be offered to Quaker, Adamite or heretic.

If any person turns Quaker he shall be banished and not suffered to return but on pain of death.

No priest shall abide in the dominion; he shall be banished and suffer death on his return.

Priests may be seized by any one without a warrant.

No one to cross a river on the Sabbath but an authorized clergyman.

No one shall run on the Sabbath day or walk in his garden, or elsewhere, except reverently, to and from meeting.

No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

No one shall kiss her children on Sabbath or fasting days.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

When it appears that the accused has confederates, and he refuses to discover them, he may be racked.

None shall buy or sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen who are to bar him from the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor shall be set in the stocks, and whipped ten stripes.

No minister shall keep a school.

Every ratable person who refuses to pay his proportion to support the minister of the town or parish, shall be fined by court, £1 4s every quarter until the rate is paid to the minister.

Men-stealers shall suffer death.

Whosoever wears clothes trimmed with gold, silver, or bone lace above 1s per yard, shall be presented by the grand jurors and the selectmen shall tax the offender £300 estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

Whosoever sets fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whosoever brings cards or dice into this dominion shall pay a fine of £5.

No one shall read common prayer books, keep Christmas or set days, eat mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, or Jew's harp.

No gospel minister shall join people in marriage. The magistrate only shall join them in marriage, as he may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

The selectmen on finding children ignorant may take them away from their parents and put them in better hands at the expense of their parents.

Fornication shall be punished by compelling marriage, or as the court shall think proper.

Adultery shall be punished with death.

A man that strikes his wife shall pay a fine of £10.

A woman that strikes her husband shall be punished as the law directs.

A wife shall be deemed good evidence against her husband.

No maid shall court a man in person or by letter, without first obtaining consent of her parents; £5 penalty for the first offence; £10 for the second; and for the third, imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every man must have his hair cut round according to his cap.

CHARLES SUMNER.

Senator Charles Sumner died in Washington, March 11th, about three o'clock, P. M. His disease was the old difficulty, induced by the caning of Brooks so many years ago. The shock produced by the blows on the head, extended to, and most seriously affected the spinal column. From this as the *seat* of the disease, it extended to the heart, the arteries thereto becoming ossified and hence producing death. His life and labors are well known to the American people. His private life was pure and upright, and his political character untarnished by the corruptions by which he was surrounded. He was born in Boston, February 6th, 1811, and was therefore, *sixty-three* years of age. His father was a lawyer in good circumstances, and Charles had every facility for mental culture. He graduated at Harvard in 1830, and entered the law school at Cambridge, and was admitted to the bar in 1834. He was not successful as a lawyer, and it was not until in 1852, after he had taken his seat in the Senate as the successor of Daniel Webster, that his name became known to the American people. His great speech, August 26th, 1852, entitled "Freedom National, Slavery Sectional," stamped him as leader of the anti-slavery party, in the Senate. In May, 1856, he made his great speech on the Kansas bill, and two days after, received the caning from the hands of Brooks, which resulted in his death. The storm of indignation which followed this cowardly attack, is still remembered by every one. Brooks, and Keitt who stood by pistol in hand to prevent interference, both died miserable and dishonored deaths. Sumner went to Europe for rest and treatment, and was restored to comparative health again, but his physician assured him that mental excitement would cause a return of the malady, and it would prove fatal. The excitement of the Simmons confirmation, and his active opposition to the centennial, were the immediate cause of the return of the disease which cost him his life. His death is no common loss to the country, for few men living equalled, and none surpassed him in those elements which are necessary to true manhood and statesmanship.

THE BROOKLYN TABERNACLE.

Less than five years ago, says the *Christian at Work*, Mr. Talmage was called from Philadelphia to Brooklyn, by a church organization which could bring together for the purpose, a meeting of only nineteen members. In one year from that time, they built a large church which they called the "Brooklyn Tabernacle." This was destroyed by fire in December, 1872. Another building was soon commenced which was dedicated February 22d, only a little over a year after the destruction of the old one. We give an illustration of this—in some respects—the most remarkable church edifice in America. It is the largest Protestant church building in this country, being 150 by 112 feet, and will seat 4,500 people. The audience room is an amphitheatre in shape, with floors descending towards the pulpit. A large gallery extends around the front and and sides. Eight stair cases communicate with this gallery, which are outside of the main floor, and do not conflict with its delivery. Twenty-two door outlets, amounting to seventy-five feet, in the aggregate—will, it is said, discharge a full congregation in five minutes, should it be necessary in case of fire, or sudden emergency. The whole edifice is built of stone and brick, with no outside wood-work except the doors. It has 1000 lights which are kindled by a flash of electricity. It contains the largest organ in this country, having sixty-four registers and 3,094 pipes. The wind for this instrument is supplied by an hydraulic engine with a lifting power of 3000 pounds. The entire cost of the whole building is, in round numbers, $100,000, of which $35,000 were raised on dedication day, and the building freed from debt, through the aid of Dr. Ives, of Auburn, whom Mr. Talmadge facetiously denominates "The apostle of hard cash." Dr. Ives has the reputation of being the best "beggar" in the country, and his services are in great demand among churches that are in debt."

Mr. Talmage said the seats would be formally assigned by a committee, so that families could sit together, but the seats would be free, and assigned without any reference to the dollar question.

Mr. Talmage is one of the leaders in the great union movement, and Christians of all denominations are received into the membership of his church. He does not refuse to immerse believers, and as a consequence of his liberality, we learn that 338 new members were taken into his church the next Sunday after the dedication, but we are sorry to record only one by immersion.

Dr. Sunderland, chaplain of United States Senate, preached the dedication sermon. We were present and fortunately secured a good seat, where we could hear and see all. It was an impressive sight. Over 6000 persons were present, filling every available space in the vast room. As we sat there, waiting for services to begin, our thoughts reverted to the time when we were similarly seated in Spurgeon's "tabernacle" in London. The principal points of contrast between the two buildings are that Spurgeon's is oblong, has two galleries, will seat 12,000 persons—more than twice as many as this, and Spurgeon's has *no organ*. The *people* praise God, there, while here it is done by steam, controlled of course by the organist. But while the larger part of the organ is in the rear of the platform the organist sits in front and is assisted by the congregation instead of a choir. There is no pulpit, which is also true of Mr. Beecher's church, Mr. Spurgeon's Tabernacle, and indeed, as we think, of all properly constructed churches. We always feel about as free as a caged bird when obliged to address a congregation from one of the old fashioned pulpits with no side platform. The days are in the past when ministers may hide themselves and their written sermons behind pulpits, exposing only their shoulders and head with an occasional courtesy and vacant upward glance of the eye for gestures. The times require ministers with their sermons written on their hearts to impress the truth upon the hearts of the hearers.

H. A. K.

ON THE PLEASURES OF AGRICULTURE.

BY C. J. ROBINSON.

Independent of the actual profits arising from agricultural pursuits there is something in the cultivation of the soil, eminently calculated to dispose the philosophic mind to serious and sublime contemplation. With your permission Mr. Editor, I shall endeavor to show wherein consist the real delights which the philosopher and man of science derive from agriculture. I undertake this service the more willingly, from the fact that there are many young men, who, from the mere consideration of gain, can never be induced to lay aside their prejudices and become tillers of the soil, but who might be induced to make the experiment, and finally become good farmers, could the subject be presented to them under a pleasing aspect. To those speculative young men who desire amusement as well as profit in their avocations, this article is respectfully dedicated.

Although the desire of gain is a principle and most necessary inducement to follow the plow, yet all must admit that he who sees no other pleasure in agriculture than that which results from the anticipation of pecuniary profits arising therefrom, is, to say the least, a *groveling, penurious wretch*. There is something really mean and sordid in overlooking all the beauties of the vernal spring, and the maturing loveliness of autumn, merely to contemplate the amount of *dollars* to be received in return for the daily toil and anxious solicitude of the farmer. Such a disposition reminds one of the folly a man would evince, who should prefer a dark and loathsome cell to the cheerful beams of day, and the pleasing aspect of creation. But to him who looks from nature up to nature's God, and who can recognize the Deity in every expanding, opening flower, and purling rill, agriculture offers charms, calculated to compose the mind, and dispose it to tranquillity and cheerfulness. To such a mind—

> "Not a breeze
> Flies o'er the meadow; not a cloud imbibes
> The setting sun's effulgence; not a strain
> From all the tenants of the warbling shade
> Ascends, but whence his bosom can partake
> Fresh pleasure unimproved....."

Who can look upon a field of grain, gradually rising in vernal loveliness to the delighted eyes of the contemplative beholder, and mark it in all its different stages, until the ripe grain crowns the hopes of the husbandman with a golden harvest of plenty; and then have the heart to distrust the protection of Providence, or doubt the existence of an Almighty Intelligence, pervading and governing all things; assigning bounds to the elements, and transcribing the limits of nature? There is not a blade of grass, or ear of corn, that does not afford matter for curious and endless speculation to the inquisitive and well cultivated mind. And although upon philosophical principles only, no one can understand the process of nature, by which the earth in spring is clothed with verdure, and in the autumn filled with her bountiful productions, gradually maturing for the sustenance and pleasures of man; yet the heart by such inquiries, must be ultimately greatly benefitted. No one who sees, and contemplates the design and wise contrivance of all the plants and vegetables that clothe and adorn a well-cultivated farm, and reflects upon the inexplicable nature of their existence, fruitification, and preservation, under so many adverse circumstances, can have the heart to be a "skeptic." He finds that, to us mortals, mystery is inscribed upon the face of all things, and what he cannot understand upon principles of reason, he learns to adore as the production of an infinite and incomprehensible Being. The man of reflection sees much to admire in the great care which nature manifests for her protection, even in the protection she affords to the grasses—"*all flesh is grass*"—which cover our meadows and fields. Few readers need be informed that the plants producing our bread, *generally* considered, belong to the tribes of *grasses*. I would here observe that I have entered the threshold of the ample subject before me. I hope, however, to resume this interesting subject in a future communication.—*National Agriculturist.*

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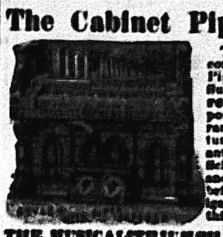

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T. Wheeler's Questions.

1. "For he must reign till he hath put all enemies under his feet." (1 Cor. 15: 25.) When does this "reign" commence, and when does it end?

2. "The last enemy that shall be destroyed is death." (1 Cor. 15: 26.) When will "death be destroyed? Will it be when Christ comes—at the resurrection of the righteous? Or will it be one thousand years afterwards?

3. Are there two lakes of fire one thousand years apart? (See Matt. 25: 41, and Rev. 21: 8.)

T. WHEELER.

1. The reign of the Anointed One (*Christos*—Greek) commences at his second coming. Now he is waiting until his enemies become his footstool. (Ps. 110.) He comes to reign with his bride—the body of his faithful ones. He (with them) subdues his enemies The overcomers with their Lord have power over the nations. (Rev. 2: 26, etc.) Jesus REIGNS with the saints. Together they rule the nations remaining on earth after the conquest. The saints (Dan. 7: 18) TAKE the kingdom. A time comes when Christ delivers up the kingdom. In I Cor. 15th, there is nothing said about years or centuries. Eighteen hundred years have gone since Christ was raised from the dead—a much longer time, we think, than Paul thought would elapse ere these who "are Christ's at his coming" (verse 23) would be resurrected. *How long* between his coming and calling his chosen ones to life, and the *delivering up* spoken of in verse 24 may be, Paul tells us not: he knew not.

2. Those whom Jesus first awakes—the overcomers—can die no more. Over them, as with their Lord, when once resurrected, death hath no more dominion. But the destruction of death is not at the moment of the resurrection of the saints, only so far as themselves are concerned. Saints are raised *at* his coming. He comes to reign *with* his saints: and before "all rule, and all authority, and power (verse 24) are "put down" and the last enemy, death, destroyed, there must be a *time of reigning*. Rev. 20 gives us a definite era. This thousand years has not yet begun: come they must and come they will: A REIGNING TIME. The destruction, the *utter annihilation*, of death from this planet, will not be until the close of this millenary: how soon after, I cannot tell, and no mortal can tell, for John does not tell us. But the time will come when there shall be no more death; death shall be destroyed.

3. I do not see any Bible evidence of there being more than one. It may be interesting to T. W. and others, to remark that the word *are* (a supplied word) in Rev. 20: 10, is not given in Campbell and Macknight's translation: they put the word *were*,

One remark more: Read I Cor. 15: 26 without the supplied words: "The last enemy shall be destroyed—death." H. HEYES.

Hartford, Conn.

[As others take a different view of this matter, we invite them to give their best thoughts. —ED.]

Stewardship.

"Make to yourselves friends of the Mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Luke 16: 9.) What is the meaning of this passage? Are we to seek the friendship of the world?

So it would seem from the common English reading, but such is not the case. The writer was unable to understand this text, until the other day when he looked at the original. He then found its meaning to be simply this: Make to yourselves friends (*ek*) out of, with, by the use of, by expending, or by distributing the mammon of unrighteousness (i. e. the wealth of this world) that when ye fail (i. e. fail in worldly prosperity) they (the friends you have made) may receive you into age-lasting habitations. The Vatican manuscript reads, "that when it (the mammon) fails." The habitations probably refer to the ready welcome the real pilgrim always finds in the homes of God's true children. Thus he who has given up all to follow Christ receives his hundred fold even here. The text seems to be parallel with, "He that giveth to the poor lendeth to the Lord," and other passages.—*Jerry Coe.*

The Gospel.

Is the gospel simply a proclamation, or a system of offered grace? S. A. HUDSON.

The word "gospel" is a modification of the Saxon "godspell," and is thus analyzed: *god*, good, and *spell*, word, speech or history, uttered, announced, or communicated. It may and perhaps sometimes does have a limited application, but I think the use of the term in the New Testament warrants us in concluding that it generally signifies the glorious "system of offered grace," whose base is laid in the blood of a dying Savior, and whose apex shall be crowned with the glory of one soon-coming and conquering Redeemer. To *preach* the gospel, is to proclaim the "good news" that a glorious *provision* has been made, by which rebel man may be saved. To preach the *whole* gospel, is to give a full and faithful exposition of the great redeeming scheme, including its frame-work of doctrine, its conditions of pardon and peace, the practical duties enjoined, and the everlasting blessings secured. A. A. P.

John the Baptist.

Jesus placed a high estimate upon John the Baptist, declaring that no greater man had ever risen. This might seem to be a startling assertion, but he immediately made another still more astounding; "He that is least in the kingdom of heaven is greater than he." There is no evidence that Christ here referred to physical stature. In many other respects the declaration will doubtless prove true. The greatest personage of the present world is but a poor mortal, while the least one in the kingdom of God will be clothed with immortality. Mortality is connected with sorrow and pain, trial and disappointment; while immortality will be free from every woe. We can well afford to sacrifice all the great and good things of this mortal life for even the lowest place in the blessed kingdom. C. WIRE.

Dragon, Beast, and False Prophet.

Please give a clear and concise definition of "the Dragon, the Beast, and the False Prophet," and the distinction to be made between them. STUDENT.

It suits the prophetic mind to suppose that by the "Dragon" is meant "Paganism," including all forms of idolatry and superstition; by the "Beast," systems of religion in which there is a mixture of Pagan and Christian forms, such as Romanism and a part of Protestantism; by the "False Prophet" is either meant Mahometanism or Spiritualism. Mahomet was truly a false prophet, and his religion covers an extent of territory six times as large as Europe. Spiritualism is in all probability the unclean spirit that has issued from the mouth of the False Prophet; for it carries out the principle that the soul of man is immortal by nature. If this is true, the Christian religion is bereft of all its profundity; if it is false, it is the greatest delusion the world ever experienced. I. LAMB.

The Cloud and Sea.

In what way were the children of Israel baptized "in the cloud and in the sea?" ALEXANDER.

The passage of inquiry is I Cor. 10: 2. The word baptize means to dip, plunge, or bury. Paul is teaching the Corinthians that they must be buried or lost to the flesh, the world, and all behind them. See v. 24, etc., preceding chapter. He refers to the Israelites as an illustration. As they walked through the sea the waters formed a wall on either side, and closed up behind them, and the cloud hovered over them. They were hid—buried. They could not see the Egyptians nor the Egyptians them. They were lost to the flesh-pots of Egypt, and the flesh-pots to them. So the Christian should be all buried up or hid in Christ. JEAN DAVIDSON.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I would like an explanation of Matt. 27: 52, 53.

THOMAS LANE.

In what sense does charity "cover the multitude of sins?" (I Pet. 4: 8.) J. S. PAINE.

Says one, "Why thank God for preserving our lives if we are to enter heaven at death? *I* regard death as an enemy, as something to be dreaded, and hence can thank God for sparing my life, with good grace." Will some one please reconcile this with the principle of condemning eternal torment because fear is an insufficient motive to induce genuine service of God? ENQUIRER.

If Christ delays his coming, some will repent. From this would it not seem selfish to long for his coming? We ourselves were once unconverted. E.

I am in my 71st year, and have never written for the paper; but I wish to know about Paul's being caught up to the third heaven. He says that of such a one as he saw caught up he would glory. But of himself he would not glory, save in his infirmities. Now it seems to me this sight was seen at his conversion while gazing up after his Savior, the brightness of which made him blind. I see some of our good brethren make Paul to go up himself. If they are right I would like to know it. D. D. LUCE.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression? G. W. H.

1. Does death make any change in the moral character of any one; or in other words, does man immediately after death find himself in the spirit world with all the moral tastes, feelings, propensities, passions, (so to speak,) cleaving to him; and also his ignorance, forgetfulness, liability to err, just as he was when in this world at the moment of his death?

2. If there be any difference, in what does it consist; by what means is it wrought; and what is the proof thereof either in reason or Revelation?

A. S. C.

"Who only hath immortality." (I Tim. 6: 16.) Does this language apply to the Father or the Son? Let us have the reasons for your decision.

STUDENT.

In what sense has Christ "abolished death?" (I Tim. 1: 10.) ALEXANDER.

In I Jno. 3: 2, does not the personal pronoun refer, grammatically, to the *Father*, rather than the *Son*? If so, are we to expect God the Father to come and set up his throne on the new earth? ALONZO.

Items of Interest.

The new Post Office in New York will be ready for occupancy by the Post office Dep. Aug. 1st.

The state of New Jersey reports for the year 1873, 7,003 marriages, 20,866 births, and 14,122 deaths.

On March 22nd, Indianapolis, Ind., was visited by a most destructive conflagration. Loss between $300,000 and $400,000.

In Denmark it is illegal to manufacture matches other than those which will ignite only when struck on specially prepared surfaces.

Millard Filmore, Ex-President, died at his residence in Buffalo, March 8th, in the 75th year of his age.

The Sunday following the dedication of the Brooklyn Tabernacle, 338 new members were added to the church. No trouble about its being strong in members, now.

Since the Temperance Crusade began, nearly 2000 saloons have been closed in Ohio, and the work goes bravely on.

The famine in India is abating though still bad enough. In one district, more than 100,000 persons applied to the government for aid within a period of ten days.

Sunday, March 8th, Rev. J. L. Stephens, a missionary of the American Board, was assassinated in Ahualulco, Mexico, by the ignorant and fanatical Catholics, instigated by the priests.

The Hillsdale College, at Hillsdale, Mich., was destroyed by fire Friday morning, March 6th. The east hall was saved, with the furniture, libraries, musical instruments, etc. Loss $75,000; insurance $50,000.

A wagon, containing a man, his wife, and an infant child, was backed off a ferryboat at Poughkeepsie, March 29th. The wife and child were drowned and the man's life is in danger. The guard chain was not up.

The East River Bridge between New York and Brooklyn has already cost $4,300,000, and it is estimated that it will cost $10,000,000 more. The Brooklyn tower is now 222 feet high, and the New York tower 120 feet.

The death of Sumner leaves a vacancy in the Senate, which the legislature of Mass. has been trying to fill. Balloting has been going on for a week past, but no choice has been made. April 1st, Henry L. Dawes stood first.

The total debt of the United States, April 1, was $2,229,058,559.07. The cash in the Treasury, at same date, was $142,367,830.55. It would require over $50 from every man, woman, and child in this country, to pay its debt.

John Knapp, the Baptist revivalist, died at Rockford, Illinois, on the 2d ult., aged about seventy-five. He was a very eccentric man, but had been remarkably successful in his chosen sphere of work, that of an itinerating revivalist.

A number of persons who wish to introduce the practice of burning the dead instead of burying them, held a meeting in New York recently with a view of perfecting arrangements either for a large meeting or for some other form of demonstration on the subject.

An employee in a hat factory in Orange, N. J., recently made a bet of $10 with his employer that he could drink one pint of whiskey and half a gallon of lager beer, within an hour. He won the bet, but lost his life. Immediately after drinking the liquor he went home, went to bed, and died in a short time. Who was his murderer?

The Brooklyn Congregational Council, called for the purpose of straightening up Plymouth Church, closed its session Saturday, March 28th, by the virtual acquittal of Beecher. The *Herald* says of the decision, "It is not always a public man receives the high compliment of being acquitted, commended, and reproved at the same time.

Very uncongruous and very disgraceful is the fact that in the property belonging to Trinity Church, New York city, there have been forty liquor saloons. It is encouraging to learn, however, that those controlling the property will refuse to let it again for such purposes when existing leases have expired. This is probably due to the temperance revival begun by the women of Ohio.

President White, of Cornell, says that he knows but one single instance among the young ladies of the University, of inability to keep well up to the class. He observes that as a rule they average about ten per cent. better on their examination papers than do the young men; that they have raised the average of conscience, and manliness, and decency, more than ten per cent.; and that the young women who took a degree at the last Commencement stood easily among the first fifteen in a class of a hundred.

Late advices from Suez announce the arrival there of the body of Livingstone, March 28th. The great explorer died at midnight, May 4th. He had been suffering from chronic diarrhea for some months, but kept on his feet till May 1, when he told his men to build him a hut to die in. The greater part of the results of his labors and travels are in the hands of his family and friends, and will, no doubt, soon be given to the world.

A letter from Thurlow Weed mentions George Laban, of Monroe county, Penn., who is 112 years old, and George Trivle, of Daleville, who still keeps a hotel, at the age of 109 years. One of the most remarkable cases on record is that of Capt. Lahrbush, of New York city, who has just entered his 109th year, who talks of his own knowledge of events of the last century, and attends Dr. J. Cotton Smith's church regularly. He corresponds with the Count de Waldeck, of Paris, who is two years older than himself, and with whom he became acquainted in 1798.

In the Whitehouse-Cheney lawsuit, now on trial in Chicago, the deposition of the Rev. Dr. Adams, was read, in which that gentleman defined the doctrine of infant baptism in the Episcopal Church thus: "Infants are bound in original sin; therefore they need regeneration. And as regeneration takes place in baptism, and all who are baptized are regenerated, except of their own will they put a bar against the work of the Holy Spirit, and infants put no such bar. All infants, therefore, are regenerated in baptism, and are baptized in the church for that intent and purpose."

The *Detroit Free Press* says: "A boy twelve years old named Benny Davis, whose parents live on the river road, broke his leg some months ago, and has been confined to the house ever since. He has during the last three months trained a rat to come forth at his whistle, stand on its hind feet, roll over, leap through a hoop covered with paper, and to execute various other maneuvers. The family own a big cat, and she has been trained to stretch out and let the rat leap over her, and the two are great friends, though Grimalkin is death on all other rodents. The lad has an exhibition twice a week, and secures quite an income by charging an admission fee of five cents."

For some time past, Bald Mountain in North Carolina, has been shaking and rumbling in a manner to seriously alarm all the residents in that vicinity, and to call the attention of scientist in that direction. Shock succeeds shock, accompanied by loud reports and rumbling noises. It is not at all improbable that the mountain is preparing to become an active volcano. The people of the neighborhood believe the world is coming to an end, and the greatest excitement prevails. Religious meetings thronged with seekers of religion, are the order of the day. Over fifty conversions through the labors of George Logan, a colored preacher, are reported. The convulsion drove out of the dark recesses of the mountain, an old illicit distiller, who is now one of the seekers after religion.

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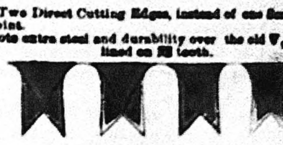

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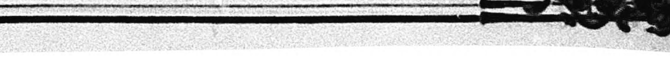

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

DESTRUCTION OF JERUSALEM.

'Twas night, and high above *Jerusalem*,
Was seen a form of wrath; his brow begirt
With storms; his arms with living thunders clad,
And in his red right hand was poised the bolt of death.
That ancient city, Israel's queen, the home
Of holy song—her time had come. *From age*
To age her God had sent his servants forth,
And they had knelt in sackcloth at her gates,
And shed their tears, and groaned their prayers along
Her streets, and poured their blood upon her soil;
And last of all the King of glory came,
Disowned, rejected, scorned; yet on he toiled,
And fainted not. He wept! he prayed! he groaned!
He shed his blood! he died! But ere they led
Him forth, a prayer they said; "On us, and on
Our children, be the guilt of all his blood."
O! damning prayer! 'twas answered soon; a curse
Deep branded on the brow of Judah's race.
Within her walls were scenes of fearful woe;
There meagre famine stalked about her streets,
And lapped at every door the oozing blood.
No less did faction claim his human gore;
The strongest ties of nature were dissolved.
The mother thrust aside her starving child,
And when she heard its piteous moans, a laugh
Of wildness told no mother's heart was there.
Her time had come, but ere the *ruin* burst,
There was an awful calm. It was as when
The darkening tempest overspreads the sky,
And nature holds her breath in expectancy,
While heaven prepares to launch her thunders on a world.
The day passed on, and evening came,
And when the sun now rolled his car adown the steep
Of heaven, to bathe his burning forehead in
The *Ægean* sea, his lingering beams disclosed on
The eastern sky scenes of unwonted woe.
All marked the omen; and the *Jews* hailed its import;
Their city pictured on the sky, and men on fiery steeds
Careering o'er the golden clouds, they said,
'Twas sign of great deliverance soon to come.
These wonders passed, and night came down;
The noise and bustle of the day all ceased, and not
A timid zephyr played upon the quiet air;
The moonbeams on the temple's turrets slept,
The stars looked down and seemed to say "farewell;"
And now the hour of midnight came,
And heaven and earth seemed full of preparation.
The moon that lately shone so bright turned pale,
And all the stars drew weeds of mourning on,
Still shedding forth a wan and sickly light,
And birds of evil omen croaked aloud,
And spirits lost came flying through the air,
As if some awful errand called them from the pit,
And angels of the living God came sweeping down
The starry road, and when they reached the temple,
Some reclined upon its roof, then hovered in mid air,
As if God's house was not a sanctuary.
A sound unearthly rolled around the temple's gates;
Its pillars rocked like cedars in a tempest;
Its solid pavements shook; a voice of muttering thunder
From out the Holiest of *Holies* came and said,
"Let us depart!" And instantly a troop
Of flaming seraphs wheeled their way to heaven.
Jerusalem! Jerusalem! Where are now thy gods?
Go call thy priests, thy prophets, from their graves,
And bid them plead for mercy; thou art old in sins.
And all the things pertaining to thy peace
Are hidden from thy sight.
But hark! what means that clash of arms,
That crash of falling tower, those groans of dying men!
Whence that cloud of smoke that towers to heaven?
And whence that vivid flash of lurid flame?
Alas! alas! the temple burns!
Weep, O Zion's daughters, weep!
Put sackcloth on your loins, and ashes on
Your heads, and sit in dust and weep.
O Jerusalem! Jerusalem! thy time has come,
Thy glory gone, and desolate thy house.

Think that a word once spoken can never be recalled; therefore it is often prudent to think twice before we speak.

MELROSE ABBEY.

Melrose, a small village in Scotland, a little south-east of Edinburg, containing a population of a little over one thousand, is celebrated for containing one of the finest monastic ruins in the world—Melrose Abbey, which is illustrated on first page. This structure was built in 1136, destroyed in 1322, rebuilt by Bruce, in 1326, completed, however, by James IV, in 16th century, and again destroyed in 1545. It was a grand and magnificent building as its ruins attest.

These religious houses and societies were abolished in England, during the Reformation. In 1866, Italy passed an act suppressing all monastic institutions in that kingdom, and the property was confiscated to the cause of popular education. The act was not enforced however, until quite recently, by Victor Emanuel. About 3000 of these institutions existed there, harboring 30,000 useless monks—mere parasites on the public, useless to the world and a curse to themselves. By this act of Victor Emanuel's, these swarms of consumers were driven out of the country, or forced to become producers.

In the middle ages, these houses were undoubtedly useful things in their way, as the repositories of learning, the preservers of history, the patrons of the fine arts, and the refuge of the sick and weary. But they have long ago outlived their usefulness, and are now, if they have not always been, an incubus upon any nation that tolerates and fosters them.

Down-trodden Italy is being redeemed. One after another of the strongholds of the papacy are giving way before the light of advancing truth. Much has been accomplished, but a great deal is yet to be done. The grasp of Popery has been long and close, and not a single position is yielded without a struggle. Rev. W. C. Van Meter, formerly so noted here in the Howard Mission and Home for Little Wanderers, has just returned from Rome, where he has been doing a great work in establishing Bible Schools. He returns soon, with a liberal supply of money to prosecute the work. We recently listened to a discourse from him, in which he graphically described the difficulties to be overcome. He was permitted to go on in the work of establishing schools until he accepted an invitation to occupy rooms "over beside the old man in the Vatican." At the dedication of these rooms, members of the protestant churches turned out en masse. A large counter gathering of children was held at St. Peter's Church, at the same time. Mr. Van Meter cared nothing for this, but the priests found an old law which prohibited persons not citizens of the country, from establishing or teaching schools.

They complained to the Superintendent of Education, who, being a Catholic, caused all the Bible schools to be closed. The priests then offered to compromise by letting Mr. Van Meter open schools anywhere in Rome except in the region of the Vatican. He replied that if he had a right to hold Bible schools anywhere in Rome, he had a right to have one near the Vatican. Members of the parliament called on him and urged him to maintain his position and not compromise. The Superintendent of Education was called to account for closing the schools, and the result was that every school was soon reopened, and the decree against the Jesuits enforced.

These things are significant. The power of the Pope has departed. The prophetic word in reference to his downfall is well-nigh fulfilled. Soon the Lion of the Tribe of Judah will appear, and the last vestige of the despotic power will disappear from the earth forever.

H. A. E.

MELROSE ABBEY.

A STARTLING PROPHECY.

It is not well to be shaken by every sensational breeze, nor to give credence to every wonder-loving prophet who clamors to be heard. "Many false prophets have gone out into the world." We have lived to see this Scripture literally and repeatedly fulfilled. What, then? Shall we ignore every prophetic warning? We shall find that God himself is in some of the alarm-notes that have been sounded in the ears of a slumbering world. There are mighty "sensations" for the race, which involve more than dreams and fancies. Whether the following bold announcement is really a God-sent message, remains to be seen. The prophet signs himself "Jeremiah," and the warning is given in the New York *Daily Graphic*:

"I warned this people through your columns some weeks ago that a financial panic and a failure of the crops was sure to come to pass before the end of the present year. And now I make the further prophecy that pestilence and vast and terrible convulsions of nature are at hand.

"It is given to me to see these things clearly; but I fear that the people will not believe in them till they have actually arrived. And yet how can they fail to read the signs of the times? Look at the great temperance revival sweeping over the country. It means that there is something in the air that stimulates men and women to a strange exaltation of the moral faculties. We see the same thing intensified in North Carolina, in the region where the earthquake is shaking the country. History shows that these disturbances are closely connected with the unknown force that produces the earthquake and the volcano. The earthquake is close at hand, and it will surpass that which terrified our people in 1755. The breaking out of a volcano in North Carolina may possibly avert to some extent the ruin that is otherwise impending; but nevertheless, our whole Atlantic seaboard is to be shaken to its foundation, and New York City is to be destroyed, either by the earthquake or the equally terrible tidal wave.

"The pestilence will follow the earthquake. Before the summer is over the cholera will stalk through the crumbling ruins of our seaboard cities. It is coming, and no precaution of quarantine will be able to stay its march.

"Though these things are the punishment of a wicked nation, they will come through natural causes. The early spring followed by a late frost will cut off the crops. The subtile presence in the atmosphere of a strange element connected with the earthquake will produce religious excitement. The poison let loose by the opening earth will breed the pestilence. But let not the people fancy that there *is* not a power that controls nature. The nation that forgets God will be chastised—whether by war, or famine, or earthquake, or pestilence. We have fought Him and we shall be made to suffer. You scoff at me to-day as a religious fanatic. I summon you to answer me six months hence. You will not scoff then, but you will comprehend the heavy burden that is laid upon the man who foresees these calamities in the near future, and knows that no power can stay them."

TABERNACLE ILLUSTRATIONS.

FRANK BURR.

In reading of the arrangements for the worship of God under the Mosaic law, we find many things illustrative of the true spiritual worship of our Heavenly Father. In fact, the whole law was a shadow of good things to come, and every part seems to have its counterpart in the gospel.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

DESTRUCTION OF JERUSALEM.

'Twas night, and high above Jerusalem,
Was seen a form of wrath; his brow begirt
With storms, his arms with living thunders clad,
And in his red right hand was poised the bolt of
death.
That ancient city, Israel's queen, the home
Of holy song—her time had come. From age
To age her God had sent his servants forth,
And they had knelt in sackcloth at her gates,
And shed their tears, and groaned their prayers along
Her streets, and poured their blood upon her soil;
And last of all the King of glory came,
Disowned, rejected, scorned; yet on he toiled,
And fainted not. He wept! he prayed! he groaned!
He shed his blood! he died! But ere they led
Him forth, a prayer they said, "On us, and on
Our children, be the guilt of all his blood."
O! damning prayer! 'twas answered soon; a curse
Deep branded on the brow of Judah's race.
Within her walls were scenes of fearful woe;
There meagre famine stalked about her streets,
And lapped at every door the oozing blood.
No less did faction claim his human gore;
The strongest ties of nature were dissolved.
The mother thrust aside her starving child,
And when she heard its piteous moans, a laugh
Of wildness told no mother's heart was there.
Her time had come, but ere the ruin burst,
There was an awful calm. It was as when
The darkening tempest overspreads the sky,
And nature holds her breath in expectancy,
While heaven prepares to launch her thunders on a
world.
The day passed on, and evening came,
And when the sun now rolled his car adown the steep
Of heaven, to bathe his burning forehead in
The Ægean sea, his lingering beams stretched on
The eastern sky scenes of unwonted woe.
All marked the omen; and the Jews hailed its import;
Their city pictured on the sky, and men on fiery
steeds
Careering o'er the golden clouds, they said,
'Twas sign of great deliverance soon to come.
Those wonders passed, and night came down;
The noise and bustle of the day all ceased, and not
A timid zephyr played upon the quiet air;
The moonbeams on the temple's turrets slept,
The stars looked down and seemed to say "farewell;"
And now the hour of midnight came,
And heaven and earth seemed full of preparation.
The moon that lately shone so bright turned pale,
And all the stars drew weeds of mourning on,
Still shedding forth a wan and sickly light,
And birds of evil omen croaked aloud,
And spirits lost came flying through the air,
As if some awful errand called them from the pit,
And angels of the living God came sweeping down
The starry road, and when they reached the temple,
Some reclined upon its roof, then hovered in mid air,
As if God's house was not a sanctuary.
A sound unearthly rolled around the temple's gates;
Its pillars rocked like cedars in a tempest;
Its solid pavements shook; a voice of muttering
thunder
From out the Holiest of Holies came and said,
"Let us depart!" And instantly a troop
Of flaming seraphs wheeled their way to heaven.
Jerusalem! Jerusalem! Where are now thy gods?
Go call thy priests, thy prophets, from their graves,
And bid them plead for mercy; thou art old in sins.
And all the things pertaining to thy peace
Are hidden from thy sight.
But hark! what means that clash of arms,
That crash of falling tower, those groans of dying
men?
Whence that cloud of smoke that towers to heaven?
And whence that vivid flash of lurid flame?
Alas! alas! the temple burns!
Weep, O Zion's daughters, weep!
Put sackcloth on your loins, and ashes on
Your heads, and sit in dust and weep.
O Jerusalem! Jerusalem! thy time has come,
Thy glory gone, and desolate thy house.

Think that a word once spoken can never be recalled; therefore it is often prudent to think twice before we speak.

MELROSE ABBEY.

Melrose, a small village in Scotland, a little south-east of Edinburg, containing a population of a little over one thousand, is celebrated for containing one of the finest monastic ruins in the world—Melrose Abbey, which is illustrated on first page. This structure was built in 1136, destroyed in 1322, rebuilt by Bruce, in 1326, completed, however, by James IV, in 16th century, and again destroyed in 1545. It was a grand and magnificent building as its ruins attest.

These religious houses and societies were abolished in England, during the Reformation. In 1866, Italy passed an act suppressing all monastic institutions in that kingdom, and the property was confiscated to the cause of popular education. The act was not enforced however, until quite recently, by Victor Emanuel. About 3000 of these institutions existed there, harboring 30,000 useless monks—mere parasites on the public, useless to the world and a curse to themselves. By this act of Victor Emanuel's, these swarms of consumers were driven out of the country, or forced to become producers.

In the middle ages, these houses were undoubtedly useful things in their way, as the repositories of learning, the preservers of history, the patrons of the fine arts, and the refuge of the sick and weary. But they have long ago outlived their usefulness, and are now, if they have not always been, an incubus upon any nation that tolerates and fosters them.

Down-trodden Italy is being redeemed. One after another of the strongholds of the papacy are giving way before the light of advancing truth. Much has been accomplished, but a great deal is yet to be done. The grasp of Popery has been long and close, and not a single position is yielded without a struggle. Rev. W. C. Van Meter, formerly so noted here in the Howard Mission and Home for Little Wanderers, has just returned from Rome, where he has been doing a great work in establishing Bible Schools. He returns soon, with a liberal supply of money to prosecute the work. We recently listened to a discourse from him, in which he graphically described the difficulties to be overcome. He was permitted to go on in the work of establishing schools until he accepted an invitation to occupy rooms "over beside the old man in the Vatican." At the dedication of these rooms, members of the protestant churches turned out en masse. A large counter gathering of children was held at St. Peter's Church, at the same time. Mr. Van Meter cared nothing for this, but the priests found an old law which prohibited persons not citizens of the country, from establishing or teaching schools.

They complained to the Superintendent of Education, who, being a Catholic, caused all the Bible schools to be closed. The priests then offered to compromise by letting Mr. Van Meter open schools anywhere in Rome except in the region of the Vatican. He replied that if he had a right to hold Bible schools anywhere in Rome, he had a right to have one near the Vatican. Members of the parliament called on him and urged him to maintain his position and not compromise. The Superintendent of Education was called to account for closing the schools, and the result was that every school was soon reopened, and the decree against the Jesuits enforced.

These things are significant. The power of the Pope has departed. The prophetic word in reference to his downfall is well-nigh fulfilled. Soon the Lion of the Tribe of Judah will appear, and the last vestige of the despotic power will disappear from the earth forever.

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"The pestilence will follow the earthquake. Before the summer is over the cholera will stalk through the crumbling ruins of our seaboard cities. It is coming, and no precaution of quarantine will be able to stay its march.

"Though these things are the punishment of a wicked nation, they will come through natural causes. The early spring followed by a late frost will cut off the crops. The subtile presence in the atmosphere of a strange element connected with the earthquake will produce religious excitement. The poison let loose by the opening earth will breed the pestilence. But let not the people fancy that there *is* not a power that controls, nature. The nation that forgets God will be chastised—whether by war, or famine, or earthquake, or pestilence. We have fought Him and we shall be made to suffer. You scoff at me to-day as a religious fanatic. I summon you to answer me six months hence. You will not scoff then, but you will comprehend the heavy burden that is laid upon the man who foresees these calamities in the near future, and knows that no power can stay them."

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we must pass on to the experience of the

SANCTUARY.

This was another enclosure whose entrance was just beyond the laver of the outer court. It was enclosed on all sides with boards, and covered above with thick curtains, so that no light from without could enter. Nevertheless, it was kept illuminated by the lamps of the golden lamp-stand which were replenished with oil and kept burning at all times of service. Besides the golden lampstand, there were in the holy place a table of bread, and an altar of incense. The table of shew bread stood at the right of the entrance, and its contents were eaten by the priests only. So the word of God, answering to this bread is comprehended or received by none but the anointed ones. (1 Cor. 2: 11-16.) They that are spiritual feed on the word of God and find strength.

The lampstand in the holy place signifies the enlightening that God gives through his truth made to shed light by means of the oil, or the Holy Spirit, and thus "the entrance of thy word giveth light." The altar of incense represents the prayers of the saints as they commune with God.

This apartment represents a condition in advance of that of the outer court. There in the court, sin could enter. This is a holy place for those who are cleansed and anointed. There was a place of sacrifice. Here is no sacrifice, but a distant communion. There was noise, and commotion. Here is quietness, and rest. There was natural light and works of death. Here is spiritual light, and life. Who can enter here? Priests of God, anointed ones only. For them is this strength, and light, and rest, and peace and communion. How blessed is this hallowed illustration of Christian experience! Leaving our fightings and conflicts with sin, how sweet to rest in Jesus the Holy One! But is this the end? Does experience and Christian progress stop here? Can there be anything beyond this? Yes, we may look farther, for here was a vail which was rent at the crucifixion, and beyond this was the

HOLY OF HOLIES,

far exceeding the others in its appointments. Within this enclosure were placed the ark of the covenant. This was covered by the mercy seat with its two cherubim, one at each end looking towards the center and just between these cherubim was the mysterious light, not of burning but of glory, called the "shekinah" or "God's meeting place." No wonder this was called the "most holy" place, for it was where the "Most Holy" himself manifested his glory and power. Farthest removed from the altar, and place of death, here was the manna—God in Christ: the fruit bearing rod—God in his Son; the covenant now changed to the new—God in his word: the cherubim—God in his angels; the mercy seat—God in the throne of grace; the glory—God "all in all." First, man in the outer court. Second, Jesus in the holy place. Third, God in the Holy of Holies. What an advance! Who can enter here? None but high-priests.

One such has been anointed, and entered Heaven itself by the anointing of glory. Yes, Jesus himself, doubly anointed by the Spirit and the glory has entered the presence of God to make a way for us. But when he entered he "gave gifts unto men." And as these gifts come down from heaven, they must be a part of the heavenly things. And as *by faith* we pass through sacrificial forgiveness, and spiritual renewing, and *by faith* are enabled to enter upon the holy life of the sanctuary, so in the *"full assurance of faith"* we have "liberty to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through the veil, that is to say, his flesh." (Heb. 10: 19, 20, 22.)

Yes, by faith we may "follow the Lamb whithersoever he goeth." The veil is rent, and we may "sit together in heavenly places in Christ Jesus." Our hope "reaches within the veil." Then by faith we may enter there, and receive a foretaste of the heavenly things. But as we enter, there must be the double anointing to prepare us for these hallowed scenes. And the glory even now comes down to us, even the glory of God, the "shekinah" where God is "manifest in the flesh" and at-one-ment is felt, blending man and God in one nature, harmonious to divinity.

Who can doubt that these things are for us in a *degree* at the present time? Shall we forever linger around the altar of sacrifice, and the cleansing fount, and not visit the throne, but send in our petitions from a distance? Or shall we be satisfied with the rest and the peace of the holy place, and not know beforehand something of the glories of heaven itself? Rather shall we not by faith enter into the power and glory beyond, and "seek those things which are above where Christ sitteth at the right hand of God? Let none be kept back from this experience by the fear of getting too far into perfection. Heavenly things are perfect things, and we should *rejoice* that we may get spiritually farther from earth and nearer to God. By faith alone can we have the virtues of the sacrifice, and it is an increase of the same faith that gives us a foretaste of the Holiest of all. Shall we not enjoy the whole blissful range, and "dwell in God?"

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." Praise God, the veil is rent! With Jesus we enter there. "And the glory which thou gavest me, I have given them, that they may be one even as we are one. I in them, and thou in me, *that they may be made perfect in one.*" We have but a foretaste here. The fullness of the sacrifice and separation, of the rest and peace, of the power and glory, are yet to come. For this we wait, expecting the crown of life, and all the divine realities in fullness at the glorious appearing of him who "filleth all things."

THE FADING GLORY.

O. R. FASSETT.

"We all do fade as a leaf." (Isa. 64: 6.)

This parabolic figure illustrates the fading glory of man in his advancing years, and as death closes the scene of his earthly existence.

In the *spring*, the trees and forests put forth their green, tender, and delicate leaves and blossoms—beautiful emblem of childhood and youth. Look upon that group of little children and see their rosy cheeks, ruddy countenances, sparkling eyes, and delicate forms. They are in the spring-time of human life. But, alas! how many are nipped by the untimely frost of death, and fall prematurely into the grave!

"There is no flock however watched and tended,
But one dead lamb is there."

After a few weeks we see the trees and forests covered with beautiful and thick foliage, and orchards loaded with delicious fruits maturing for harvest. A beautiful emblem again of manhood and womanhood glory. And how speedily do the young grow up to mature years, the admiration of the world! But as the trees in their full glory are often visited by rude winds, which strip them of some of their foliage, and destroy their fruits; so those in mature years, and in the glory of manhood are not exempt from death!

"Broke by sickness in a day
The fading glory disappears;
The short lived beauties die away."

A few weeks still pass on, and we witness the sombre and fading trees of *autumn*—the seared, yellow, and falling leaves—another emblem of the fading glory of man, and in his old age! As there are beauties in autumn, and in the variegated hues of its scenery, of varied colored leaves, and golden fruits which enrich the soil, and feed both man and beast, so *old age* has its beauties, and fruits of value. David prayed: "Now also when I am old and grey-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." (Ps. 71: 18.) The prayer was most remarkably answered. "The glory of young men is their strength, and the beauty of old men is the grey head. The *hoary-head is a crown of glory, if it be found in the way of righteousness.* (Prov. 16: 31; 20: 29.) These need no HAIR-DYE to make them appear more admiring, or to be more esteemed and revered. Nay, it would greatly detract from their "*beauty!*" But "*an old sinner*" is the proverb of detestation. Such die unlamented, with scarcely a falling tear from even the nearest kindred, and much less revered by the world whom they have defrauded rather than benefitted.

LESSONS.

If we are thus *mortal*, and our life so brief, and uncertain, (and these figures are true to nature,) how should we improve the fleeting, passing, golden hours, in doing good, and benefitting the world, as well as in "laying up in store a good foundation—for ourselves—"against the time to come." We should

"Crowd the narrow span of life
With wise designs and virtuous deeds."

The following is the soliloquy of an individual at the midnight hour, as he heard the town clock strike *"one:"*

"The bell strikes one. We take no note of time
But from its loss; to give it then a tongue
Is wise in man. As if an angel spoke
I feel the solemn sound. If heard aright,
It is the knell of my departed hours."

Every tick of the watch, every stroke of the clock, is *"the knell"* of the *departed hours* of that soul who neglects the "great salvation" for days, and weeks, and months, and years! And these are gone into past eternity, never to be recalled for individual benefit or the good of the world!

Childhood, youth, and the strength of manhood, should be given to this life-work—before advancing age and infirmity benumb our faculties, enfeeble our resolutions, and make it almost impossible to prepare for the infinite reward in store for the faithful.

The experience of millions is this:

"At *thirty* man suspects himself a fool;
Knows it at *forty*, and reforms his plan;
At *fifty* chides his infamous delay;
Pushes his prudent purpose to resolve;
In all the magnanimity of thought
Resolves, and re-resolves; then dies the same!"

"Time" flies! "Time" itself is in its old age! "Time" is dying! "Time" will soon be laid in its winding sheet, and buried in the grave of the past! Up, then, awake from slumber and improve the passing hours as they fly, that when the closing years of *Time* shall end and oblivion shall bury it forever, you may enter upon the beginning of that new era, *Eternity!* which will know no ending; and with *the life everlasting*, be "like a tree planted by the rivers of waters, whose leaf shall not wither."

The prophet of God heard a voice which said, *"Cry."* And he said, What shall I *cry?* *"All flesh is grass and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever."* (Isa. 40: 6-8.) To this "cry" human ears are dull of hearing; and human eyes have become so accustomed to the sight of our mortality and death in the passing hearse and funeral train, conveying one after another of our mortal race to the grave, that scarce any heed its admonition! But this *"cry"* of our *mortality* should awaken men to "seek" the "life and *immortality* brought to light through the gospel!" (II Tim. 1: 10. Rom. 2: 7.)

Reader, the inestimable boon of *immortality* is offered you as a *"gift,"* "through our Lord Jesus Christ," "the *Life-Giver*" of the world. To-day it is within your power to obtain it; to-morrow it may be beyond your reach! Now it is proffered "without money and without price;" soon you would give *millions* if you could purchase a few hours of wasted time to gain it.

Doctrinal.

"PROVE ALL THINGS."

A MISUNDERSTOOD TEXT.

In the authorised version of the Scriptures, Eph. 4: 7-10 reads thus: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."

Upon this statement, especially that which represents our Lord as having "descended first into the lower parts of the earth," doctrines have been founded which, to say the least of them, derive no support from other portions of Scripture, and appear totally at variance with the general tenor of revelation on the subject to which it is supposed to refer. It has been affirmed that the consciousness of the dead is implied in the expression, and upon this assumption marvellous things have been said about the living souls of the departed in Hades, or the intermediate state between death and the resurrection. That the souls of deceased persons are alive in some mysterious region of the universe is a notion which we, at least, hold to be unscriptural, irrational, and absurd—a relic of pure paganism, which has, by some means, found its way into Christian theology, and keeps its sway over the minds of multitudes to this day.

But we are not about to examine this theory here. If we can show that one of its chief proof texts must be taken from it, some little service will be rendered to the priceless cause of truth, as well as to the unity of doctrine which pervades the Bible. That clause in the Creed of the Church of England which says of our Lord, "He descended into hell," always grates upon our ears. We can never listen to its recital without a conscious shudder. Let it be granted that the compilers of that instrument meant nothing more by it than that which is implied in the Hebrew *sheol* or the Greek, *Hades*, the majority in every congregation must be ignorant of the fact, and would be equally ignorant of the meaning of these words, if they heard them. "Hell," to the mass of our people, means the lake of fire and brimstone; the place, as they are taught, of torment to lost souls. If they think at all when repeating the Creed, that is what they think; and it is very mournful that such a fearful delusion should be perpetuated from generation to generation, in connection with the services of the sanctuary and the ministry of grace.

We are glad to see that "the Reformed Episcopal Church" just constituted in New York, has expunged from the creed the obnoxious words, "He descended into hell." May the example thus set be largely followed! for it is in every sense wrong and reprehensible to give any human being the monstrous idea that our blessed Lord, between his death and resurrection, descended, in a disembodied state, to a region of conscious suffering. But then, we are asked, what is meant by "the lower parts of the earth," to which the Apostle says Christ descended? and as it is assumed that this expression means *hades*, and that our Lord's soul went there whilst his body laid in the grave, it is all important, in the interests of Scripture truth, that a correct answer be given. An esteemed correspondent in Australia writes, "I would very much like to see an article on Eph. 4: 9, as bearing on the subject of the intermediate state." This is just an instance of the fact that many think the passage in question a proof that the dead are conscious, and that the soul of our blessed Redeemer was thus conscious whilst his body lay in the tomb of Joseph of Arimathea.

1. With all earnestness would we impress upon every reader the absolute necessity of giving up the thought that our Redeemer was in any sense alive between his death and resurrection. The consequences of that thought, if closely examined, would prove disastrous to the entire gospel of the grace of God. The very idea of atonement by sacrifice must be surrendered; the foundation of the believer's hope will be destroyed; and the entire superstructure will come to nothing. O that the good men who think that the soul of Jesus was alive in *hades* would look that position fully in the face! We are certain they would shrink back in dismay from the result, if that thought were true. Although the passages of Scripture which prove the death of Jesus—that is to say, as we believe, the literal death of his soul or life—are well known to all Christians, yet we must look at some of them, for the subject is nothing short of infinite importance. "When thou shalt make his soul an offering for sin;" *margin*, "When his soul shall make an offering." (Isa. 53: 10.) "He hath poured out his soul unto death." (Verse 12.) "My soul is exceeding sorrowful, even unto death." (Matt. 26: 38.) "For when we were yet without strength, in due time Christ died for the ungodly. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. When we were enemies, we were reconciled to God by the death of his Son." (Rom. 5: 6, 8, 10.) "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (I Cor. 15: 3, 4.) "Our Lord Jesus Christ died for us." (I Thess. 5: 9, 10.) "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8: 3.) "Christ hath loved us, and hath given himself for us, an offering and sacrifice to God, for a sweet-smelling savor." (Eph. 5: 2.) "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." (Heb. 7: 26, 27.) "Now once in the end of the age hath he appeared to put away sin by the sacrifice of himself," (9: 26,) "He, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (10: 12.) The accumulated testimony of these Scriptures is that our blessed Lord gave himself, body and soul, a sacrifice for sin; and on this fundamental doctrine redemption rests. The idea that Christ's "soul" lived between the time when he expired on the cross and the glorious moment when God raised him from the dead, is fatal to the entire Christian system.

2. There is no allusion to a disembodied soul, or to death, in the passage under notice. It is a purely unwarranted assumption that there is. The words demand undivided personal unity, complete individuality, in the person that first descended and afterwards ascended. He that descended is "the same" that ascended. If therefore only a part of Christ went to the supposed *hades* of the text, only a part ascended up far above all heavens. There is no evading this. The repetition of the personal pronoun and the affirmation of personal identity make it perfectly certain. So also, on the other hand, if the living Redeemer, body and soul, ascended, the living Redeemer—the same identical being, descended. Look at the context:—"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and over all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. But," adds the apostle, "this expression, *he ascended*, what means it but that he first descended into the lower parts of the earth. The one who descended, he is also the one who ascended." Paul's quotation will be found in Ps. 68: 18: "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." The ascension of the Lord is therefore the sequel of a wonderful work of power over enemies and of grace to men, and he who ascended is the very being, and no one else who accomplished the work on earth.

3. Regarding the words "lower parts of the earth," surely there is no need whatever to import into them the idea of grave, or hades, or any other invisible place. They do not contain any such idea. Our Lord humbled himself, was made flesh, came and dwelt among us in this lower world. "He, being in the form of God, deemed not his equality with God a thing to grasp it: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It was in this world, defiled by sin and under the curse—this world, the sphere of his marvellous humiliation, that the Son of God accomplished his work of wondrous grace, and then he ascended up where he was before. The cross and the grave were included in this unparalleled humiliation, but they are by no means to be considered as exclusively "the lower parts of the earth." The words so rendered signify the earth, the place beneath the heavens, the place to which the Lord came down. *Conybeare's* translation is admirable, as it gives the exact sense of the passage: "Wherefore it is written, When he went up on high, he led captivity captive, and gave gifts unto men. Now, that word 'he went up,' what saith it, but that he first came down to the earth below? Yea, he who came down is the same who is gone up far above all the heavens, that he might fill all things." Wherever a Hades of disembodied, conscious souls may search for authority, Eph. 4: 9 gives it none.—*Rainbow.*

TRUE FREEDOM.—No man is free who has not the command over himself, but suffers his passions to control him.

THE RESURRECTION.—NO. 4.

ALVIRUS N. HITCHCOCK.

SCRIPTURE TESTIMONY.

"I believe in the resurrection of the body and the life everlasting," is a fair statement of apostolic faith. This is not an expression of "spirit life," according to the modern conception, but of that perpetual vitality which thrills the pulses of redeemed humanity. It is not that man possesses the element of his own redemption, but that with silent hope and passive longing he awaits the fiat of the Invisible. This ancient belief tells not of an eternal existence begun with the first throbbings of infant life, but of a glorious resurrection birth, when lifeless bodies locked in gloomy vaults, bleaching on desert sands, hid in mountain gorges, or buried beneath the awful depths, shall wake to live throughout the years of God. Is this fact or fiction? "To the law and to the testimony." We must refer to the divine counsels for arbitration. As Christians, we stand ready to accept the decisions of the Most High. They are in every way just and reasonable.

We first call in Job as witness. He proposes to answer the question: "If a man die, shall he live again?" He is not hasty in forming conclusions. He views the solemn inquiry with just conceptions of the mighty difficulties involved. "There is hope of a tree," says he, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." Not so with man. His death is not a mere transition, else the great obstacle to faith would be removed; but a complete cessation of all vital action. "Man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" Yet, Job does not doubt. He knows the power of God is fully adequate to the revival of even dead men. Hence with calm assurance he exclaims: "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thy hands. (Job 14: 14, 15.) When the heavens rend and roll together and pass away, the same voice that drives them asunder will echo among the tombs, and the dead shall gather up their mantles and start forth as from a night's repose.

Again we listen to this man of God. He hastens to give his testimony, for his heart seems burdened—not with grief, but with the weight and vastness of the truth he feels. His is no ordinary testimony. He desires to perpetuate it as an imperishable declaration of future glory. He would have it written—printed in a book—nay, he would have it lead in the eternal rocks that bid defiance to storm and fire and flood. He deals not in opinions but in known facts. Hear him: "For I *know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my *flesh* shall I see God, whom I shall see for *myself*, and mine *eyes* shall behold and not another." (Job 19: 25-27.) There can be no mistake here. Job, though conscious of the common frailty of man, is yet comforted with the hope of seeing his Lord *in his flesh*, even though it may have previously become the prey of worms.

David had stood in the lot of disappointment, and drank the bitter cup of anguish, yet his fond fancy often lingered on a day of final satisfaction. Naught of worldly pomp or grandeur, of royal luxury, or ease, or pleasure, could charm away his spirit from the bright visions of the future. "As for me," says he, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Ps. 17: 15.) It did not once occur to him, according to the modern conception, that he was already in possession of that likeness, and only waiting for a "downy dying bed" to develop it. No, he was better instructed. He knew that man originally possessed that likeness, but its life and purity and glory had departed. His mighty faith and hope grasped the final awakening when the chosen of the Lord should rise and reign in life.

Again David gives pointed testimony in support of the literal resurrection of the dead. He vindicates the justice of God against those who, in this life, boast themselves in the multitude of their riches; whose inward thought is that their houses shall continue forever, and their dwelling places to all generations. He wisely says that "this their way is their folly, for like sheep they are laid in the grave, and death feeds on them. Their wealth and beauty follow them to the sepulchre." If they ever awake it will only be to "return into sheol." "The upright shall have dominion over them in the morning." Says he, "God will redeem my soul from the *power* of the grave, for he shall receive me." (Ps. 49: 15.) This statement is beyond cavil. David gathered no comfort from the thought that his only salvation was the liberation of a spirit over which the grave never could have power. His word cannot be thus construed. On the contrary he exults in the hope that he who once fell a captive on the field of mortal strife, shall, amid the calm splendors of the resurrection morning, wave his hand in everlasting triumph, with his feet planted upon the very tomb of death itself.

Isaiah has been termed, with some propriety, the "prince of all the prophets." His writings abound with the sublimest and most beautiful specimens of Hebrew poetry. From these we may gather some idea of the finely-wrought character of the man himself. He must have been a person of keen conceptions and ardent emotions. How fit a medium of divine inspiration! The thought of future resurrection and of consequent blessedness must have been to him completely overwhelming. The following testimony of the prophet is irrefutable: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26: 19.) Surely this language is poorly descriptive of a spirit resurrection; nor can it be made to refer to a national exaltation. The phrase, "together with my dead body," with the clause, "the earth shall cast out the dead," must silence objection. If the material restoration of dead men were intended, we think the language could not be more fitly chosen. And the fact that the prophet himself is included in this mighty revival, seems to inspire him with ardent hope. Clothed he sang in prophetic numbers of the far off "morning;" then he will awake and sing" with the white-robed choir, and hymn the anthem of undying praise.

A prophecy of Jeremiah, bearing upon this theme, cannot be overlooked. If we were left to interpret it ourselves, without any inspired instructions, there would be some danger of mistaking the prophetic meaning; but as the evangelist has made the application, we have nothing to do but to accept it. Jeremiah prophesied of Rachel's weeping for her children because they were not." (Jer. 31: 15.) Matthew applies this prediction to the slaughter of infants by Herod. (Matt. 2: 16-18.) After foretelling the cruel massacre, the prophet proceeds to administer words of consolation. Hear him: "Thus saith the Lord, Refrain thy voice from weeping, and thine *eyes* from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy.... they shall come again to their own border." If the objector affirms that the children are still conscious, we would remind him that they are in the "land of the enemy," which fact precludes the idea of their consciousness. I know of no place assigned as the home of the dead but the grave. Hence their return must be "life from the dead." But notice, Rachel refused to be comforted for her children "*because they were not*;" yet, saith the Lord, "They shall come again to their own border." No further comment is needed. The truth is apparent.

In concluding this part of our subject we call attention to the testimony of Daniel. He refers us to a time of trouble unparalleled in all the history of the past. With this event he connects the deliverance of God's people. It is important to notice that this deliverance comes not to a few of the Lord's chosen, but to "every one that shall be found written in the book." This statement most certainly locates these events at the close of all earthly rule. "And," continues the prophet, "many (multitudes—or the multitudes, perhaps) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Such is the testimony of the Jewish Scripture. Though graphic it is pointed. While it charms us with its eloquence, it startles us with its sublime utterances of truth. Surely the resurrection was the hope of the ancients. They refused to be comforted in any other. And with them we would wait for the manifestation of God's power, when the mighty caravan of God's host that have fallen on the desert sands of human life, shall awake and resume their march—over pastures green, under cloudless skies, near the rippling waters of life, their toils all past, their sorrows all forgotten, their immortality begun. *God speed the day.*

Madison, Wis.

THREE STEPS TO DEATH.

REV. O. D. WATSON.

In the first verse of the first Psalm, we have the process of a sinful life photographed very clearly in three stages of disobedience—I may say stages, for the whole verse is a condensed drama, portraying three forms of guilt, each one approximating nearer the insensibility of moral death. This three is multiplied by three, giving the perfect number of nine: showing that sin has its perfect or complete work, even as the fruits of the Spirit. In this process of obliquity, there are three postures, three companions, and three degrees of evil, which may be tabulated thus:

Postures.	*Degrees.*	*Companions.*
WALKING,	COUNSEL,	UNGODLY,
STANDING,	WAY,	SINNER,
SITTING,	SEAT,	SCORNER.

This is a graduated scale of the development of transgression in the life. The act of walking expresses so accurately the first wanderings from the path of rectitude. The soul has not abandoned intentionally the road of virtue, but makes a careless excursion into forbidden fields. What some people regard as a pardonable exuberance of youthful nature; and this lawless sally of the soul is not in any firm and intimate alliance with evil, but in that tender state which is easily susceptible to false counsel. In the first act of this drama, the youthful wanderer does not exchange words with evil, but listens to false counsel; the misinterpretations of Scripture, dishonest principles of trade, twisted constructions of science, &c.; and this false counsel does not come from the worst class of men, but from the most respectable class of unbelievers—the *ungodly*. They are moral, educated, refined, and respect religion; they are simply ungodly—that is, not like God; not having the divine principle within them. Here, then, we see the best class of unbelievers dropping a little counsel to those who are only occasional encumbrances from the ranks of religion. When the young candidate for death has gone through this initiation, and learned the silvery, tinkling alphabet of sin, he is prepared to change his posture from the tiresome walking to the more indolent one of standing. Disobedience is no longer an occasional thing, but has grown into a stationary fact. Having crossed the boundaries of truth so frequently, he thinks it not worth while to return. The place, too, where he now takes his stand is the "way," the street and thoroughfare of sin. Before, he used to make brief transits across the path of sin; now he stations himself, right in the broad avenue of evil. In this way where he has fixed himself, he does not find those respectable and polished transgressors, the *ungodly*, who serve to gild the outer portals of death; but he finds himself standing in the highway of a lower species of men—the *sinners:* those who openly and unblushingly renounce the claims of God on them.

When the swift-growing culprit has passed over the second stage in the gloomy theater of wrong, he becomes still more reconciled to vice, and extinguishing every remaining vestige of struggling virtue, he *seats* himself in the final posture of guilt. As long as he remained standing, he could look over into the meadows of grace, and entertain thoughts of repentance; but now he sinks down closer to the earth, as if to seek an infamous repose in the deep abandonment of sin. In thus setting himself down amid the rusty ruins of his fallen nature, he gets right into the "SEAT" that is the citadel and center of vice. Heretofore, he has been identified only with the suburbs of transgression: moving in the outer orbits of guilt, but drawn by the gravity of wrong, he is now lodged in the very center and seat of the dark system; enthroned in the black core of the black empire of sin. His companions in this last stage are the lowest species of rebels against God; the "scornful"—those who see nothing virtuous, fair, or good in all this wondrous universe; those whose eyes can see nothing but decay; whose ears hear nothing but the clashing moans of despair; whose tongues taste naught but wormwood; whose nostrils scent nothing but dead souls, and whose touch distinguishes nothing but the slime of the bottomless pit.

Such is the scorner, whose only joy is to grin at a child of God on his knees. This is the last scene of all that ends this strange, eventful history; the curtain falls; the flickering stage-lights of life are blown out, and the actor sinks in the capacious arms of eternal Death!—*Meth. Home Journal*

SEPARATION A QUESTION OF EXPEDIENCY.

In view of facts, the attempt to create a new church is certainly not a crime. When men find that their spiritual home ceases to be a home, that it has so far changed its character that the principles for the sake of which they loved it are denied, it becomes a question of duty whether they ought not to seek relief in separation. We do not hold that the unity of Christ's body is external, but that it may consist with multiplied forms of organization, do not have the dread of schism which churchmen, no doubt conscientiously, express. The ambition to organize the visible church as one monarchy is a vain dream which certainly no Protestant ought to indulge. As Protestants do not believe in the co-ordinate authority of tradition, there is no need for them of General Councils to decree the terms of faith. The consensus of pious and learned men is a sufficient basis of agreement. The increase of denominations is, therefore, a question of expediency, to be judged by the circumstances of each case. No one doubts now the wisdom of the separation of the Puritans from the Church of England, or of the separation of the Methodists from the same church, and, most of all, the wisdom of the separation of Protestants from Rome. These have all been marked events in the progress of the Christian world. Where two parties in a church are so far from each other in principle that there is no hope of agreement, they had better separate. Chalmers and his friends went out from the State Church of Scotland on a minor question—that of patronage—yet no one doubts that the Free Church has been the means of quickening religious life among the Scotch people. It behooves men, under such circumstances to act with deliberation and dignity; but that such partings are not deadly sins has been proved over and over again by the experience of the Christian world.—*The Methodist.*

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Of all mental ailments none seem to yield to treatment so reluctantly as spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the physiologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone, nearly three millions of people. The last census informs us that there are in the republic, twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victim a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not be very susceptible to its influence. The fact is, spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers, and asylums; they are as sincere, earnest, and as fearless as were the *Flagellants, Lycanthropes*, and Crusaders of the Middle Ages; but, alas! they are even more deranged.—*New York Medical Review.*

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THE RESURRECTION.—NO. 4.

ALVIRUS N. HITCHCOCK.

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"I believe in the resurrection of the body and the life everlasting," is a fair statement of apostolic faith. This is not an expression of "spirit life," according to the modern conception, but of that perpetual vitality which thrills the pulses of redeemed humanity. It is not that man possesses the element of his own redemption, but that with silent hope and passive longing he awaits the fiat of the Invisible. This ancient belief tells not of an eternal existence begun with the first throbbings of infant life, but of a glorious resurrection birth, when lifeless bodies locked in gloomy vaults, bleaching on desert sands, hid in mountain gorges, or buried beneath the awful depths, shall wake to live throughout the years of God. Is this fact or fiction? "To the law and to the testimony." We must refer to the divine counsels for arbitration. As Christians, we stand ready to accept the decisions of the Most High. They are in every way just and reasonable.

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In concluding this part of our subject we call attention to the testimony of Daniel. He refers us to a time of trouble unparalleled in all the history of the past. With this event he connects the deliverance of God's people. It is important to notice that this deliverance comes not to a few of the Lord's chosen, but to "every one that shall be found written in the book." This statement most certainly locates these events at the close of all earthly rule. "And," continues the prophet, "many (multitudes—or the multitudes, perhaps) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Such is the testimony of the Jewish Scripture. Though graphic it is pointed. While it charms us with its eloquence, it startles us with its sublime utterances of truth. Surely the resurrection was the hope of the ancients. They refused to be comforted in any other. And with them we would wait for the manifestation of God's power, when the mighty caravan of God's host that have fallen on the desert sands of human life, shall awake and resume their march—over pastures green, under cloudless skies, near the rippling waters of life, their toils all past, their sorrows all forgotten, their immortality begun. *God speed the day.*

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In the first verse of the first Psalm, we have the process of a sinful life photographed very clearly in three stages of disobedience—I may say stages, for the whole verse is a condensed drama, portraying three forms of guilt, each one approximating nearer the insensibility of moral death. This three is multiplied by three, giving the perfect number of nine: showing that sin has its perfect or complete work, even as the fruits of the Spirit. In this process of obliquity, there are three postures, three companions, and three degrees of evil, which may be tabulated thus:

Postures.	*Degrees.*	*Companions.*
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This is a graduated scale of the development of transgression in the life. The act of walking expresses so accurately the first wanderings from the path of rectitude. The soul has not abandoned intentionally the road of virtue, but makes a careless excursion into forbidden fields. What some people regard as a pardonable exuberance of youthful nature; and this lawless sally of the soul is not in any firm and intimate alliance with evil, but in that tender state which is easily susceptible to false counsel. In the first act of this drama, the youthful wanderer does not exchange words with evil, but listens to false counsel; the misinterpretations of Scripture, dishonest principles of trade, twisted constructions of science, &c.; and this false counsel does not come from the worst class of men, but from the most respectable class of unbelievers—the *ungodly*. They are moral, educated, refined, and respect religion; they are simply ungodly—that is, not like God; not having the divine principle within them. Here, then, we see the best class of unbelievers dropping a little counsel to those who are only occasional excursionists from the ranks of religion. When the young candidate for death has gone through this initiation, and learned the silvery, tinkling alphabet of sin, he is prepared to change his posture from the tiresome walking to the more indolent one of standing. Disobedience is no longer an occasional thing, but has grown into a stationary fact. Having crossed the boundaries of truth so frequently, he thinks it not worth while to return. The place, too, where he now takes his stand is the "way," the street and thoroughfare of sin. Before, he used to make brief transits across the path of sin; now he stations himself, right in the broad avenue of evil. In this way where he has fixed himself, he does not find those respectable and polished transgressors, the *ungodly*, who serve to gild the outer portals of death; but he finds himself standing in the highway of a lower species of men—the *sinners:* those who openly and unblushingly renounce the claims of God on them.

When the swift-growing culprit has passed over the second stage in the gloomy theater of wrong, he becomes still more reconciled to vice, and extinguishing every remaining vestige of struggling virtue, he *seats* himself in the final posture of guilt. As long as he remained standing, he could look over into the meadows of grace, and entertain thoughts of repentance; but now he sinks down closer to the earth, as if to seek an infamous repose in the deep abandonment of sin. In thus setting himself down amid the rusty ruins of his fallen nature, he gets right into the "SEAT" that is the citadel and center of vice. Heretofore, he has been identified only with the suburbs of transgression: moving in the outer orbits of guilt, but drawn by the gravity of wrong, he is now lodged in the very center and seat of the dark system; enthroned in the black core of the black empire of sin. His companions in this last stage are the lowest species of rebels against God; the "*scornful*"—those who see nothing virtuous, fair, or good in all this wondrous universe; those whose eyes can see nothing but decay; whose ears hear nothing but the clashing moans of despair; whose tongues taste naught but wormwood; whose nostrils scent nothing but dead souls, and whose touch distinguishes nothing but the slime of the bottomless pit.

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SITTING,	SEAT,	SCORNER.

This is a graduated scale of the development of transgression in the life. The act of walking expresses so accurately the first wanderings from the path of rectitude. The soul has not abandoned intentionally the road of virtue, but makes a careless excursion into forbidden fields. What some people regard as a pardonable exuberance of youthful nature; and this lawless sally of the soul is not in any firm and intimate alliance with evil, but in that tender state which is easily susceptible to false counsel. In the first act of this drama, the youthful wanderer does not exchange words with evil, but listens to false counsel; the misinterpretations of Scripture, dishonest principles of trade, twisted constructions of science, &c.; and this false counsel does not come from the worst class of men, but from the most respectable class of unbelievers—the *ungodly*. They are moral, educated, refined, and respect religion; they are simply ungodly—that is, not like God; not having the divine principle within them. Here, then, we see the best class of unbelievers dropping a little counsel to those who are only occasional excursionists from the ranks of religion. When the young candidate for death has gone through this initiation, and learned the silvery, tinkling alphabet of sin, he is prepared to change his posture from the tiresome walking to the more indolent one of standing. Disobedience is no longer an occasional thing, but has grown into a stationary fact. Having crossed the boundaries of truth so frequently, he thinks it not worth while to return. The place, too, where he now takes his stand is the "way," the street and thoroughfare of sin. Before, he used to make brief transits across the path of sin; now he stations himself, right in the broad avenue of evil. In this way where he has fixed himself, he does not find those respectable and polished transgressors, the *ungodly*, who serve to gild the outer portals of death; but he finds himself standing in the highway of a lower species of men—the *sinners:* those who openly and unblushingly renounce the claims of God on them.

When the swift-growing culprit has passed over the second stage in the gloomy theater of wrong, he becomes still more reconciled to vice, and extinguishing every remaining vestige of struggling virtue, he *seats* himself in the final posture of guilt. As long as he remained standing, he could look over into the meadows of grace, and entertain thoughts of repentance; but now he sinks down closer to the earth, as if to seek an infamous repose in the deep abandonment of sin. In thus setting himself down amid the rusty ruins of his fallen nature, he gets right into the "SEAT" that is the citadel and center of vice. Heretofore, he has been identified only with the suburbs of transgression: moving in the outer orbits of guilt, but drawn by the gravity of wrong, he is now lodged in the very center and seat of the dark system; enthroned in the black core of the black empire of sin. His companions in this last stage are the lowest species of rebels against God; the "*scornful*"—those who see nothing virtuous, fair, or good in all this wondrous universe; those whose eyes can see nothing but decay; whose ears hear nothing but the clashing moans of despair; whose tongues taste naught but wormwood; whose nostrils scent nothing but dead souls, and whose touch distinguishes nothing but the slime of the bottomless pit.

Such is the scorner, whose only joy is to grin at a child of God on his knees. This is the last scene of all that ends this strange, eventful history; the curtain falls; the flickering stage-lights of life are blown out, and the actor sinks in the capacious arms of eternal Death!—*Meth. Home Journal*

SEPARATION A QUESTION OF EXPEDIENCY.

In view of facts, the attempt to create a new church is certainly not a crime. When men find that their spiritual home ceases to be a home, that it has so far changed its character that the principles for the sake of which they loved it are denied, it becomes a question of duty whether they ought not to seek relief in separation. We do not hold that the unity of Christ's body is external, but that it may consist with multiplied forms of organization, do not have the dread of schism which churchmen, no doubt conscientiously, express. The ambition to organize the visible church as one monarchy is a vain dream which certainly no Protestant ought to indulge. As Protestants do not believe in the co-ordinate authority of tradition, there is no need for them of General Councils to decree the terms of faith. The consensus of pious and learned men is a sufficient basis of agreement. The increase of denominations is, therefore, a question of expediency, to be judged by the circumstances of each case. No one doubts now the wisdom of the separation of the Puritans from the Church of England, or of the separation of the Methodists from the same church, and, most of all, the wisdom of the separation of Protestants from Rome. These have all been marked events in the progress of the Christian world. Where two parties in a church are so far from each other in principle that there is no hope of agreement, they had better separate. Chalmers and his friends went out from the State Church of Scotland on a minor question—that of patronage—yet no one doubts that the Free Church has been the means of quickening religious life among the Scotch people. It behooves men, under such circumstances to act with deliberation and dignity; but that such partings are not deadly sins has been proved over and over again by the experience of the Christian world.—*The Methodist.*

MEDICAL VIEW OF SPIRITUALISM.

Of all mental ailments none seem to yield to treatment so reluctantly as spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the physiologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone, nearly three millions of people. The last census informs us that there are in the republic, twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not be very susceptible to its influence. The fact is, spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers, and asylums; they are as sincere, earnest, and as fearless as were the Flagellants, Lycanthropes, and Crusaders of the Middle Ages; but, alas! they are even more deranged.—*New York Medical Review.*

UNSEEN YET LOVED.

A kind mother had once been talking to her little girl about the duty of loving God. The child replied, "Mother I have never seen God; how can I love him?" The mother made no reply then. A few days after, she received a package from a friend a great way off; and in the package was a beautiful picture-book for the little girl. The child took the book, and was entirely occupied in looking at the pictures; but soon she exclaimed, "O mother! how I do love the good lady that sent me this book!" "But you never saw her, my dear," said the mother. "No," answered the child; "but I love her because she sent me this beautiful present." "My child," said the mother, "you told me the other day that you could not love God, because you had never seen him. And yet you love this kind lady whom you have never seen, because she has given you a present. You have all around you the presents which God has given you. Why can't you love him for his presents?"

Think upon sin, and repent; think upon God, and return; think upon grace, and hope; think upon glory, and press onward.

God's comforts are no dreams. He would not put his seal on blank paper, nor deceive his afflicted ones that trust in him.

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WILL ALL BE SAVED?

Dear Banner:—Please answer the following question, and oblige a believer in the final salvation of all men: If Christ came into this world to seek and to save those that are lost, and he finished the work he came to do, will not the family of man finally be saved?
NATHAN COLEMAN.

The above argument involves a double fallacy. (1.) The major premise is a misquotation. The passage reads: "The son of man is come to seek and to save *that which was lost*." (Luke 19: 10.) It may refer to the lost race, but it also includes the lost planet. (2.) The minor premise assumes that Christ *saves* all, because he *came* to save them—a proposition which can never be proved.

There are two ways in which Christ saves the lost—*arbitrarily* and *conditionally*. Toward inanimate objects and irresponsible beings, he manifests his sovereign power. Hence the last vestige of the curse shall be lifted from our blighted earth, and the unnumbered infants that have lived and died will be eternally saved, without any condition in either case. Those who are cursed without any fault shall be blessed without any failure. Jesus came to d[redacted] some things *certainly and absolutely*[redacted] Concerning even these things it canno[redacted] yet be said that he has "finished th[redacted] work," but the time is coming whe[redacted] this will be literally true.

It is far different with those who[redacted] God has endowed with a moral natur[redacted] Nothing can be plainer than the scrip[redacted]ural recognition of man's accountability[redacted] Everywhere man is addressed as a fre[redacted] agent, capable of choosing the righ[redacted] and blamable for doing wrong. Henc[redacted] God's promises are conditional. [redacted] glance at these promises will sho[redacted] that while Christ *came* to save lost me[redacted] made ample *provision* to save them, an[redacted] really *desires* to save them, he has [redacted] idea of saving them by *coercion*. L[redacted] us see.

"Come unto me, all ye that lab[redacted] and are heavy laden, and I will gi[redacted] you rest." (Mat. 11: 28.) This i[redacted]plies three things: (1) Sinners are [redacted] *need* of rest. (2) Christ is able a[redacted] willing to *impart* it. (3) Those w[redacted] secure it must voluntarily *come* to hi[redacted] But if they have power to come, th[redacted] have power to stay away. Suppo[redacted] they refuse to come; will they enj[redacted] the proffered rest? Christ came to gi[redacted] "rest" in the same sense that he ca[redacted] to "save."

"He that believeth and is bapti[redacted] shall be saved; *but he that believeth* [redacted] *shall be damned*." (Mark 16: 1[redacted] Here the condition of salvation is cle[redacted] and positive. Man's agency is as c[redacted]tainly involved as God's power a[redacted] mercy. If God has unconditiona[redacted] decreed "the final salvation of all me[redacted] it is cruel trifling to sound out su[redacted] notes of alarm.

"We trust in the living God, who [redacted] the Savior of all men, *specially of those that believe*." (I Tim. 4: 10.) Here is a double proposition. (1.) In a general sense Christ is the Savior of all. Our connection with Adam lands us all in death, but our connection with Christ lifts us all out of the dark prison-house and gives us future life. Thus he is "the Savior of all men" from the Adamic death. (2) In a special sense he is the Savior of "those that believe." It is only the believing that are pardoned, and only the pardoned that are eternally saved.

"He became the author of eternal salvation *unto all them that obey him*." (Heb. 5: 9.) Why make such a distinction, if all are sure of eternal life? Do all obey him? Millions despise his authority and blaspheme his name. On what principle are such Christ-rejecting rebels to be saved? It is to be feared that our friend is preaching "another gospel," and is seeking to "climb up some other way."

"*To him that overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2: 7.) It will be the glorious privilege of all that overcome to eat of the deli-[redacted] come subscribers, and but few ministers, as they will accept our offer of six months free, and we now have more such subscribers than we are able to carry.

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A FINE SERMON "SMASHED."

The following actual incident is illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer.

A young preacher—a graduate of one of the theological schools of the country—preached a very *nice* discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." (Acts 16: 29.)

Said the young preacher, "The ship represents the church. The four anchors are faith, hope, love and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where they all escaped safe to land, means heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors, faith, hope, love and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placed his hand on the young theologian's head as *if* giving him a phrenological examination, proceeded in his plain, uneducated style, substantially as follows:

"My young brother you have preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so we haven't got any church, now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love and prayer. If that's so, we haven't got any faith, hope, love and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You tell us also that the island of Melita meant heaven. Well if that's true, heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated, as a historical fact, that the young preacher was never known to preach that "purty" discourse again, in all that region of country.

BOOK NOTICES.

Papal Rome; Prophetic Utterances and Historic Sketches concerning its Glory, Gloom, and Destiny. By Elder S. S. Brewer. Published by I. C. Wellcome, Yarmouth, Me. 15 cents single copy, or two for 25 cents.

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NATHAN COLEMAN.

The above argument involves a double fallacy. (1.) The major premise is a misquotation. The passage reads: "The son of man is come to seek and to save *that which was lost*." (Luke 19: 10.) It may refer to the lost race, but it also includes the lost planet. (2.) The minor premise assumes that Christ *saves* all, because he *came* to save them—a proposition which can never be proved.

There are two ways in which Christ saves the lost—*arbitrarily* and *conditionally*. Toward inanimate objects and irresponsible beings, he manifests his sovereign power. Hence the last vestige of the curse shall be lifted from our blighted earth, and the unnumbered infants that have lived and died will be eternally saved, without any conditions in either case. Those who are cursed without any fault shall be blessed without any failure. Jesus came to do some things *certainly and absolutely*. Concerning even these things it cannot yet be said that he has "finished the work," but the time is coming when this will be literally true.

It is far different with those whom God has endowed with a moral nature. Nothing can be plainer than the scriptural recognition of man's accountability. Everywhere man is addressed as a free agent, capable of choosing the right, and blamable for doing wrong. Hence God's promises are conditional. A glance at these promises will show that while Christ *came* to save lost men, made ample *provision* to save them, and really *desires* to save them, he has no idea of saving them by *coercion*. Let us see.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Mat. 11: 28.) This implies three things: (1) Sinners are in *need* of rest. (2) Christ is able and willing to *impart* it. (3) Those who secure it must voluntarily *come* to him. But if they have power to come, they have power to stay away. Suppose they refuse to come; will they enjoy the proffered rest? Christ came to give "rest" in the same sense that he came to "save."

"He that believeth and is baptized shall be saved; *but he that believeth not shall be damned*." (Mark 16: 16.) Here the condition of salvation is clear and positive. Man's agency is as certainly involved as God's power and mercy. If God has unconditionally decreed "the final salvation of all men," it is cruel trifling to sound out such notes of alarm.

"We trust in the living God, who is the Savior of all men, *specially of those that believe*." (I Tim. 4: 10.) Here is a double proposition. (1.) In a general sense Christ is the Savior of all. Our connection with Adam lands us all in death, but our connection with Christ lifts us all out of the dark prison-house and gives us future life. Thus he is "the Savior of all men" from the Adamic death. (2) In a special sense he is the Savior of "those that believe." It is only the believing that are pardoned, and only the pardoned that are eternally saved.

"He became the author of eternal salvation *unto all them that obey him*." (Heb. 5: 9.) Why make such a distinction, if all are sure of eternal life? Do all obey him? Millions despise his authority and blaspheme his name. On what principle are such Christ-rejecting rebels to be saved? It is to be feared that our friend is preaching "another gospel," and is seeking to "climb up some other way."

"*To him that overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2: 7.) It will be the glorious privilege of all that overcome to eat of the deli- [redacted] come subscribers, and but few ministers, as they will accept our offer of six months free, and we now have more such subscribers than we are able to carry.

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A FINE SERMON "SMASHED."

The following actual incident is illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer.

A young preacher—a graduate of one of the theological schools of the country—preached a very *nice* discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." (Acts 16: 29.)

Said the young preacher, "The ship represents the church. The four anchors are faith, hope, love and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where they all escaped safe to land, means heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors, faith, hope, love and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placed his hand on the young theologian's head as if giving him a phrenological examination, proceeded in his plain, uneducated style, substantially as follows:

"My young brother you have preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so we haven't got any church, now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love and prayer. If that's so, we haven't got any faith, hope, love and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You tell us also that the island of Melita meant heaven. Well if that's true, heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated, as a historical fact, that the young preacher was never known to preach that "purty" discourse again, in all that region of country.

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Papal Rome; Prophetic Utterances and Historic Sketches concerning its Glory, Gloom, and Destiny. By Elder S. S. Brewer. Published by I. C. Wellcome, Yarmouth, Me. 15 cents single copy, or two for 25 cents.

This pamphlet of forty-four pages contains many valuable facts and historic extracts, and shows how wonderfully prophecy has been and is being fulfilled in regard to this doomed enemy of God and man—the papacy. The matter is valuable, but it needed to pass through the hands of a better proof reader.

The Wondrous Name. A Sermon by S. H. Platt.

A Christian gentleman has generously printed an edition of this excellent sermon, and offers to send a copy to any one who will enclose a three-cent stamp with address to S. Harrison & Co. Box 583, Bridgeport, Ct.

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE LOST SHEEP.

There were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountain wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer, "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever know
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

LOVE.

MRS. H. D. WELLCOME.

"Love is the fulfilling of the Law."

The Jews vainly strove to keep the Mosaic ritual. (The law came by Moses.) They made their boast in the law, and sought thereby to establish their own righteousness. "Yea some of you," says Paul, "keepeth the law." The law accuses every man—condemns all—justifies none. Every mouth is stopped—the whole world is guilty before God.

The moral code rested not in mere externals. It took hold on the heart—on man's inner nature. "Thou shalt have no gods before me," is the first of the ten commandments. The formation of idol gods, and bowing down to them in worship is not the only transgression of this precept. Idolatry might exist in the mind without the outward adoration. Whatsoever was supremely loved and adored, was the god of the heart. Paul says, "covetousness is idolatry." There can therefore be a multitude of idolaters in a Christian land, where there are no heathen gods of gold, silver, wood, or stone.

Again: "Thou shalt not commit adultery." There need not be the outward commission of the crime, to render one a transgressor of this command. Our Savior expressly teaches that there may be a violation of the precept in the heart. But, alas, how frequent the open transgression of the law as expounded by Christ. (Matt. 5: 32.)

Once more; "Thou shalt not kill." There can also be a violation of this law without the taking of human life, for "whosoever hateth his brother, is a murderer."

It will be apparent from these illustrations, that the law and its observance reaches beyond the outward expression, even to man's inner nature. This nature is depraved—polluted with sin. No man by nature is holy—no man's nature, tendencies, and affections are toward God—no man can of his own unaided powers render to God that love and service his law demands. He is a sinner, and cannot atone for his transgression—cannot justify himself before God. He is as incapable of rooting out of his heart these proclivities to sin, and washing away his own moral pollution, as the lion is to change his nature, or the leopard his spots.

Where, then, is man's hope? Not in himself, most assuredly. He has to go out of himself—away from himself—and flee for refuge to Christ his justifier. He must trust alone in him whom God has set forth as a "propitiation for our sins" that are past, come under the "blood of sprinkling" for cleansing, and, clothed upon with the righteousness of Christ, find acceptance before God. "Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith."

By virtue of this pardon and renewal of the moral nature, man is brought into a new relation to God. He who was before a child of wrath, has become a child of God. He who was afar off by wicked works, has been brought nigh by the blood of Christ. Redeemed from under the old law, he is brought under a new law to Christ—the law of the Spirit of life. Two new commandments are given unto him: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "On these hang all the law and the [illegible]." "Love is the fulfilling of the Law."

These commands are written on the tablet of the heart by the Spirit of God, in fulfillment of the promise, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "The love of God is shed abroad in the heart by the Holy Spirit." "I will put my Spirit within you, and cause you to walk in my statutes."

How the entire scheme of redemption strikes at the root of human pride! No standard of human morality however elevated, is of any real value in the sight of God as a basis of acceptance, justification, and salvation. Good deeds cannot balance evil deeds. One sin incurs the penalty of the law, equally with a thousand. He that breaks one of the least of the commandments is guilty of all—just as fully under the condemnation as though every one was violated. That one violation must be pardoned, or the offender must incur the penalty. No amount of sorrow, nor amendment can cancel the claims of justice. Pardon can only come from God through Christ—there is no other name given among men whereby they can be saved. For those therefore who reject Christ's atoning sacrifice for sin—Christ's advocacy on behalf of the guilty—Christ's garment of righteousness for clothing—must remain under condemnation, and "the wrath of God abideth on them."

"O to grace how great a debtor,"

must ever be the sentiment of the renewed soul. Lost—Christ found him. A sinner—Christ saved him. Love is the first outgushing of the regenerated soul. Love which could not find root in the fallow ground, springs forth as it were spontaneously in the good ground. He wants no idols now—God is enthroned in his affections. He does not want to bear false witness against his neighbor, take his life, nor covet his goods, for he loves him now as he does himself. Thus love keeps the law. And love only can keep the law.

Yarmouth, Me.

A DANGEROUS ROCK.

PHILO HETHCOCK.

"For they loved the praise of men more than the praise of God." (John 12: 43.)

The above is the very essence of Pharisaism. It showed itself in incessant trumpet-sounding, at every street corner, on the highway, and wherever a deed of charity was performed. It was visible in their clamorings for the "highest seat in the Synagogues," and for places of trust which they knew enough to disgrace, but not enough to "fill" with honor to themselves, or the office. This is sickening to intelligent people when coming from the worldly aspirant, but how much more so when coming from a professed child of God, to one "whose praise is not of men but of God?" These Pharisees are not without their successors in these days. Every act of their lives tells plainly that their highest ambition in the world is to gain applause of men.

If there is any honor connected with the work of God, they are heart and hand in the cause. Let them but know that "all men speak well of them," and nothing is too hard to bear. But let the tables be turned; let the finger of reproach be pointed at them; let them fear the loss of their "name," and endanger their reputation, and how quickly will they show their true colors. O, they love *the truth so much*; but why? Because of its honors. And when they learn that God's truth is despised by the "worldly wiseman," they love the wisdom of this world better than the things of God. Not so with the Christian. He has learned by blessed experience the sweetness of a life devoted to God's glory. It is this he has in view, and he is not particular how it is brought about, whether by "life or by death." Is he a servant of God to proclaim the message of salvation to dying men? His main object is to save those for whom Christ died, no matter if some one else gets the honor from those around him. He cares not so much for the applause of men, as the smile of God. Once knowing that he is striving to do all to the glory of God, he is not particular whether others are united or not, and he is vested with a kind of Christian independence, that lifts him above the love of applause either from the church or world.

Some ministers manifest a mighty concern lest every act, especially every achievement, shall not be laid to their account. It is always what *I* have done, and what others have said in favor of me or of my capabilities. They are always envious of the talents of others, and jealous if they chance to hear a brother minister complimented. They will build themselves up if possible, and if necessary on the downfall of others. But the Christian, especially the true minister of Jesus, feels his own weakness, and knows the secret of his power is in the eye of God. He has the cause of God at heart, and cares not who is the instrument, if only God is glorified, and souls are saved.

This is one of the prevailing sins of the last days. It is closely united to pride, and both spring from an inordinate love of self. "In the last days perilous times shall come, for men shall be lovers of their own selves." This should be particularly guarded against by the ministers of Christ. He cannot work by those who court the applause of men. Oh for the baptism of power to qualify us for a work unparalleled on earth in dignity and importance, even the heralding of Messiah's Advent in the face of a slumbering church, half-hearted sympathizers, and a Christless world.—*A. C. Time.*

REV. HENRY WARD BEECHER.—*See page 38.*

STAND UP.

Some time ago, we read an account of an occurrence on the Mississippi River, which suggests an important thought. As a steamboat was passing along, the pilot noticed a man floundering in the water and crying for help. The pilot at once shouted: "Stand up! The water where you are is not more than three or four feet deep!" The man obeyed, and to his own suprise, and merriment of the passengers, discovered the unmanly part he had been acting.

Thus it often is in life. People suppose themselves in great difficulties; their courage fails; their manhood forsakes them; they make everything a burden. They pour their lamentations into every ear they can reach; despair seems ready to come upon them. But if they would only open their eyes, plant their feet firmly on the ground, stand straight up, and take a deliberate view of their situation, they would discover how imaginary were their fears, and how ridiculous they were making themselves in the sight of their beholders. To whine and complain, and to fail to make use of the powers given us, and of the opportunities presented, is injurious to both soul and body. The cheerful heart, the firm resolve, the willing hand, and the calm trust in Christ, brighten the path of life, overcome its difficulties, and at length secure the great victory. —*Presbyterian Banner.*

BE SLOW TO ACCUSE.

"Mother, I can't find my seventeen cents anywhere," said Arthur, coming into his mother's room with quite an anxious face. "I put it right here into my overcoat pocket-book, and that into my overcoat pocket. It had been hanging up in the hall all day, and I do believe that new girl has taken it out. She saw me have it last night and put it away."

"Look in your other pockets, Arthur. A little boy who is so apt to forget things must not be too positive that he puts his money in his pocket-book. And never accuse anybody of stealing without a shadow of evidence. This is very sinful as well as unkind. What if Susan should lose her money and accuse you of stealing it? Remember the golden rule."

"But, mother, she looked guilty when I said I had lost it, and that I knew some one had taken it out of my pocket."

"But very likely she did look confused on hearing you make such an unkind speech. She knew very well there was no one in the house you would suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty when accused of a crime than one who is hardened in wrong doing. The latter usually has a face ready made up to suit any occasion. A gentleman once said that the most guilty looking person he ever saw was a man arrested for stealing a horse, which afterwards proved to be his own."

"But what has become of my money, mother? It is gone, that is certain."

"I believe that you lost a fine top once, that it was supposed a little neighbor had stolen," said his mother with a smile.

"But I can't have left this in the grape-vine arbor this winter weather."

"But there are plenty of other losing places about. Did you have on that jacket last evening?"

"No, mother, I believe I had on my gray one, but then I know I put it into my pocket-book."

"Don't say you know, my dear, for it may be an untruth. Please bring me your gray jacket."

"Arthur walked slowly up to his room, but he walked back slower still, and looked very foolish when he came into his mother's room again.

Mother comprehended it all at a glance and smiled as she said—

"I wonder who looks guilty this time?"

"Oh, mother, I am sorry, but I did not mean to accuse Susan so wrongfully. I remember now, just as plainly as can be, wrapping up those three five-cent pieces and two pennies, in that bit of paper, and putting it into my jacket pocket."

"It is a very serious thing, Arthur, to make such charges you did a moment ago, against an innocent person. What if you had mentioned it among your schoolmates? It would not be long before it would be told all about—'Susan at Mr. Reynolds' steals. I wonder they keep her.' If she ever wished to get another place, it might be a very difficult matter. Though you contradict the story afterwards, it would never undo the mischief. Many will repeat an injurious story, who will never take the trouble to correct it. I will pray for you, dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You will never improve a bad habit until you pray over it. Run now, and tell Susan that you have found your money; and try to make some amends for your injustice, by being more than usually thoughtful and obliging."—*Selected.*

SEE TO THE POINT.

A boy returned from school one day with a report that his scholarship had fallen somewhat below the usual average.

"Well," said his father, "you have fallen this month, have you?"

"Yes sir."

"How did that happen?"

"Don't know, sir."

The father knew if the son did not. He had observed a number of dime novels about the house, but had not thought it worth while to say anything until a fitting opportunity arrived.

"Empty out those apples, and take the basket and bring it to me half-full of dry chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced, the son said:

"Father, they roll off; I can't put on any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half-full of chips and then fill it with apples? You said you didn't know why you fell behind at school, and I will tell you. Your mind is like that basket. It will hold only so much, and here you have been for the past month filling it up with cheap dirt—miserable dime novels."

The boy turned on his heel, whistled and said:

"Whew! I see the point."

Not a dime novel has been seen in that house from that day to this.

Other and older persons might well see the same point. A mind filled with fiction hates and rejects truth. A person reading history, art, science or travels, may grow wiser every day; but a man may read fiction a hundred years, and know no more when he finishes than when he began.

There is real sin and sorrow, and suffering enough in the world for us to pity and relieve, without wasting our tears over the troubles of some fictitious "Matilda Jane;" and there is work, and enterprise, and energy enough in real life to engage our powers, without resorting to cheap novels for inspiration and excitement.

But, unfortunately, the girls who will shed as many tears over some heroine's fictitious sorrow, as they would while peeling a pan[illegible] of onions, are the very persons who would turn up their noses at a suffering beggar, and let a sick person starve, unvisited, in a garret. And the boys who wax heroic over the great doings of some count, hero, or cut-throat, are too lazy to earn an honest living, and are willing to have their mothers wait on them, and black their boots while they lie in bed after sunrise, or smoke cigars and swear to prove that they are men.—*Ed.*

A NEGRO'S PRAYER FOR HIS TEACHER.

"O Lord, bress de teacher who come so far to 'struct us in the way to heaven. Rock her in de cradle of love! Reckon de word of power in her heart, dat she may have souls for her hire, and many stars in her crown in de great gittin' up mornin' when de general roll is called. And when all de battles is over, may she full all hivered with victory, be buried wid de honors of war, and rise to wear de long white robe in glory, and walk de shinin' streets in silver slippers, down by de golden sunrise, close to de great white throne; and dare may she strike glad hands wid all her dear scholars, and praise you, O Lord, forever and ever, for Jesus's sake. *Amen.*

Mankind should live together as one great brotherhood, each striving to do his share of life's labor for the mutual benefit of all, without the least regard to dollars and cents, only as a means of exchange, until a better system is instituted, which must ere long be ushered into existence.

Vows made in storms are forgotten in calms.

REV. HENRY WARD BEECHER.

We present our readers a splendid portrait of this eminent preacher. We had intended to give a brief sketch of his life, but as nearly all are familiar with his history, decided to give, instead, a few of the good things he has uttered. Although differing essentially from him in belief, we are not of those who deny that there is any good in him. Our readers will agree with us, we think that the following are really "gems of thought:"

Many men want wealth—not a competence alone, but a five-story competence. Every thing subserves this; and religion they would like as a sort of lightning-rod to their houses, to ward off, by and by, the bolts of divine wrath.

The way to begin a Christian life is not to study theology. Piety before theology. Right living will produce right thinking. Yet many men, when their consciences are aroused, run for catechisms, and commentaries, and systems. They do not mean to be shallow Christians. They intend to be thorough, if they enter upon the Christian life at all. Now, theologies are well in their place; but repentance and love must come before all other experiences. First a cure for your sin-sick soul, and then theologies. Suppose a man were taken with the cholera, and, instead of sending for a physician, he should send to a book-store, and buy all the books which have been written on the human system, and, while the disease was working in his vitals, he should say, "I'll not put myself in the hands of any of these doctors. I shall probe this thing to the bottom."

Would it not be better for him first to be cured of the cholera?

The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows, over which generations of unmolested spiders have spun their webs.

Our real commentators are our strongest traits of character; and we usually come out of the Bible with all those texts sticking to us which our idiosyncrasies attract.

A man must not only desire to be right—he must *be* right. You may say: "I wish to send this ball so as to kill the lion crouching yonder, ready to spring upon me. My wishes are all right; and I hope Providence will direct the ball." Providence won't. You must do it; and if you do not, you are a dead man.

Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable, if it were worth the while; but they take it as a young heir takes his estate, who says: "I shall build me a modern house to live in, but I'll keep the old castle as a ruin;" and so they have some scientific or literary house to live in, and look upon the Bible only as a romantic relic of the past.

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week. Now, God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.

You might as well go to the catacombs of Egypt, and scrape up the dust of the mummies, and knead it into forms, and bake them in your oven, and call such things men, and present them as citizens and teachers, for our regard, as to bring old, time-worn institutions to serve the growth and the living wants of to-day.

Public sentiment is like a battery, which protects the city that is behind it, but sweeps with destruction all the plain that is before it. It powerfully restrains men from doing wrong; but when they have done wrong, it sets itself as powerfully against them. The height of Dover Cliffs would prevent man from jumping into the sea; but once amid the thunder of the waves, and what chance would there be for him to climb the steep?

Never fret about what you *can't* help—as it will do no good. Never fret about what you *can* help—for if you can help it, there is no real occasion for fretting.—*Miles Grant.*

Miscellany.

THE TOWER OF BABEL.

L. O. McKINSTRY.

Ten miles south of the city of Bagdad stands the little squalid city of Shillar, of some seven thousand inhabitants, on the river Euphrates, which runs through it. This city is built on a part of the ruins of ancient Babylon. In another part are the ruins of the Tower of Babel, which to this day is called *Birs Nimroud*, or the Tower of Nimrod, from the name of him who built it. Herodituş, the father of authentic history, describes it as an immense, square structure, above which were seven temples, each dedicated to the worship of some planet. The Talmudists give its height, when erected, as seven miles, but according to other traditions it was 25,000 feet, or a fraction over four miles and a half. Though these are obviously exaggerated accounts, it was undoubtedly the highest tower ever built. One million persons are said to have been, for twelve years, engaged in its construction.

It is a wonder that any vestige remains of a structure which even in its ruins signally speaks of man's vain ambition, heaven-defying boasting, and self-accredited glory, and of Jehovah's swift judgment upon such conceited worms of the dust, unless they stand as a constant memorial of human folly.

Wonderful ruins! How full of solemn lessons to mortals! Thought runs back to the origin of that huge but now ruined structure, and we seem to be transported to the place where and to the time when its foundations were laid, as recorded in these simple, yet graphic and forcible words of scripture:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

Thus JEHOVAH gives us his own version of the affair, and so we learn that man's first attempt to build a government of his own was signalized, as it has often been since, by self-glorification and ambitious designs to secure for himself a monumental name. But slime out of the pits, and massive fire-burnt bricks, put into a tower several miles high, could not perpetuate the names of vain boasters, except as the ruins perpetuate them, to their shame and eternal disgrace.

All at once, without any previous warning, the speech of the millions was confounded. When they essayed to speak, their tongues articulated some unknown gibberish which neither they themselves nor others could comprehend. Their incoherent *babbling* made the place a *Babel*. That scene was indescribable. Well might the city and tower, from that time on, be called Babel, or Babylon, for it has brought "confusion" everywhere, causing the greatest difficulty in the way of social and commercial intercourse among the nations, by the multiplicity of languages which are spoken. On this account man cries out, *Multa Terracolis linguæ; Celestibus, una.* "Earth has many languages; Heaven, but one." As though earth's many tongues perplexed and cursed it and it were a relief to feel that heaven has never known the discordant jar of many tongues.

So much does this confusion of tongues stand in the way of man's progress in art and science, that the study of languages is one of the essentials of a liberal education. To overleap this thick-walled barrier, which, in its cold defiance, retards the steps of human progress, is the boast of men; and a knowledge of more tongues than one is an attainment which they rejoice to possess. Tongues come of sin, and sin often comes again of tongues. By boasting and pride of heart, the language of the whole earth was confused; and, when the difficulty is partially overcome, by hard study in digging after verb-roots, pride, again, often holds pompous sway. Yet, after all his hard work, the scholar cannot make himself so well understood by all as could the mother-tongued ante-Babelian, when he spoke the sweet, simple words which Adam learned of God in Eden.

The Nimrodians sinned by an effort to centralize the universe *at their tower*. Notwithstanding their failure, men have always sought to centralize their governments, and each nationality has thought its own the best of all. But they have been prevented from complete monopoly by the many tongues—the main-spring of nationality. There will not, cannot be any common center, until Christ, the Lord of earth, comes to restore the whole territory to himself by the eradication of evil. Then we shall have one grand centralized government, possessing elements of eternal stability. Then the Lord will also restore the "one language and one speech" to all the tribes of christianized men, that they may join together in the universal chorus of praise, "To him who has loved us and washed us from our sins IN HIS OWN BLOOD!"

HISTORICAL FACTS.

[510 YEARS BEFORE CHRIST.]

C. EDWIN WILLIAMS, EVANGELIST.

Ahasuerus, king of Persia, elevated Haman his favorite to the highest degree of the State, and even commanded his subjects to bow to him and do him reverence. Mordecai alone, a Jew, and one of those who had been carried from Judea to Babylon by king Nebuchadnezzar more than ninety years before, would not render to man an honor that he believed to be due to God only. Haman, irritated at Mordecai's refusal to do him homage, determined to sacrifice not only him, but also the whole of the Jewish nation to his violent passion. For this purpose he, by calumniating the Jews, obtained from the king an order that they should all be put to death. Esther, (the niece of Mordecai,) who had become the wife of Ahasuerus, felt deeply for her people, and was advised by her uncle (Mordecai) to present herself before the king, and show him the injustice of his decree. Esther represented to her uncle, that by such a course she would expose herself to the death that awaited all those who went into the king's presence uncalled for, to whom he did not hold out his sceptre. To this her uncle replied that she must not think to escape the general destruction of the Jews, because she was in the palace of Ahasuerus; and that if through fear she were silent, God would find some other means to deliver his people, but that herself and her father's house should be destroyed. He also told her that it was perhaps for the purpose of serving her people, she had been elevated. Esther hesitated no longer. She prepared herself for the interview by fasting, and on the third day appeared in the king's presence, who, when he saw her standing in the court, held out to her his sceptre, which she drew near and touched. Upon her requestbeing asked, Esther only demanded of the king that he, and Haman also, should come that day to the banquet which she had prepared for him. When the set time had come, Ahasuerus and Haman went to the banquet to which Esther had invited them. At the banquet the king again asked Esther to make known to him her request, to which she replied by a second invitation, in the words of the Holy Writ: "If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said." (Esther 5: 8.) Haman, delighted with the apparent marks of favor that were shown him, went forth that day with a glad heart. Still, in the midst of these honors, he could not help desiring the homage of Mordecai, whom he beheld in the king's gate: when he saw that he neither stood up, nor moved for him, he was full of indignation against him. However, he at this time restrained his anger, and when he arrived home he sent for his wife Zeresh, and his friends. He informed them of the glory of his riches, the multitude of his offspring, and the promotion to which he had attained. He also related how Esther, the queen, had suffered no man to come to the banquet with the king but himself, and that he was again invited for the morrow. "Yet," said he, "all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate." Haman repined at the contempt shown him by Mordecai; and his wife that he might go "merrily to the banquet," counselled him to have a gallows made, on which, with the king's order, the offender might be hanged. This advice pleased her husband (Haman), and he followed it, little imagining that he, himself, would be the first to suffer thereon. In the uneasiness of Haman, we can see a true instance of selfish vanity.

You can see, my dear reader, the higher he was exalted, the more easily was he irritated at the contempt of Mordecai. Methinks it is even so with all who seek after worldly glory: the more they obtain, the more they desire. Every one, especially young men and maidens, should bear *this truth* in mind, and neither trouble others, nor be troubled themselves, with *vain wishes* that can never be fulfilled.

On the night after the king's visit to Esther, he could not sleep, but employed the hours of repose and silence in listening to the records of his kingdom. In them was found an account of a conspiracy against him, by two of his officers, which had been discovered by Mordecai. The king demanded of the reader, what recompense Mordecai had received for his service, and was answered that nothing had been done for him. The king then asked if there was any one in his ante-chamber, and upon being told that Haman was there, (who, moved by pride and anger, had come thus early to request the death of Mordecai,) he ordered him to be admitted.

Haman accordingly came into the king's presence, who immediately asked him, "what shall be done unto the man whom the king delighteth to honor?" Haman, thinking that some new favor was about to be bestowed upon himself, replied, that he should be clothed in the royal apparel, be mounted upon the king's horse, and wear the crown royal, and thus arrayed, should be conducted through the streets of the city, by one of the king's most noble princes, proclaiming, "Thus shall it be done to the man whom the king delighteth to honor." King Ahasuerus ordered Haman thus to attire Mordecai—to fulfill in every respect what he had said—and to conduct him through the city. The king's commands were obeyed, and the people saw the humble Mordecai covered with honors.

Kittery, Me.

[*To be continued.*]

THE SEA URCHIN.

This is a strange manifestation of animal life. One of the connecting links between animal and vegetable, perhaps. It has a kind of skeleton or framework, a digestive system, blood, etc. There is an orifice in the lower side of the center, into which food is sucked, and again thrown out. It has no head, or tail, or eyes, or ears. The long tubes, seen in the picture have been called legs, as they can be pushed out and drawn in, at pleasure, and by them, a kind of motion is effected. They burrow in the sand, and in the Bay of Naples, people dive to the bottom after them. They are called Sea Eggs, and they are highly esteemed as food, by the Neapolitans.

These marine animals are called by naturalists, *Echinodermata*. *Echinos* means a spine, and *derma*, skin. The Star-fish, Sea Urchin, and Sea Cucumber are the representatives of the family.

HONEY DEW.—Galen says that in his time (in the second century) there fell such great quantity of honey dew, in his country (Pergamus) that the people being greatly delighted gave thanks to Jupiter. Etianus states that such an abundance fell in India, in the region of Persis, and so saturated the grass that the sheep, goats and cattle gave milk as sweet as honey, very pleasant to drink. He says, "When they used that drink in any disease, they needed not to put any honey in it to prevent it from correcting the stomach, as directed in fevers, consumption, phthysic, and ulcerated intestines."—*Treasury of Ancient and Modern Times.*

The following are the weights of some of the largest bells in Europe: Vienna, 36,000 pounds; St. Peter (Rome), 38,000 pounds; Notre Dame de Paris, 34,000 pounds: "Big Ben," 32,340 pounds, and Erfurt, 27,936 pounds.

NO FRIENDS.

Recently, a little girl about eight years old, was taken from the cruel people who abused her, and sent to the Police Central Office of this city, to be taken care of. Here is her story, and you little girls who have good homes, kind parents, and loving friends, and yet grumble at your lot, read it and try to appreciate your position and improve your advantages:

"My name is Mary Ellen McCormack. I dont know how old I am. My mother and father are both dead. I have no recollection of a time when I did not live with the Connollys. I call Mrs Connolly mamma. I have never had but one pair of shoes, but can't recollect when that was. I have had no shoes or stockings on this winter. I have never been allowed to go out of the rooms where the Connollys live except in the night time, and then only in the yard. I have never had on a particle of flannel. My bed at night is only a piece of carpet, stretched on the floor underneath a window, and I sleep in my undergarment, with a quilt over me. I am never allowed to play with any children or have any company whatever. Mamma (Mrs. Connolly) has been in the habit of beating me almost every day. She used to whip me with a twisted whip, a raw hide. The whip always left black and blue marks on my body. I have now on my head two black and blue marks which were made by mamma with the whip, and a cut on the left side of my forehead which was made by a pair of scissors in her hand. She struck me with the scissors and cut me. I have no recollection of ever having been kissed, and have never been kissed by mamma. I have never been taken on my mamma's lap, or caressed or petted. I never dared to speak to anybody, because if I did I would get whipped. I never have had, to my recollection, any more clothing than I have on at present, a calico dress and skirt. I have seen stockings and other clothes in our room, but I was not allowed to put them on. Whenever mamma went out I was locked up in the bedroom. The pair of scissors with which mamma struck me are those now shown me. I don't know for what I was whipped. Mamma never said anything to me when she whipped me. I do not want to go back to live with mamma, because she beats me so. I have no recollection of ever being in the street in my life."

AN ADROIT REPROOF.

A presiding elder of the United Brethren Church was preaching in Minnesota, and was much annoyed by persons talking and laughing. He paused, looked at the disturbers, and said: "I am always afraid to reprove those who misbehave in church. In the early part of my ministry I made a great mistake. As I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service, one of the official members came and said to me: 'Brother, you have made a great mistake. That young man whom you reproved is an idiot.' Since then I have always been afraid to reprove those who misbehave in church, lest I should repeat that mistake, and reprove another idiot." During the rest of that service, at least, there was good order.—*Herald and Prophet.*

INSECT LIFE.—Insects generally must lead a jovial, happy life. Think what it must be to lodge in a lily! Fancy a pink of pearl and ivory, with pillows of silver and capitals of gold, all exhaling such perfume as never arose from a human censer! Imagine the fun of curling themselves up for the night in the folds of a rose, rocked to sleep by the gentle sighs of the summer air, nothing to do when they awake, but to wash themselves in a dew-drop, and eat their breakfast clothes for their breakfast. Then take a stroll—or rather a fly—in the bright blue ether, and frolic and play with their companions!

A red-hot aerolite came whizzing down through the trees of Marysville, Cal., recently, burying itself eight feet deep in the ground. It weighed twelve pounds and was so hot, even after an hour had been spent in digging it up, that it set fire to the cart in which it had been conveyed to the town.

Deeds of kindness call forth the return of deeds of kindness.

REV. HENRY WARD BEECHER.

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L. C. McKINSTRY.

Ten miles south of the city of Bagdad stands the little squalid city of Shillar, of some seven thousand inhabitants, on the river Euphrates, which runs through it. This city is built on a part of the ruins of ancient Babylon. In another part are the ruins of the Tower of Babel, which to this day is called *Birs Nimroud*, or the Tower of Nimrod, from the name of him who built it. Heroditus, the father of authentic history, describes it as an immense, square structure, above which were seven temples, each dedicated to the worship of some planet. The Talmudists give its height, when erected, as seven miles, but according to other traditions it was 25,000 feet, or a fraction over four miles and a half. Though these are obviously exaggerated accounts, it was undoubtedly the highest tower ever built. One million persons are said to have been, for twelve years, engaged in its construction.

It is a wonder that any vestige remains of a structure which even in its ruins signally speaks of man's vain ambition, heaven-defying boasting, and self-accredited glory, and of Jehovah's swift judgment upon such conceited worms of the dust, unless they stand as a constant memorial of human folly.

Wonderful ruins! How full of solemn lessons to mortals! Thought runs back to the origin of that huge but now ruined structure, and we seem to be transported to the place where and to the time when its foundations were laid, as recorded in these simple, yet graphic and forcible words of scripture:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

Thus JEHOVAH gives us his own version of the affair, and so we learn that man's first attempt to build a government of his own was signalized, as it has often been since, by self-glorification and ambitious designs to secure for himself a monumental name. But slime out of the pits, and massive fire-burnt bricks, put into a tower several miles high, could not perpetuate the names of vain boasters, except as the ruins perpetuate them, to their shame and eternal disgrace.

All at once, without any previous warning, the speech of the millions was confounded. When they essayed to speak, their tongues articulated some unknown gibberish which neither they themselves nor others could comprehend. Their incoherent *babbling* made the place a *Babel*. That scene was indescribable. Well might the city and tower, from that time on, be called Babel, or Babylon, for it has brought "confusion" everywhere, causing the greatest difficulty in the way of social and commercial intercourse among the nations, by the multiplicity of languages which are spoken. On this account man cries out, *Multæ Turcolis linguæ; Cœlestibus, una.* "Earth has many languages; Heaven, but one." As though earth's many tongues perplexed and cursed it and it were a relief to feel that heaven has never known the discordant jar of many tongues.

So much does this confusion of tongues stand in the way of man's progress in art and science, that the study of languages is one of the essentials of a liberal education. To overleap this thick-walled barrier, which, in its cold defiance, retards the steps of human progress, is the boast of men; and a knowledge of more tongues than one is an attainment which they rejoice to possess. Tongues come of sin, and sin often comes again of tongues. By boasting and pride of heart, the language of the whole earth was confused; and, when the difficulty is partially overcome, by hard study in digging after verb-roots, pride, again, often holds pompous sway. Yet, after all his hard work, the scholar cannot make himself so well understood by all as could the mother-tongued ante-Babelian, when he spoke the sweet, simple words which Adam learned of God in Eden.

The Nimrodians sinned by an effort to centralize the universe *at their tower*. Notwithstanding their failure, men have always sought to centralize their governments, and each nationality has thought its own the best of all. But they have been prevented from complete monopoly by the many tongues—the main-spring of nationality. There will not, cannot be any common center, until Christ, the Lord of earth, comes to restore the whole territory to himself by the eradication of evil. Then we shall have one grand centralized government, possessing elements of eternal stability. Then the Lord will also restore the "one language and one speech" to all the tribes of christianized men, that they may join together in the universal chorus of praise, "To him who has loved us and washed us from our sins IN HIS OWN BLOOD!"

HISTORICAL FACTS.

[510 YEARS BEFORE CHRIST.]

C. EDWIN WILLIAMS, EVANGELIST.

Ahasuerus, king of Persia, elevated Haman his favorite to the highest degree of the State, and even commanded his subjects to bow to him and do him reverence. Mordecai alone, a Jew, and one of those who had been carried from Judea to Babylon by king Nebuchadnezzar more than ninety years before, would not render to man an honor that he believed to be due to God only. Haman, irritated at Mordecai's refusal to do him homage, determined to sacrifice not only him, but also the whole of the Jewish nation to his violent passion. For this purpose he, by calumniating the Jews, obtained from the king an order that they should all be put to death. Esther, (the niece of Mordecai,) who had become the wife of Ahasuerus, felt deeply for her people, and was advised by her uncle (Mordecai) to present herself before the king, and show him the injustice of his decree. Esther represented to her uncle, that by such a course she would expose herself to the death that awaited all those who went into the king's presence uncalled for, to whom he did not hold out his sceptre. To this her uncle replied that she must not think to escape the general destruction of the Jews, because she was in the palace of Ahasuerus; and that if through fear she were silent, God would find some other means to deliver his people, but that herself and her father's house should be destroyed. He also told her that it was perhaps for the purpose of serving her people, she had been elevated. Esther hesitated no longer. She prepared herself for the interview by fasting, and on the third day appeared in the king's presence, who, when he saw her standing in the court, held out to her his sceptre, which she drew near and touched. Upon her requestbeing asked, Esther only demanded of the king that he, and Haman also, should come that day to the banquet which she had prepared for him. When the set time had come, Ahasuerus and Haman went to the banquet to which Esther had invited them. At the banquet the king again asked Esther to make known to him her request, to which she replied by a second invitation, in the words of the Holy Writ: "If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said." (Esther 5: 8.) Haman, delighted with the apparent marks of favor that were shown him, went forth that day with a glad heart. Still, in the midst of these honors, he could not help desiring the homage of Mordecai, whom he beheld in the king's gate: when he saw that he neither stood up, nor moved for him, he was full of indignation against him. However, he at this time restrained his anger, and when he arrived home he sent for his wife Zeresh, and his friends. He informed them of the glory of his riches, the multitude of his offspring, and the promotion to which he had attained. He also related how Esther, the queen, had suffered no man to come to the banquet with the king but himself, and that he was again invited for the morrow. "Yet," said he, "all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate." Haman repined at the contempt shown him by Mordecai; and his wife that he might go "merrily to the banquet," counselled him to have a gallows made, on which, with the king's order, the offender might be hanged. This advice pleased her husband (Haman), and he followed it, little imagining that he, himself, would be the first to suffer thereon. In the uneasiness of Haman, we can see a true instance of selfish vanity.

You can see, my dear reader, the higher he was exalted, the more easily was he irritated at the contempt of Mordecai. Methinks it is even so with all who seek after worldly glory: the more they obtain, the more they desire. Every one, especially young men and maidens, should bear *this truth* in mind, and neither trouble others, nor be troubled themselves, with *vain wishes* that can never be fulfilled.

On the night after the king's visit to Esther, he could not sleep, but employed the hours of repose and silence in listening to the records of his kingdom. In them was found an account of a conspiracy against him, by two of his officers, which had been discovered by Mordecai. The king demanded of the reader, what recompense Mordecai had received for his service, and was answered that nothing had been done for him. The king then asked if there was any one in his ante-chamber, and upon being told that Haman was there, (who, moved by pride and anger, had come thus early to request the death of Mordecai,) he ordered him to be admitted.

Haman accordingly came into the king's presence, who immediately asked him, "what shall be done unto the man whom the king delighteth to honor?" Haman, thinking that some new favor was about to be bestowed upon himself, replied, that he should be clothed in the royal apparel, be mounted upon the king's horse, and wear the crown royal, and thus arrayed, should be conducted through the streets of the city, by one of the king's most noble princes, proclaiming, "Thus shall it be done to the man whom the king delighteth to honor." King Ahasuerus ordered Haman thus to attire Mordecai—to fulfill in every respect what he had said—and to conduct him through the city. The king's commands were obeyed, and the people saw the humble Mordecai covered with honors.

Kittery, Me.

[*To be continued.*]

THE SEA URCHIN.

This is a strange manifestation of animal life. One of the connecting links between animal and vegetable, perhaps. It has a kind of skeleton or framework, a digestive system, blood, etc. There is an orifice in the lower side of the center, into which food is sucked, and again thrown out. It has no head, or tail, or eyes, or ears. The long tubes, seen in the picture have been called legs, as they can be pushed out and drawn in, at pleasure, and by them, a kind of motion is effected. They burrow in the sand, and in the Bay of Naples, people dive to the bottom after them. They are called Sea Eggs, and they are highly esteemed as food, by the Neapolitans.

These marine animals are called by naturalists, *Echinodermata. Echinos* means a spine, and *derma*, skin The Star-fish, Sea Urchin, and Sea Cucumber are the representatives of the family.

HONEY DEW.—Galen says that in his time (in the second century) there fell such great quantity of honey dew, in his country (Pergamus) that the people being greatly delighted gave thanks to Jupiter. Elianus states that such an abundance fell in India, in the region of Persia, and so saturated the grass that the sheep, goats and cattle gave milk as sweet as honey, very pleasant to drink. He says, "When they used that drink in any disease, they needed not to put any honey in it to prevent it from correcting the stomach, as directed in fevers, consumption, phthysic, and ulcerated intestines."—*Treasury of Ancient and Modern Times.*

The following are the weights of some of the largest bells in Europe: Vienna, 36,000 pounds; St. Peter (Rome), 38,000 pounds; Notre Dame de Paris, 34,000 pounds: "Big Ben," 32,340 pounds, and Erfurt, 27,936 pounds.

NO FRIENDS.

Recently, a little girl about eight years old, was taken from the cruel people who abused her, and sent to the Police Central Office of this city, to be taken care of. Here is her story, and you little girls who have good homes, kind parents, and loving friends, and yet grumble at your lot, read it and try to appreciate your position and improve your advantages:

"My name is Mary Ellen Mc Cormack. I dont know how old I am. My mother and father are both dead. I have no recollection of a time when I did not live with the Connollys. I call Mrs Connolly mamma. I have never had but one pair of shoes, but can't recollect when that was. I have had no shoes or stockings on this winter. I have never been allowed to go out of the rooms where the Connollys live except in the night time, and then only in the yard. I have never had on a particle of flannel. My bed at night is only a piece of carpet, stretched on the floor underneath a window, and I sleep in my undergarment, with a quilt over me. I am never allowed to play with any children or have any company whatever. Mamma (Mrs. Connolly) has been in the habit of beating me almost every day. She used to whip me with a twisted whip, a raw hide. The whip always left black and blue marks on my body. I have now on my head two black and blue marks which were made by mamma with the whip, and a cut on the left side of my forehead which was made by a pair of scissors in her hand. She struck me with the scissors and cut me. I have no recollection of ever having been kissed, and have never been kissed by mamma. I have never been taken on my mamma's lap, or caressed or petted. I never dared to speak to anybody, because if I did I would get whipped. I never have had, to my recollection, any new clothing than I have on at present, a calico dress and skirt. I have seen stockings and other clothes in our room, but I was not allowed to put them on. Whenever mamma went out I was locked up in the bedroom. The pair of scissors with which mamma struck me are those now shown me. I don't know for what I was whipped. Mamma never said anything to me when she whipped me. I do not want to go back to live with mamma, because she beats me so. I have no recollection of ever being in the street in my life."

AN ADROIT REPROOF.

A presiding elder of the United Brethren Church was preaching in Minnesota, and was much annoyed by persons talking and laughing. He paused, looked at the disturbers, and said: "I am always afraid to reprove those who misbehave in church. In the early part of my ministry I made a great mistake. As I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service, one of the official members came and said to me: 'Brother, you have made a great mistake. That young man whom you reproved is an idiot.' Since then I have always been afraid to reprove those who misbehave in church, lest I should repeat that mistake, and reprove another idiot." During the rest of that service, at least, there was good order.—*Herald and Prophet.*

INSECT LIFE.—Insects generally must lead a jovial, happy life. Think what it must be to lodge in a lily! Fancy a pair of pearl and ivory, with pillows of dew and capitals of gold, all exhaling such a perfume as never arose from a human censer! Imagine the fun of tucking themselves up for the night in the folds of a rose, rocked to sleep by the gentle sighs of the summer air, nothing to do when they awake, but to wash themselves in a dew-drop, and eat their bed clothes for their breakfast. Then the a stroll—or rather a fly—in the bright blue ether, and frolic and play with their companions!

A red-hot aerolite came whizzing down through the trees of Marysville, Cal., recently, burying itself eight feet deep in the ground. It weighed twelve pounds, and was so hot, even after an hour had been spent in digging it up, that it set fire to the cart in which it had been conveyed to the town.

Deeds of kindness call forth the return of deeds of kindness.

DOMESTIC ECONOMY.

BY AUNT MARTHA.

The mucilaginous or gummy alimentary principle exists almost universally in plants, and appears to hold the same position in the vegetable economy that albumen does in the animal. It is contained in great abundance in some plants, and exudes spontaneously, and concretes on the stem in the form of tears. Gum Arabic, gum Senegal, East Indian, Barbary, and Cape gums, gum Tragacanth, the gum of cherry and plum-trees, are obtained in this way.

Gum is usually considered to possess nutritive properties, but to be somewhat difficult of digestion, and, therefore, apt to disagree with dyspeptics. Gum is sometimes employed, as a dietical agent, by invalids. It is useful as a demulcent or soothing agent in inflamatory affections of the mucus membranes. Gum Arabic is slowly dissolved in the mouth to allay troublesome cough and irritation of the throat. It is also used in irritation of the intestinal canal, and of the urinary organs. It may be taken dissolved in milk. The preparations of gum in use are, gum water, mucilage, gum lozenges, and gum pastes.

GUM WATER.

Take of gum arabic half an ounce to an ounce. Wash it in cold water to remove any bitter matter, and then dissolve it by maceration, in two pints of cold water. When made with either powdered gum or hot water, the flavor of the solution is less agreable. Gum water is employed as a demulcent drink in colds and inflamation.

BOILED MAIZE PUDDING.

Stir Indian meal and warm milk together "pretty stiff;" a little salt and two or three table-spoonfuls of molasses added; also a spoonful of ginger, or any other spice that may be preferred. Boil it in a tight covered pan, or in a very thick cloth; if the water gets in, it will ruin it. Leave plenty of room, for Indian meal swells very much. The milk with which it is mixed should be merely warmed; if it be scalding hot, the pudding will break to pieces. Some chop suet very fine, and warm in the milk; others warm thin slices of apple to be stirred into the pudding. Water will answer instead of milk.

STEWED APPLE SAUCE.

Pare and core apples, put them into a preserve-pot, cover up, and set on a hot hearth, or in a sauce-pan of water, to boil; when the apples are soft, mix them to pulp with a small piece of butter, and sweeten with brown sugar. This is a much better method than the common one of boiling the apples with water. A little grated lemon-peel is a good addition.

ROAST LOIN OF VEAL.

Make suitable forcement, and insert it between the skin and flesh just over the ends of the bones. Skewer down the flap, place the joint over a sound fire, keep it constantly basted, and be especially careful not to allow the kidney fat to burn; to prevent this, and to insure the good appearance of the joint, a buttered paper is often fastened around the loin, and removed about half an hour before it is taken from the fire. When the veal is not papered, dredge it well with flour soon after it is put to the fire.

ODDS AND ENDS.

WHITEWASH.—One peck of lime slaked in boiling water, and then strained; one-fourth pound of glue, dissolved previously; and one pint of salt; apply warm. If glue is not convenient, soft soap is a very good substitute, using about half as much as of glue.

A LARGE ROSE-BUSH.—The *Scientific Press* (Cal) recently gave an illustration of a giant rose-bush growing at Santa Rosa. It is 25 feet high, and 22 feet across. When the copy was made the bush had 4000 full blown roses, and 20,000 buds on it. It is the "White Lamarque" variety, and is 16 years old.

CLEANING UP.—As the spring opens farmers should "clean up." First is the cellar. Give it a through renovating. Remove every vestige of decayed vegetables, and open every door and window through the day. Much sickness can be traced to cellars containing decaying matter. They are often the source of typhoid fevers. The grounds around the house, the garden, the orchard, the barn, and the barn yard, should all be straightened up, and left clean for the summer.

TO CLEAN PAINT.—Use but little water at a time; keep it warm and clean by changing often. A flannel cloth is better than cotton. Be careful of soap. Put but a little soap or skim-milk in the water; add soap to the cloth when needed. A sharp piece of soft wood is indispensable for the corners; the point will become like a paint brush. A saucer of sifted ashes, used where paint is badly smoked or fly-specks are thick, is better than soap; wipe last with a clean wet towel, and don't spill a drop of water. Never put soap on glass unless it can be well rinsed, which can never be the case with windows; wash off dirt in clean warm water, and dry; then with a paste of whiting and water, and with a little cloth, place a little in the centre of each pan. With another cloth rinse over the glass; next rub off with a dry cloth till the window shines like crystal.

NOTES.

A California orange grower sold from five acres $15,000 worth of oranges.

Nice, green sod is the best edgings for flower beds, and clean gravel, the best for walks.

Two thousand pounds of grapes were raised on one vine, near Stockton Cal., last year.

Don't purchase much seed of new and untried varieties, however well recommended. Get enough to test it, first.

The cabbage growers of New Jersey are getting rich. There is a ready sale at good price for all the cabbage that can be raised.

The onion crop is a profitable one, if properly cultivated. W. Birdsall, of Michigan, cleared on two acres, last year, $681.50.

Flax ground must be pulverised finely. Sow half a bushel to the acre, and *brush* it in. Cut when the bowls are two-thirds ripe.

APPLES FOR FOOD.

By a careful analysis it is shown that apples contain a larger amount of phosphorus than any of the ordinary fruits or vegetables; and as this is one of the most important elements for the healthful nourishment of the brain, and especially necessary to those who work with the brain to a large extent, rather than their muscles, the habitual use of apples as an article of food, is greatly to be reccommended.

Nor is this the only constituent, desirable to promote health, found in the apple; for it also contains the acid so necessary to rouse the liver to its proper action, when in a torpid or sluggish condition, and thus enable it to secrete, and carry from the system, the germs of billious diseases, which are induced by long continued seasons of heat and prevailing malaria, and which usually exhibit their poisonous influence either in fevers, or serious affections of some of the vital organs. Therefore, fresh fruits of all kinds, but especially acid fruits, should constitute an important element in the daily fare of all classes, and especially, of the student, and the sedentary.

The brain is the all important organ with that large class of persons who are known as great thinkers, to whom the world is so much indebted for the advance of literature, science, and the arts; and, hence, it is of the first importance to this class to make use of all the means within their power to preserve, unimpaired as far as possible, in health and vigor, this essential organ. And, as we advance in years, this demand becomes more imperative; for, with advancing years, a process of change is visible in the external organs, so also there is a similar process of change going on in the brain by the induration of its substance, and the loss of its flexibility; men often die as trees die, slowly, and at the top first. But we have, to a considerable extent, the power to protect the brain as well as the other organs, from premature decay by a judicious application of the principles of hygiene.

Among the cultivated fruits the apples occupy the first place; and as they can be preserved for so long a time, and used in so many agreeable forms, with profit to the household, every farmer should see to it that his orchard is well stocked with choice varieties of summer, autumn, and winter apples. If the alternative were presented us of being deprived of either apples or potatoes, probably we would be the losers by letting the apples go instead of the potatoes. It is beyond doubt that the family which is liberally supplied with apples generally escapes many fevers and other diseases with which they would be afflicted if they were deprived of their use.

The production of fruit, in variety, is not, as many seem to suppose, especially difficult. There is a class of interested persons who would have us believe that certain systems of training and pruning, and highly artificial care were necessary to produce fruit. The apple, and, indeed, all fruits require plenty of foliage, and the pruning should only consist, unless in exceptional cases, in the removal of such wood as was likely to interfere, by abrasion with other branches; and the bulk of the pruning should be done while yet the tree is young. Varieties may be selected that will come into bearing in from four to six years; and the sooner they are planted, the sooner will the owner reap the advantage of his promptitude in an effort which will minister so greatly to the enjoyment and health of his family.

In order to have sound and fine apples through the winter and spring, they should be allowed to remain on the tree as long as it can safely be done without their freezing; and then they should be carefully "hand picked," and put in barrels, or cribs, and left out of doors as long as it can safely be done in view of the frost; for if put early in a cellar they will soon decay.

OLEOMARGARINE.

When a new article or process is discovered, or a new device, or machine, invented, a word or name must be manufactured for it. Thus, when the new compound made out of animal fat, and intended to take the place of butter in domestic economy, was first brought out, it was nameless, or was simply designated as the "new process for making butter." A name is now given to it, and our vocabulary is enriched by the euphonious word, "oleomargarine." We described this substance and the method of manufacture in former numbers. It is made of animal fat—beef tallow—in its purity—but already, we are informed, it is adulterated, and every kind of oil and fat, fit only for soap making, now enter into its composition. It is, of course, much cheaper than butter, and is described as having "a more delicate flavor." Large quantities are now shipped to West Indies and other ports. In New York City one hardly knows now whether he is eating butter or "oleomargarine," made out of soap grease.

CREMATION.

Cremation—*burning* instead of burying the dead—is attracting some attention. It is argued by those in favor, that the practice is less barbarous, less expensive, and more healthy; that it is only doing by fire and chemical processes, quickly, what nature does slowly; that in large cities the effluvia arising from cemeteries is exceedingly deleterious, and the great distance to which dead bodies must be conveyed for burial, makes it too expensive. All the gasseous and fluid parts of the body can be driven off in a very short time, leaving only a few ashes—no more than will be found in a coffin after years have elapsed. These ashes can be placed in an urn with a suitable inscription on it, and kept in an appropriate place in the house. This was an ancient custom, but it need not be called barbarous on that account. Cremation societies are being formed, and many leading men of the country are its advocates. Mr. Bergh, president of the Society for the Prevention of Cruelty to Animals, is in favor of the immediate annihilation of the body, and is one of the foremost members of the cremation society recently formed in this city.

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A Difficulty Explained.

Will some one give an exposition of Isa. 7: 8-17.
J. C. WRIGHT.

Bro. Wright has not here stated the difficulty to be explained, but I apprehend that the trouble arises from confounding the 10th and 14th verses (which are a parenthesis), with the rest of the chapter.

We see by the 1st and 6th verses that in the days of Ahaz, king of Judah, Rezin and Pekah, kings of Syria and Israel, allied together against the house of David, having for their object to dethrone Ahaz, the reigning monarch, and set up the son of Tabeal in his stead. Isaiah is therefore sent with a message to Ahaz, telling him not to fear, neither to be fainthearted; that his enemies, are only the smoking firebrands; that they have taken evil counsel together, and that their confederacy shall not stand.

But the Spirit through the prophet takes the opportunity to shew the redemption of Israel on a much larger scale than their deliverance from present trouble. This was to be a time when they should be saved from their enemies, and from the hand of all that hate them, and might then serve the Lord in righteousness and holiness all the days of their life. (Luke 1: 71-75) The sign of this coming blessedness was, that "a virgin should conceive and bear a son, and his name should be called Immanuel." (Isaiah 7: 14) But here the promise of a Savior to Israel ceases, and the former subject is again resumed. The 15th verse therefore refers not to the person mentioned in the 14th, but to Isaiah's own son, Shearjashub, who accompanied the prophet when he met the king in the highway of the fuller's field. (V. 3) The prophet is commanded to take the child with him, and he is evidently there for a purpose, and that purpose is to be a sign to the king of his speedy and certain deliverance from the two smoking firebrands which threaten to destroy his throne and kingdom. Speaking of this child, then, the prophet says, "Butter and honey shall he eat, when he shall know to refuse the evil and to choose the good [Lowth's Trans.] *For before the child* [or *this child*] shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

Here the king is given to understand that before this child should come to know good from evil, his kingdom should be at rest (which is indicated by the child eating of butter and honey) and that he should have no more to fear from his present enemies, because the riches of Damascus and the spoil of Samaria should be taken away by the king of Assyria. Compare chapter 8: 4, II Kings 16: 9, and 17: 6.)
W. MC LEOD.

The Spirit.

Whenever the word spirit is applied to man in the Bible, it refers to that part of him which was breathed into him by Jehovah who is the only source of all bodily and mental life to all men, and of spiritual holy life to the regenerate. When this spirit is looked at, as to its source, it is called "the Spirit of God;" but when looked at as dwelling in man, it is called "the spirit of man." This spirit of Jehovah is the sole Author and Sustainer of all life, whether animal, vegetable, mental, or spiritual. Wherever he is, there is life, though the manifestations of it may be various, and without him and his immediate workings, not one of the operations and laws of nature could be carried on. Were he to withdraw himself, into himself, so to speak, and be as he was before anything or person was created, all nature would be at a standstill; there would be no motion, no cohesion, no attraction, no life any where in nature. Whenever he is pleased to withdraw himself from any living thing, or person, the mat[illegible] of that thing or person falls into it[illegible] state of unorganized matter. To every[illegible]g thing he imparts a portion of himself, according to the necessities of each; and when he leaves it, death necessarily ensues. Now this "portion" of God's Spirit, thus imparted to each living thing, or person, can never die; but when it leaves the thing, or person in whom it has dwelt, it "returns to God who gave it." Because man was made in the image of God—was capable of his immortality, of knowing and loving him, of almost indefinite progress, and of union and communion with him, therefore that large portion of his Spirit which he imparts to every man, as much allies him to the Deity, as his body does to the earth. It is this spirit of man, and not his soul, which returns to God who gave it, when his body "returns to the earth as it was." Each goes to its own source, earth to earth, and spirit to Spirit. But let any one find out the many passages, parallel to I Cor. 2: 11, where there is as much distinction made between the spirit of man, and man himself, as there is between the spirit of God, and God himself; and yet as we know that the Spirit of God and God himself do not make two Gods, so man and the spirit of man do not constitute two men.
H. S. WARLEIGH.

Baptism.

"In what way were the children of Israel baptized, "in the cloud and in the sea?"
ALEXANDER.

This is a hard question to answer satisfactorily to those that believe sprinkling or pouring to be baptism, for certainly there is no analogy between their being in the sea with the cloud over them, and sprinkling or pouring, but a very striking resemblance between that and immersion, or being "buried .... in baptism." They certainly were immersed in the sea and cloud. The water walled up on either side, and the cloud over them so that they were completely submerged, or immersed. So are those that are "baptized into Christ." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) "Therefore we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5) Nothing could be plainer than that baptism typifies death, burial, and resurrection. "Else what shall they do which are baptized for the dead [resurrection of the dead] if the dead rise not all? Why are they then baptized for the dead? This and the other passages quoted seem meaningless, as also being "baptized in the sea and in the cloud," if sprinkling or pouring were baptism. If it had not been for the cloud their grave would not have been covered, but as it was they were completely buried, submerged, or "baptized in the cloud and in the sea."
A. P. MOORE.

Second Answer.

One passage of scripture explains another. By referring to Psalms 77: 17, we see *how* the baptism was performed. "The clouds *poured* out water, etc." Nothing could be plainer. We are assured that the children of Israel went over *dry shod*—not even wetting the soles of their feet, and the only evidence that water touched them at all is that given by David. The apostle calls it baptism. The only ones *immersed* on that occasion were the Egyptian hosts, and they were destroyed.
M. S. W.

New Creation.

"The glorification of the visible creation is definitely declared in Rev. 21, 1, although it must be borne in mind that a prophetic vision is there described. Still more definitely do we find the belief of a transformation of the material world declared in II Pet. 3: 7-13. The idea that the perfect kingdom of Christ is to be *transferred to heaven*, is properly a *modern notion*. According to Paul and the Revelation of John, the kingdom of God is placed upon earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e. g., Chrysostom, Theodoret, Augustine, Luther, Knox, and others. Luther says, in a lively way, 'God will not make the earth only, but the heavens also, much more beautiful than they are at present. At present we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes."—*Tholuck.*

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I would like an explanation of Matt. 27: 52, 53.
THOMAS LANE.

In what sense does charity "cover the multitude of sins?" (1 Pet. 4: 8.)
J. B. PAINE.

Says one, "Why thank God for preserving our lives if we are to enter heaven at death? *I regard* death as an enemy, as something to be dreaded, and hence can thank God for sparing my life, with good grace." Will some one please reconcile this with the principle of condemning eternal torment because fear [illegible] sufficient motive to induce genuine service of [illegible]
INQUIRER.

[illegible] C[illegible] days his coming, some will repent. From this would it not seem selfish to long for his coming? We ourselves were once unconverted.
E.

I am in my 71st year, and have never written for the paper; but I wish to know about Paul's being caught up to the third heaven. He says that of such a one as he saw caught up he would glory. But of himself he would not glory, save in his infirmities. Now it seems to me this sight was seen at his conversion while gazing up after his Savior, the brightness of which made him blind. I see some of our good brethren make Paul to go up himself. If they are right I would like to know it.
D. D. LOCE.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression?
C. W. S.

1. Does death make any change in the moral character of any one; or in other words, does man immediately after death find himself in the spirit world with all the moral tastes, feelings, propensities, passions, (so to speak,) cleaving to him; and also his ignorance, forgetfulness, liability to err, just as he was when in this world at the moment of his death?

2. If there be any difference, in what does it consist; by what means is it wrought; and what is the proof thereof either in reason or Revelation?
A. S. C.

"Who only hath immortality." (1 Tim. 6: 16.) Does this language apply to the Father or the Son? Let us have the reasons for your decision.
STUDENT.

In what sense has Christ "abolished death?" (2 Tim. 1: 10.)
ALEXANDER.

In I Jno. 3: 2, does not the personal pronoun refer, grammatically, to the *Father*, rather than the *Son*? If so, are we to expect God the Father to come and set up his throne on the new earth?
ALONZO.

Was Moses raised from the dead, and if so, when? And if not, who was it that appeared w[illegible] the mountain?
[illegible]

Items of Inter[est].

The first society for the prevention of cruelty to animals was organized some nine years ago.

An Ohio saloon keeper says he can stand the singing and the praying, but he can't sleep nights.

This being the thousandth year since the colonization of Iceland, the inhabitants propose to make it a year of jubilee.

It costs annually $1,500,000 more to convict and punish the criminals of the state of New York than it would to educate them.

The trustees of Hillsdale College, Michigan, propose to rebuild their college edifice, which was recently destroyed by fire. The school is an excellent one and deserves success.

Several ladies engaged in the temperance movement at Galion, Ohio, were recently locked in two of the saloons and compelled to listen for hours to the filthy talk of the guzzling crowd.

A number of persons who wish to introduce the practice of burning the dead instead of burying them, held a meeting in New York recently with a view of perfecting arrangements either for a large meeting or for some other form of demonstration on the subject.

Thirty-six persons have petitioned the Board of Education of New York City, to have the Irish language taught in the public schools. Among the various reasons given, the following are the most important: The Irish language was probably spoken by the builders of the pyramids, and by Pharoah and his hosts. The Irish are descendants of the Scythians. There were schools of poetry in Ireland once. English is the language of the nation that has wronged the Irish. The Irish have civilized every other nation of Europe.

It is passing strange that in country towns and villages where room is plenty, and where no necessity exists for putting well and cesspool within several rods of each other, we find them alarmingly near, the well poorly protected from surface drainage, constituting a source of disease as utterly unnecessary as prolific. Undrained and unventilated cellars, to say nothing of improperly ventilated rooms and sleeping apartments are another unfailing source of "epidemics." A little intelligent attention given to these things will save many a doctor bill.

The French steamer *L'Amérique*, foundered April 14, off the coast of Brittany. The crew, except second officer, and passengers were all safely transferred to other vessels in the vicinity. This is one of the vessels of the French Transatlantic Company. The *Ville du Havre*, which went down in December last, was another. The *Alexandre Laville* that went ashore in a fog, in January, was another. April 2, the *Europe* was abandoned in mid ocean, making the *fourth* disaster to this company, within a period of a few months. Public attention is called to the fact that all three of the vessels totally lost, had been "lengthened;" that is, cut in two in the middle, and a section of proper length inserted. The process evidently weakens a vessel in a vital part. It is stated that this spring has been the most disastrous in history, to ocean commerce.

Ignorance is antagonistic to every principle of free government. It is the cause of a very large percentage of all the crimes committed, and is in itself a crime.

In the six New England states of our own country only seven per cent. can neither read nor write, yet eighty per cent. of the crime in these states is committed by this small minority. In New York and Pennsylvania an ignorant person commits on the average seven times the number of crimes that one who can read and write commits, and in the U. S. the illiterate person commits ten times the number of crimes that the educated one does. In vindication of this fact, we are not alone confined to our own country for evidence and proof. In France from 1867 to 1869 one half the inhabitants could neither read nor write and this one half furnished ninety-five per cent. of the persons arrested for crime, and eighty seven per cent. of those convicted.—*Hon. N. D. Petty, in New York Assembly.*

The late terrible flood in the south-west is unprecedented in the history of the country, in extent and disaster. It embraced all the valley of the Mississippi and its lower tributaries, inundating a vast extent of country. Nearly half of Louisiana, and large districts of the state of Mississippi were submerged. Thousands of people were driven from house and home, and their sufferings from want and exposure, were terrible. Many were penned up in their houses, not a foot of land in sight. Others driven out, found refuge on higher points of land, from which they could not escape. Cattle, horses, hogs, chickens, etc., were drowned or starved. The Ohio rose fifteen feet, and the Arkansas seventeen feet in one day. The appeals for aid for these destitute thousands, were responded to by contributions from various cities, but it is not probable that half enough has been given to relieve present necessities. The government rendered great aid by promptly distributing food and clothing.

The civilized nations of the earth are making elaborate preparations for viewing, scientifically, the coming transit of Venus across the sun. This event will occur between 9 o'clock P. M. Dec. 8. and 2 o'clock A. M. of Dec. 9, this year. The most celebrated astronomers and scientists of the world, from the most eligible situations, and with the best instruments, will watch with intensest interest, this phenomenon, for by means of it, the distance of the earth from the sun, is to be ascertained, within a near approximation. Now, we do not know the distance, by 300,000 miles. The coming transit, it is believed, will reduce this uncertainty to 50,000. The last transit of this planet across the sun, affording equal facilities for observation, occurred in 1769. It was improved by the scientists of that day, but one hundred years have added much to our knowledge, and especially to instruments of observation, so that vastly more can be accomplished now, than then. The next transit, favorable for observation, will not occur till 2004. This method of obtaining the sun's parallax, is a magnificent application of the problem, "Given, two sides of a triangle to find the third."

Hasty opinions, formed and expressed, do much more toward hindering independent action, than we are generally inclined to suppose. It is quite an impossibility to form an intelligent opinion upon any important question until both sides have been investigated. Many men having once expressed an opinion or made an assertion, are too independent (?) to change. In political and moral matters the world over, men are divided into three classes—the extremes which include radicals and conservatives, and the means which embrace the masses of the people. The headlong trend of radicalism is held in check by the provoking tardiness of conservatism. The masses of the people are usually about right, and occupy the ground intermediate between the extremes. It seems to be a trait of American character to honor men of radical ideas, and it is a fact that the masses of the people follow as rapidly as the way is made clear, shaking off the shackles of conservatism from time to time, only to take them on again in some new form, in the mean time, however, having made some progress. Created in the image of God, and possessing human intelligence, it is our duty to think for ourselves, to form our opinions deliberately, to give due weight to the opinion of others, but to take little for granted.

Why political integrity is at such a low ebb at the present time is a difficult question to answer, unless it be that our political gamesters feel themselves entirely divorced from moral responsibility. One would judge this to be the case, considering the "jobs," "moieties," "contracts," etc., of which we hear so much. There are in our legislation halls, men of ability and sterling integrity, ambitious to do the country the utmost possible good, but the efforts of these men are in large part, neutralized, by the trickeries of others, who use their position to gain "competent fortunes," ambitious of personal notoriety, the tools of corporations, the very cats-paws of monied rings. Destitute, apparently, of moral sentiments, these schemers, seem to consider any measure excusable and right which can by any means be planned. The best interests of the country are hazarded for the sake of carrying a point. There are too many political hacks serving as legislators. We want the country represented by the solid, earnest men of the country; men who have an abiding interest in the welfare and steady progress of the country; men who know what progress is, and who have some ideas as to what will secure it. These *pseudo* statesmen should be given to understand that their public lives are brief, and that their memories are of equal brevity. Give the chronic office seeker a furlough for life, and commit the interests of the country to the hands of those interested.

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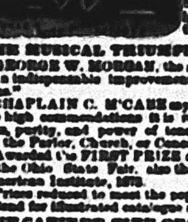

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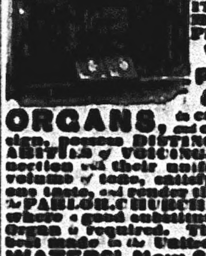

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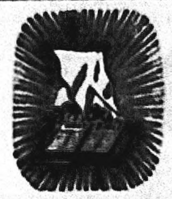

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

A Difficulty Explained.

Will some one give an exposition of Isa. 7: 8-17.
J. G. WRIGHT.

Bro. Wright has not here stated the difficulty to be explained, but I apprehend that the trouble arises from confounding the 10th and 14th verses (which are a parenthesis), with the rest of the chapter.

We see by the 1st and 6th verses that in the days of Ahaz, king of Judah, Rezin and Pekah, kings of Syria and Israel, allied together against the house of David, having for their object to dethrone Ahaz, the reigning monarch, and set up the son of Tabeal in his stead. Isaiah is therefore sent with a message to Ahaz, telling him not to fear, neither to be fainthearted; that his enemies, are only the smoking firebrands; that they have taken evil counsel together, and that their confederacy shall not stand.

But the Spirit through the prophet takes the opportunity to shew the redemption of Israel on a much larger scale than their deliverance from present trouble. This was to be a time when they should be saved from their enemies, and from the hand of all that hate them, and might then serve the Lord in righteousness and holiness all the days of their life. (Luke 1: 71-75) The sign of this coming blessedness was, that "a virgin should conceive and bear a son, and his name should be called Immanuel." (Isaiah 7: 14) But here the promise of a Savior to Israel ceases, and the former subject is again resumed. The 15th verse therefore refers not to the person mentioned in the 14th, but to Isaiah's own son, Shearjashub, who accompanied the prophet when he met the king in the highway of the fuller's field. (V. 3) The prophet is commanded to take the child with him, and he is evidently there for a purpose, and that purpose is to be a sign to the king of his speedy and certain deliverance from the two smoking firebrands which threaten to destroy his throne and kingdom. Speaking of this child, then, the prophet says, "Butter and honey shall he eat, when he shall know to refuse the evil and to choose the good [Lowth's Trans.] For before the child [or *this* child] shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

Here the king is given to understand that before this child should come to know good from evil, his kingdom should be at rest (which is indicated by the child eating of butter and honey) and that he should have no more to fear from his present enemies, because the riches of Damascus and the spoil of Samaria should be taken away by the king of Assyria. Compare chapter 8: 4, II Kings 16: 9, and 17: 6.)
W. MC LEOD.

The Spirit.

Whenever the word spirit is applied to man in the Bible, it refers to that part of him which was breathed into him by Jehovah who is the only source of all bodily and mental life to all men, and of spiritual holy life to the regenerate. When this spirit is looked at, as to its source, it is called "the Spirit of God;" but when looked at as dwelling in man, it is called "the spirit of man." This spirit of Jehovah is the sole Author and Sustainer of all life, whether animal, vegetable, mental, or spiritual. Wherever he is, there is life, though the manifestations of it may be various, and without him and his immediate workings, not one of the operations and laws of nature could be carried on. Were he to withdraw himself, into himself, so to speak, and be as he was before anything or person was created, all nature would be at a standstill; there would be no motion, no cohesion, no attraction, no life any where in nature. Whenever he is pleased to withdraw himself from any living thing, or person, the mat[illegible] of that thing or person falls into it[illegible] state of unorganized matter. To every[illegible] thing he imparts a portion of himself, according to the necessities of each; and when he leaves it, death necessarily ensues. Now this "portion" of God's Spirit, thus imparted to each living thing, or person, can never die; but when it leaves the thing, or person in whom it has dwelt, it "returns to God who gave it." Because man was made in the image of God—was capable of his immortality, of knowing and loving him, of almost indefinite progress, and of union and communion with him, therefore that large portion of his Spirit which he imparts to every man, as much allies him to the Deity, as his body does to the earth. It is this spirit of man, and not his soul, which returns to God who gave it, when his body "returns to the earth as it was." Each goes to its own source, earth to earth, and spirit to Spirit. But let any one find out the many passages, parallel to I Cor. 2: 11, where there is as much distinction made between the spirit of man, and man himself, as there is between the spirit of God, and God himself; and yet as we know that the Spirit of God and God himself do not make two Gods, so man and the spirit of man do not constitute two men.
H. C. WABLIGG.

Baptism.

"In what way were the children of Israel baptized, "in the cloud and in the sea?"
ALEXANDER.

This is a hard question to answer satisfactorily to those that believe sprinkling or pouring to be baptism, for certainly there is no analogy between their being in the sea with the cloud over them, and sprinkling or pouring, but a very striking resemblance between that and immersion, or being "buried .... in baptism." They certainly were immersed in the sea and cloud. The water walled up on either side, and the cloud over them so that they were completely submerged, or immersed. So are those that are "baptized into Christ." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) "Therefore we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *For* if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5) Nothing could be plainer than that baptism typifies death, burial, and resurrection. "Else what shall they do which are baptized for the dead [resurrection of the dead] if the dead rise not all? Why are they then baptized for the dead? This and the other passages quoted seem meaningless, as also being "baptized in the sea and in the cloud," if sprinkling or pouring were baptism If it had not been for the cloud their grave would not have been covered, but as it was they were completely buried, submerged, or "baptized in the cloud and in the sea."
A. P. MOORE.

Second Answer.

One passage of scripture explains another. By referring to Psalms 77: 17, we see *how* the baptism was performed. "The clouds *poured* out water, etc." Nothing could be plainer. We are assured that the children of Israel went over *dry shod*—not even wetting the soles of their feet, and the only evidence that water touched them at all is that given by David. The apostle calls it baptism. The only ones *immersed* on that occasion were the Egyptian hosts, and they were destroyed.
H. S. W.

New Creation.

"The glorification of the visible creation is definitely declared in Rev. 21, 1, although it must be borne in mind that a prophetic vision is there described. Still more definitely do we find the belief of a transformation of the material world declared in II Pet. 3: 7-13. The idea that the perfect kingdom of Christ is to be *transferred to heaven*, is properly a *modern notion*. According to Paul and the Revelation of John, the kingdom of God is placed upon earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e. g., Chrysostom, Theodoret, Augustine, Luther, Knox, and others. Luther says, in a lively way, 'God will not make the earth only, but the heavens also, much more beautiful than they are at present. At present we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes."—*Tholuck.*

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I would like an explanation of Matt. 27: 52, 53.
THOMAS LANE.

In what sense does charity "cover the multitude of sins?" (1 Pet. 4: 8.)
J. S. PAINE.

Says one, "Why thank God for preserving our lives if we are to enter heaven at death? I regard death as an enemy, as something to be dreaded, and hence can thank God for sparing my life, with good grace." Will some one please reconcile this with the principle of condemning eternal torment because fear [illegible] sufficient motive to induce genuine service of [illegible]
ENQUIRER.

C[illegible] delays his coming, some will repent. From this would it not seem selfish to long for his coming? We ourselves were once unconverted. E.

I am in my 71st year, and have never written for the paper; but I wish to know about Paul's being caught up to the third heaven. He says that of such a one as he saw caught up he would glory. But of himself he would not glory, save in his infirmities. Now it seems to me this sight was seen at his conversion while gazing up after his Savior, the brightness of which made him blind. I see some of our good brethren make Paul to go up himself. If they are right I would like to know it.
D. D. LOGE.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression?
C. W. S.

1. Does death make any change in the moral character of any one; or in other words, does man immediately after death find himself in the spirit world with all the moral tastes, feelings, propensities, passions, (so to speak,) cleaving to him; and also his ignorance, forgetfulness, liability to err, just as he was when in this world at the moment of his death?

2. If there be any difference, in what does it consist; by what means is it wrought; and what is the proof thereof either in reason or Revelation?
A. E. O.

"Who only hath immortality." (1 Tim. 6: 16.) Does this language apply to the Father or the Son? Let us have the reasons for your decision.
SYDNEY.

In what sense has Christ "abolished death?" (1 Tim. 1: 10.)
ALEXANDER.

In I Jno. 3: 2, does not the personal pronoun refer, grammatically, to the *Father*, rather than the *Son*? If so, are we to expect God the Father to come and set up his throne on the new earth?
ALONZO.

Was Moses raised from the dead, and if so, when? And if not, who was it that appeared w[illegible] the mountain?
MI[illegible]

Items of Inter[est].

The first society for the prevention of cruelty to animals was organized some nine years ago.

An Ohio saloon keeper says he can stand the singing and the praying, but he can't sleep nights.

This being the thousandth year since the colonization of Iceland, the inhabitants propose to make it a year of jubilee.

It costs annually $1,500,000 more to convict and punish the criminals of the state of New York than it would to educate them.

The trustees of Hillsdale College, Michigan, propose to rebuild their college edifice, which was recently destroyed by fire. The school is an excellent one and deserves success.

Several ladies engaged in the temperance movement at Galion, Ohio, were recently locked in two of the saloons and compelled to listen for hours to the filthy talk of the guzzling crowd.

A number of persons who wish to introduce the practice of burning the dead instead of burying them, held a meeting in New York recently with a view of perfecting arrangements either for a large meeting or for some other form of demonstration on the subject.

Thirty-six persons have petitioned the Board of Education of New York City, to have the Irish language taught in the public schools. Among the various reasons given, the following are the most important: The Irish language was probably spoken by the builders of the pyramids, and by Pharoah and his hosts. The Irish are descendants of the Scythians. There were schools of poetry in Ireland once. English is the language of the nation that has wronged the Irish. The Irish have civilized every other nation of Europe.

It is passing strange that in country towns and villages where room is plenty, and where no necessity exists for putting well and cesspool within several rods of each other, we find them alarmingly near, the well poorly protected from surface drainage, constituting a source of disease as utterly unnecessary as prolific. Undrained and unventilated cellars, to say nothing of improperly ventilated rooms and sleeping apartments are another unfailing source of "epidemics." A little intelligent attention given to these things will save many a doctor bill.

The French steamer *L'Amerique*, foundered April 14, off the coast of Brittany. The crew, except second officer, and passengers were all safely transferred to other vessels in the vicinity. This is one of the vessels of the French Transatlantic Company. The *Ville du Havre*, which went down in December last, was another. The *Alexandre Laville* that went ashore in a fog, in January, was another. April 2, the *Europe* was abandoned in mid ocean, making the *fourth* disaster to this company, within a period of a few months. Public attention is called to the fact that all three of the vessels totally lost, had been "lengthened;" that is, cut in two in the middle, and a section of proper length inserted. The process evidently weakens a vessel in a vital part. It is stated that this spring has been the most disastrous in history, to ocean commerce.

Ignorance is antagonistic to every principle of free government. It is the cause of a very large percentage of all the crimes committed, and is in itself a crime.

In the six New England states of our own country only seven per cent. can neither read nor write, yet eighty per cent. of the crime in these states is committed by this small minority. In New York and Pennsylvania an ignorant person commits on the average seven times the number of crimes that one who can read and write commits, and in the U. S. the illiterate person commits ten times the number of crimes that the educated one does. In vindication of this fact, we are not alone confined to our own country for evidence and proof. In France from 1867 to 1869 one half the inhabitants could neither read nor write and this one half furnished ninety-five per cent. of the persons arrested for crime, and eighty seven per cent. of those convicted.—*Hon. N. D. Petty, in New York Assembly.*

The late terrible flood in the south-west is unprecedented in the history of the country, in extent and disaster. It embraced all the valley of the Mississippi and its lower tributaries, inundating a vast extent of country. Nearly half of Louisiana, and large districts of the state of Mississippi were submerged. Thousands of people were driven from house and home, and their sufferings from want and exposure, were terrible. Many were penned up in their houses, not a foot of land in sight. Others driven out, found refuge on higher points of land, from which they could not escape. Cattle, horses, hogs, chickens, etc., were drowned or starved. The Ohio rose fifteen feet, and the Arkansas seventeen feet in one day. The appeals for aid for these destitute thousands, were responded to by contributions from various cities, but it is not probable that half enough has been given to relieve present necessities. The government rendered great aid by promptly distributing food and clothing.

The civilized nations of the earth are making elaborate preparations for viewing, scientifically, the coming transit of Venus across the sun. This event will occur between 9 o'clock P. M. Dec. 8. and 2 o'clock A. M. of Dec. 9, this year. The most celebrated astronomers and scientists of the world, from the most eligible situations, and with the best instruments, will watch with intensest interest, this phenomenon, for by means of it, the distance of the earth from the sun, is to be ascertained, within a near approximation. Now, we do not know the distance, by 300,000 miles. The coming transit, it is believed, will reduce this uncertainty to 50,000. The last transit of this planet across the sun, affording equal facilities for observation, occurred in 1769. It was improved by the scientists of that day, but one hundred years have added much to our knowledge, and especially to instruments of observation, so that vastly more can be accomplished now, than then. The next transit, favorable for observation, will not occur till 2004. This method of obtaining the sun's parallax, is a magnificent application of the problem, "Given, two sides of a triangle to find the third."

Hasty opinions, formed and expressed, do much more toward hindering independent action, than we are generally inclined to suppose. It is quite an impossibility to form an intelligent opinion upon any important question until both sides have been investigated. Many men having once expressed an opinion or made an assertion, are too independent (?) to change. In political and moral matters the world over, men are divided into three classes —the extremes which include radicals and conservatives, and the means which embrace the masses of the people. The headlong trend of radicalism is held in check by the provoking tardiness of conservatism. The masses of the people are usually about right, and occupy the ground intermediate between the extremes. It seems to be a trait of American character to honor men of radical ideas, and it is a fact that the masses of the people follow as rapidly as the way is made clear, shaking off the shackles of conservatism from time to time, only to take them on again in some new form, in the mean time, however, having made some progress. Created in the image of God, and possessing human intelligence, it is our duty to think for ourselves, to form our opinions deliberately, to give due weight to the opinion of others, but to take little for granted.

Why political integrity is at such a low ebb at the present time is a difficult question to answer, unless it be that our political gamesters feel themselves entirely divorced from moral responsibility. One would judge this to be the case, considering the "jobs," "moieties," "contracts," etc., of which we hear so much. There are in our legislation halls, men of ability and sterling integrity, ambitious to do the country the utmost possible good, but the efforts of these men are in large part, neutralized, by the trickerism of others, who use their position to gain "competent fortunes," ambitious of personal notoriety, the tools of corporations, the very cats-paws of monied rings. Destitute, apparently, of moral sentiments, these schemers, seem to consider any measure excusable and right which can by any means be planned. The best interests of the country are hazarded for the sake of carrying a point. There are too many political hacks serving as legislators. We want the country represented by the solid, earnest men of the country; men who have an abiding interest in the welfare and steady progress of the country; men who know what progress is, and who have some ideas as to what will secure it. These *pseudo* statesmen should be given to understand that their public lives are brief, and that their memories are of equal brevity. Give the chronic office seeker a furlough for life, and commit the interests of the country to the hands of those interested.

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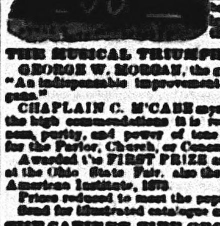

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Doctrinal.

"PROVE ALL THINGS."

STAND FOR TRUTH.

Stand for truth, and stand forever!
Give not up the right—no, never!
Bravely battle if assailed,
Think how Right has oft prevailed.

Stand alone, if others cower;
Fail not in the trial hour;
Yet the victory will be
On the side of truth and thee.

O! be brave, be firm, be wise,
Here alone true manhood lies;
Men who stand when thunders rattle,
Quitting not till after battle.

Welcome, welcome, hate and scorn,
Ye are of foul envy born;
Rail and rage, O graceless band,
Still the former will we stand.

Dearer far the sense of RIGHT
Than the smiles of power and might:
Yes, we'll stand for TRUTH forever,
Yielding to the foeman never.

—*Marie Mathews.*

MARTIN LUTHER.

F. F.

Martin Luther was born at Islebere, a town in Saxony, on the 10th of November, 1483. He can justly be called the greatest of all the reformers, and appears to have been raised up at the time of the greatest papal superstition and ignorance for the especial purpose of reforming the abuses of the Christian religion as introduced and practiced by the Roman Catholic church. Although his parents were poor he received, chiefly through his own exertions, a liberal education, and being naturally inclined to religious impressions and a monastic life, he entered a convent of Augustinian friars, where he soon became distinguished for his piety and for his eager application to the study of the Scriptures.

He soon began to write against the sale of indulgences, denouncing the custom with the greatest severity. In due time he entirely cast off the fetters of papal authority, and, with his characteristic boldness, not only wrote and preached against indulgences, but demanded a free use of the Scriptures and the suppression of monasteries, advocated the right of marriage to the Romish priests, and openly assailed many of the most cardinal doctrines of the Church of Rome—not even hesitating to denounce the Pope himself as the Antichrist, or "man of sin" prophesied of in the New Testament.

His extreme views, so boldly advocated, eventually called out the persecuting powers of the church, and especially since his followers increased so rapidly and included some of the most influential of the princes of Germany. At last in 1520, Leo X, who was then Pope, denounced Luther as an incorrigible heretic, and issued the sentence of excommunication against him. In this decree forty-one propositions taken from Luther's writings were condemned as heretical. All persons were forbidden to read his works upon pain of excommunication, and to burn such of his writings as they might have in their possession. Luther himself was called upon to publicly recant his errors and burn his books within sixty days, or be "delivered to Satan for the destruction of the flesh;" and any secular prince who refused or neglected to use the means which lay in his power, to seize the person of this dangerous heretic and punish him as his crimes deserved, was threatened with a like censure.

To show his extreme disgust at the Pope's decree, and his fearless contempt of the papal authority, Luther assembled all the students in the university at Wittemberg, where he was a professor of theology, and with much parade and ceremony, in the presence of a vast concourse of interested spectators, committed to the flames the volumes of the Romish canons, and the Pope's bull of excommunication. He soon published a defense of the propositions condemned by the bull of Leo X, in which he denied the right of the Church or the Pope to establish articles of faith, or laws for morals or good works. "But," said he, "I permit the Pope to make articles of faith *for* himself and his faithful, such as, *The bread and wine are transubstantiated in the sacrament. The decrees of God neither generate, nor is generated. The soul is the substantial form of the human body. The pope is the emperor of the world, and the king of heaven and God upon earth. The soul is immortal; with all these monstrous opinions to be found in the Roman dunghill of decretals;* that such as his faith is, such may be his gospel, such his disciples and such his church; that the mouth may have meat suitable to it, and the dish a cover worthy of it."

The papal legates throughout Germany now insisted that the Diet then sitting at Worms should condemn the man who persisted in his warfare on the Church after having thus been warned by the Pope, and the emperor, Charles V., desirous of pleasing the Pope, sent a requisition to Luther to appear before that body and answer to the numerous charges alleged against him. During the trial he behaved with becoming decorum, but with his usual firmness, and while he acknowledged an excess of acrimony in his controversial writings, he refused to retract a single religious opinion unless he were first convinced that such was not in harmony with the word of God. His defence was a most noble one, and won for him the esteem, the admiration, and the sympathy of nearly all Germany. Indeed the popular feeling was so completely in his favor that he was permitted to leave the city in peace. He was soon, however, forced to conceal himself from the wrath of the papal emissaries in the castle of Worthburg, where he remained nine months, when a change in government affairs rendered it prudent for him again to make himself known. He continued his aggressive warfare against the Pope and Roman Catholic clergy until his death, which occurred on the 18th of February, 1546.

MARTIN LUTHER.

All protestants have much to admire in the life of Martin Luther; and to him we are indebted for the purity of our religion more than to any other one man since the days of the apostles. But it is not to be expected that one man, even though possessed of the mighty and discerning intellect of Luther, could, in the brief history of a life time, so completely emerge from that spiritual darkness which enveloped Christendom in his day, as to be entirely freed from all those theological errors and practices which had been gradually creeping into the church, through so many centuries. It cost him many inward struggles to renounce the errors which he did, and he was at times almost awed into silence by reflecting upon his position in thus openly and persistently combating some of the oldest and most cherished doctrines of his church. At one time we find him expressing his feelings in these words: "O, what pain it has cost me, though the Scripture is on my side, to defend myself to my own heart for having dared singly to resist the Pope, and to denounce him as Antichrist! What have been the afflictions of my bosom! How often, in the bitterness of my soul, have I pressed myself with the papist's argument—'Art thou alone wise? Are all others in error? Have they been mistaken for so long a time? What if you are yourself mistaken, and are dragging with you so many souls into eternal condemnation?' Thus did I reason with myself, till Jesus Christ, by his own infallible word, tranquilised my heart, and sustained it against this argument, as a reef of rocks thrown up against the waves laughs at all their fury."

From the quotations we have made from Luther's reply to the Pope's bull of excommunication, we see what opinion he held in regard to the doctrine of the immortality of the soul, and we find him again saying, on Eccl. 9: 10—"Another proof that the dead are insensible. Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but, when awakened, will seem to themselves to have slept scarcely a moment." Again, on 1 Peter 1: 4, he says, "Peter speaks about the future inheritance that is reserved for you, though you do not see it with your mortal eyes, nor do you now possess it; for it is reserved and kept for you in a place where it is secure, namely, in heaven, where nobody can steal or rob it. And yet a little while, and you shall not only see it, but come into possession of it, and keep it forever with unspeakable joy and happiness. When will that be? At the last time, i. e., when Christ shall appear in his glory and raise us from the dead. To us it seems yet a great while, but before God one thousand years are as one day, yea, as a night-watch. And, besides, when we shall have risen from the dead, and though we have slept more than a thousand years in the earth, it will seem but a very short time to us."

The doctrine of the second personal coming of Christ was very dear to him, and he with other of the reformers regarded the judgment day as not very far distant, even at that period. He is represented as "at one time fancying it might be less than twenty years; at another, deprecating the extension of the interval to fifty years, and at another mentioning 300 years as the very farthest limit that entered his imagination." In 1541, writing to Melancthon, his fellow laborer, he said: "I know more than thou dost about the destiny of our world; that destiny is destruction; it is inevitably so—seeing how triumphantly the devil walks about, and how mankind grow daily worse and worse. There is one consolation, that the day of judgment is close at hand.... All around me I observe an unconquerable cupidity prevalent: this is another of the signs which convince me that the last day is at hand; it seems to me as though the world in its old age, its last paroxysm, was growing dilirious, as sometimes happens to dying people." In 1545 he said of passing events: "I do most earnestly hope that these are the blessed signs of the immediate end of all things." And again, "I ardently hope that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming." "And the prevalent idea," says an eminent writer, "of its being near at hand, remained with him even to his dying hour, and was a perpetual topic of consolation, encouragement, and hope." Well may it be asked, "Has the voice of Luther no weight with the church of God in the nineteenth century?"

The Lutheran is an important branch of the Protestant church, founded on the doctrines promulgated by Luther, and is the predominant form of religion in Sweden, Norway, Denmark, Hanover, Saxony, and various other German states. Lutheranism has also many followers in the Baltic provinces of Russia, in Hungary and other Austrian provinces, and in the Swedish and Danish colonies, and they are also found, to some extent, in the United States. It has been estimated that the number of Lutherans in the world amount to 17,500,000. They are growing in numbers from year to year, quite rapidly, the increase being chiefly in accessions from the Roman Catholic Church. It is reported that during the year 1872, upwards of 17,000 Roman Catholics were converted to the Lutheran Church in Germany.

[As this large body of religionists disregarded the express wishes of Luther in calling themselves after his *name*—a thing which he regarded as a species of idolatry—it seems evident that many of them, at least, have also departed from the *doctrine* he taught on the subject of *immortality*. In this, however, they have only followed the fashion of all ecclesiastical organisms, which is, *to degenerate with the lapse of years.*—ED.]

A QUESTION WITH ONLY ONE ANSWER.

A young man who was sent to Paris to finish his education had the misfortune of getting into bad company. He went so far as to wish and say: There is no God—God was only a word. After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked:

"What romance are you reading so attentively, my young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

"And you, sir, do not believe it?"

"Once I believed it; but, after living in Paris, and studying philosophy, mathematics and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris; I have never studied philosophy or mathematics; but since you are so learned and say there is no God, you can easily tell me whence the egg comes?"

"A funny question truly; the egg comes from the hen?"

"And now, sir, whence comes the hen?"

"You know that as well as I do, miss; the hen comes from the egg."

"Which of them existed first; the egg or the hen?"

"I really do not know what you intend with this question, and with your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from an egg?"

"Beg pardon, miss, I did not take notice that the egg existed first?"

"There is, then, an egg which did not come from a hen?"

"Oh! if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well; there is, then, a hen which did not come from an egg. Tell me, who made this first hen, from which all other hens and eggs came?"

"With your hens and your eggs it seems to me, you take me for a poultry dealer."

"By no means, sir; I only asked you to tell me whence the mother of all hens and eggs came."

"But, for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world; and this being we call God. You who cannot explain the existence of a hen or an egg without God, still maintain that you are able to explain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame departed.—*From the French.*

NATURE OF JESUS CHRIST.

N. H. PALMER

This subject is attended with difficulties—with difficulties arising from the nature of the subject itself, as well as from canonized dogmatism, and in many instances from the state of the contemplating mind. It is one that will be viewed as important by thinking people, but is so befogged by mysticism that it is hard to understand. It has too great a breadth, if fully considered, to be pressed into a brief article, but we will endeavor to use both brevity and perspicacity.

We are induced to take up this subject by the questions proposed by G. W. M. in the April issue of the BIBLE BANNER.

A statement of the strange and conflicting opinions on this subject, claiming the respect and faith of mankind, and sometimes even enforced by ecclesiastical anathemas, would, in view of our purpose, be irrelevant. We will first state our own as distinctly as we are able.

We believe the true and proper Divinity and Manhood of our Lord Jesus Christ, and the indivisible union of the Godhead and manhood in his one Person.

We shall endeavor to present our reasons for this faith in giving our understanding of the leading terms of our proposition.

Firstly, in relation to his divinity.

He, whose sublime designation is "the Word," existed before the universe. (Jno 1: 1.) "In the beginning was the Word," importing his eternity; "and the Word was with God," meaning his relationship; "and the Word was God," signifing his divinity;—eternal in existence, with God in relation, and divine in his nature.

The word was made flesh. (Jno 1: 14.) In the person of Jesus of Nazareth, "God was manifest in the flesh." (I. Tim. 3: 16.) Jesus manifested, and his apostles "beheld his glory, the glory as of the only begotten of the Father." Paul says, God's Son is "the brightness of his glory and the express image of his person." (Heb. 1: 3.) Jesus truthfully said, "he that hath seen me hath seen the Father." (Jno. 14: 9.) The obvious meaning of this is—in the Son we see the image and direct manifestation of the Father, but not his person.

Further, with regard to his incarnation, it is said of the Word, "A body hast thou prepared me." (Heb. 10: 5.) Now it is obvious that the Word existed before the body, that the body was prepared for his manifestation, and that in this way he "proceeded forth and came from the Father." (Jno 8: 42.) While Jesus always styled himself the Son of Man, he was "declared to be the Son of God with power." (Rom. 1: 4.)

But how was Jesus the Son of God?

What saith the scripture? Jesus was born of a woman—a virgin, who had never known a man. The angel Gabriel on a special occasion said to Mary, "Thou shalt conceive in thy womb and bring forth a son.... He shall be called the Son of the Highest." And in answer to her inquiry, "How shall this be, seeing I know not a man?" the angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which will be born of thee shall be called the Son of God." (Luke. 1: 31—35.)

We do not deem it irreverent to view this divine procedure in the light of the law of procreation, under which man was created and the race has been developed.

Adam was the first living man, and under this law all human life, with all moral relations, are derived from him. The first woman was not formed of the dust as the man was, but of the organized material incorporated into the man's body, already vitalized. She was produced differently in the mode from the man, yet she was not produced, as her children are, by the constituted process of animal propagation. Now it is apparent that in the divinely appointed relation of the sexes, the law of procreation is essential to the development of the race, and is therefore the law of man's nature. Under its operation the race is an organic unity; and all individual men, as they evolve from the parent germ, are but phenomenal of the once constituted humanity, and the whole race finds its root in Adam, the original germ, out of which it has been developed, and its integrity preserved.

Now one of the leading and essential principles of the law of procreation is this: Vitality or the vivifying principle is deposited in the male, while the rudiments of the body to be vitalized are deposited in the female; and coition of these is essential to conception. There is no vitalizing principle in the woman, and therefore she can not quicken her own seed.

We notice another elementary principle of this law:—By its operation this vitalizing or spiritual principle is brought forward and transmitted from Father to son; and in the same way, and by the same law, he transmits his moral tendencies, relations, and responsibilities to his children. Now it is just as apparent that the woman transmits no such moral obligations to her offspring, but they inherit from her only her natural relations and obligations.

It is a higher law than conventional custom that the son shall follow the natural condition of his mother and come under the law because his mother is a bond-woman.

The record shows that the vital or spiritual principle in the conception of Mary was not from man, but was from the Holy Ghost—the overshadowing power of Jehovah.

The body of Jesus was the production of the Highest. He was the Son of God, not by creation as other men are, but by the begetting and generating power of God, exerted *but once*, so that Jesus is his *only begotten* Son, and manifests God as the eternal Father.

In the paternity of Jesus man is excluded: he is therefore free from the moral relations, tendencies, and responsibilities of fallen humanity; and arrives at his position under the law by his maternal relations only, and not as other men, only in so far as the law involves our natural condition in life.

Thus is he demonstrated to be divine in character and spiritual relationship, while he is known to be the seed of the woman, bound by the laws of her natural condition and relations in this life. Hence, he became subject to his parents, to the law controlling the family: "Made of a woman," hence, "made under the law."

The views already presented derive further confirmation from another principle of the law we are investigating.

Genealogy has always been counted by the male line. The reason for this is found no doubt in the principle noted, that life and responsibility are thus brought forward. But the genealogy of the Son of God is reckoned exclusively in the female line. It is impossible to trace it in the male line, for he never called any man his father; otherwise he would have been begotten under the law of fallen humanity, and born according to the flesh. This principle was announced in the first promise where he is called "the seed of the woman." (Gen. 3: 15.)

But humanity or manhood as a predicate of Jesus, wholy respects his body. "Jesus Christ our Lord was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness." (Rom. 1: 3. 4.) The flesh of Jesus is all that is predicated of the seed of David. The declaration excludes David's spiritual nature, and hence, all that was flesh in his person was of the woman who was of the lineage of David; and all that was Spirit was from the Highest.

We feel a degree of confidence now in this deduction: Jesus was truly a man and possessed all the attributes and predicates of manhood, while, in consequence of his paternity, he was free from all the obligations and responsibilities of fallen humanity.

A body was prepared for him, no doubt, that he might *offer* it in sacrifice to God. As a man—a holy man—Jesus was divinely called and consecrated a High Priest to minister for men in things pertaining to God. (Heb. 5: 1.) It was not essential to him as a Mediator that he should possess the attributes and predicates of Adam's spiritual nature, but only that he should appear in his physical, mental and moral nature, in its relations to law and responsibility.

A spiritual nature derived from Adam, as by genealogical descent with its relations and responsibilities, even if it could have been free from the moral taint of transgression could have given no additional value to his qualifications as Mediator; nor can it be considered as essential to his sacrifice. To assume that it was would be incongruous, and would so identify the first with the second Adam, in their attributes and relations as to constitute them synonyms, whereas, in all the more important aspects, they are placed in contrast.

There is an indivisible unity of manhood and divinity in the one person, Jesus. The phrase, "Son of God," denotes a temporal relation, but "the Word," an eternal relation.

These relations are united in the person of Jesus, but so that he is not compounded of two distinct persons. In the abstract divinity of his nature, Jesus is divine; while in his abstract manhood, he is not of man, but is by the woman, and is human; and in the concrete union of divinity and manhood, He is Jesus, the Christ, our Mediator. All that is human in his person as a moral agent is essential to him as the Son of God. If in theory we separate his divinity and manhood, we disorganize his person as the Christ, and destroy our idea of a Mediator. Abstract his divinity and Jesus is no longer the Son of God, and divested of his manhood he is the Logos, the unmanifested God.

This article, already too long, will be concluded with one more brief reflection.

As that which is born of the Spirit is spiritual, there can be no question as to the divinity of Jesus Christ: he is God manifest in the flesh.

We think the notion of two whole spiritual natures, one human and one divine, in the person of the Son of God, is inexplicable and hardly conceivable; and the endeavor to maintain the dogma has tortured the mind into the strangest conceptions. But the union of Deity with our humanity in its essential and natural predicates by an incarnation, secured by the established process of the laws of procreation, and through the power of God, exerted specifically to that end, divests the subject of its greater difficulties, and reconciles it to the human faculties and human feelings.

Tilton, Ga.

UNIVERSALISM.

A. A. PHELPS.

This term is commonly applied to that system of religious belief which assigns eternal life and happiness to all men, as their ultimate and inevitable destiny. The doctrine rests upon the same unscriptural assumption that underlies the horrid dogma of eternal torment, namely, *the natural immortality of man*. Both systems agree in giving to the entire race an endless life. They stand upon opposite ends of the same fundamental plank. One is a natural rebound from the other.

In our last issue we presented an argument against the doctrine of Universalism, founded upon God's *conditional promises*. We now propose to give another argument, based upon the *opposite characters* brought to view in the Bible, and the correspondingly *opposite destinies* awaiting them in the world to come.

"Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him, for the reward of his hand shall be given him." (Isa. 3, 10, 11.) Here the *righteous* and the *wicked* are put in direct contrast, with the positive assurance that it shall be *well* with the former and *ill* with the latter. But such distinctions of character and destiny are a mere mockery, if all are to be forever saved. In this event, it will be "well" with everybody.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways; for why will ye die?" (Ezek. 33: 11.) Here we have the same contrast of character as before, with the clearest implication that *life* is to be the glorious heritage of the righteous, and that *death* is the certain doom of the wicked. It cannot mean the Adamic life, for that is of very brief duration even to the good: it cannot mean the Adamic death, for men cannot avoid that by any change of moral character. But there is an "eternal life" to be obtained through Christ, the second Adam, and a "second death" to be suffered by those who will not "turn from their evil ways." The candid inquirer after truth will find a *life-and-death* theology scattered through all the Bible. But "life" and "death" are direct opposites. If by any figure of speech we could succeed in making the promised "life" represent a condition of endless happiness, surely "death" cannot by any possibility be made to mean the same. "The wages of sin is death;" how then can sinners expect to share the inheritance of the sanctified?

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3: 18.) This passage teaches that there is a real and radical difference between the good and the bad; and though some may be so blinded and stultified that they cannot make the discrimination here, they will "return" to their senses by and by, and be forced to acknowledge, amid the flashing light of the coming judgment, that there is an essential antagonism between holiness and sin. The righteous will then be gathered as God's precious "jewels," and he will "spare" them amid the storm of destruction that shall sweep over the earth. But the "proud" and "all that do wickedly" shall be accounted "stubble" instead of jewels, and the judgment fires "shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." If they can manage in any way to *survive* that fiery flood, losing only their *sins* in the raging ruin, *then Universalism may be true!*

The two classes of humanity are represented as *travelers*, going in opposite directions and arriving at widely different destinations. One class enter the "strait gate," travel the "narrow way," and find the blessed issue to be "life." Those who find the gate, tread the pathway, and reach the goal, are comparatively "few." The multitude rush through the "wide gate," travel the "broad way," and land in "destruction." (Matt. 7: 13, 14.) To make "life" and "destruction" refer to the same condition of future glory, would be to use language without any regard to its meaning. We cannot believe that Bible terms are so grossly misleading.

They are also represented as *builders*. The obedient are likened to a "*wise* man who built his house upon a rock;" but the disobedient are like a "*foolish* man who built his house upon the sand." When the stormy test is applied, one stands and the other falls. (Matt. 7: 24-27.) Why this terrible description of disaster and ruin, if there is no danger? Did Christ sound false alarms to awaken needless fears? Did he delight in painting pictures of impending wrath and ruin, when he knew all the while that there is no wrath to be dreaded and no ruin to be shunned? To assume this, is to rob him of his Christ-hood and transmute him into a villainous deceiver.

In one of his parables, Jesus represents the good and the bad by *wheat* and *tares*. Both are allowed to grow together until the "harvest," which is "the end of the world." Then the tares are to be "gathered and burned in the fire," but the wheat is to be garnered and preserved. While the wicked thus miserably perish, the righteous shall "shine forth as the sun in the kingdom of their Father." (Matt. 13: 36-43.) If such bold delineations of character and destiny can be made to signify eternal salvation for all men, then the Bible is an unparalleled jargon of nonsense and mysticism. We have a better opinion of the sacred record.

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jno. 5: 28, 29.) No reasonable man will deny that in this passage two widely differing classes of men are portrayed—"they that have done good," and "they that have done evil." Of both, a resurrection is clearly affirmed. But they "shall come forth" to opposite destinies—the one class, "to the resurrection of *life*," the other, "to the resurrection of *damnation*." If a *part* of the race are *damned*, then surely *all are not saved*.

The judgment scene is vividly portrayed in the 25th chapter of Matthew. Jesus is to be exalted as Judge, and before him all nations are to be gathered. Will they all receive the same verdict of acquittal? Surely not. "He shall separate them one from another, as a shepherd divideth his sheep from the goats." Some are greeted with the glad welcome, "Come, ye blessed;" while others hear the awful sentence, "Depart from me, ye cursed!" The verdicts are carried into effect. The righteous "*inherit the kingdom*," but the wicked are left to perish in "everlasting fire"—a fire that will not be quenched till the fuel upon which it feeds is utterly consumed. Let us not trifle with God's thunderbolts, nor cry "peace, peace," to the wicked, when the Lord has not spoken peace. Sinners are armed rebels against the government of heaven, and doomed to suffer everlasting defeat. The doctrine that all will be saved, is the devil's opiate to stupefy the conscience. Wicked men do not need such sugar-coated pills—they rather need to be aroused from their guilty slumbers by the stirring appeals and solemn warnings of inspiration.

ODIUM THEOLOGICUM.

J. H. WHITMORE.

The phrase first became proverbial as descriptive of the fierce, vindictive, and unappeasable hatreds for which many of the Middle Age theologians were chiefly known. "From Julian, who observed that no wild beasts were so ferocious as angry theologians, to Montesquieu, who discussed as a psychological phenomenon the inhumanity of monks, the fact has been constantly recognized," that to oppose a theologian was to make him your unrelenting enemy.

But not to the Middle Ages alone does the term apply. When the crucifix stood side by side with the rack in the torture chambers of Europe, when priests were ignorant and credulous and cruel, when theology principally occupied the time and attention of all the leaders of opinion, and dogmatism was supreme, when a belief in the eternity of hell torments generally prevailed, it is but little to be wondered at that theologians were proverbially cruel and hateful. A hateful belief, when sincerely and honestly entertained, makes men act hateful.

But in the nineteenth century the theologian's surroundings are vastly different from what they were five or six centuries ago. The rack and the stake, the gibbet and the wheel, are no longer employed as priestly persuasives. Heresy is no longer punished as a capital crime. The doctrine of endless misery, though still professed by many, is really believed but by few. Why should theologians be harsh, unjust, and cruel? Obviously they are without the excuses of their brethren of the Middle Ages. They live in an age of refinement and learning.

Must theology *always* be the most illiberal of the learned professions? Must the *odium theologicum* always be dreaded?

Mr. Herbert Spencer has recently published some illustrations of this vice in modern theologians. In some notes to his new work on "Sociology," he says: "Among recent illustrations of the truth that frequent repetition of Christian doctrines does not conduce to growth of Christian feelings, here are two that seem worth preserving. The first I quote from *The Church Herald, for* May, 1873:

"'Mr. J Stuart Mill, who has just gone to his account, would have been a remarkable writer of English, if his innate self-consciousness and abounding self-confidence had not made him a notorious literary pig.... His death is no loss to anybody, for he was a rank but amiable infidel, and a most dangerous person. The sooner those 'lights of thought,' who agree with him, go to the same place, the better it will be for both Church and State.'"

The second I am permitted to publish by a friend to whom it was addressed:

("*From a Clergyman of 28 years' service*)

U. S. AMERICA, March 10, 1873.

"*J. Tyndall*:—How it ought to 'heap coals of fire on your head,' that, in return for your *insults to their religion*, in your various works, the American people treated you with distinguished consideration. You have repeatedly raised your puny arm against God and His Christ! You have endeavored to deprive mankind of its only consolation in life, and its only hope in death (*vide* Fragments of Science, etc.,) *without offering anything instead*, but the dry light of your molecules and atoms. Shall we praise you for this? We praise you not.

'Do not I hate them, O Lord, that hate thee?' Every *suicide* in our land (and they are of daily occurrence) is indirectly the effect of the *bestial* doctrines of yourself, Spencer, Huxley, *et id omne genus*.

'The pit is digged up for you all.' 'Woe unto you that laugh now, for ye shall mourn and lament.'

With the supremest contempt, I remain, A. T. T."

The recent trial of Professor Swing for heresy, by the Chicago Presbytery, affords the latest proof of the survival of the proverbial hatred of theologians. Dr. Patton, the chief persecutor in this latest case of ecclesiastical intolerance, would have been a bright and shining light had he lived in the days of Torquemada. What a sharp inquisitor he would have made! His scent for heresy is so keen, and his love for Presbyterianism is so strong, that he seems to forget that this is not the 16th century, that Chicago is not Geneva, and that he is not John Calvin.

But heresy-hunting is not as profitable now as formerly. The spirit of the age condemns it. Protestantism is opposed to it, though a few Protestants still follow the occupation. The comments of the

NATURE OF JESUS CHRIST.

N. H. PALMER

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What saith the scripture? Jesus was born of a woman—a virgin, who had never known a man. The angel Gabriel on a special occasion said to Mary, "Thou shalt conceive in thy womb and bring forth a son.... He shall be called the Son of the Highest." And in answer to her inquiry, "How shall this be, seeing I know not a man?" the angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which will be born of thee shall be called the Son of God." (Luke. 1: 31—35.)

We do not deem it irreverent to view this divine procedure in the light of the law of procreation, under which man was created and the race has been developed.

Adam was the first living man, and under this law all human life, with all moral relations, are derived from him. The first woman was not formed of the dust as the man was, but of the organized material incorporated into the man's body, already vitalized. She was produced differently in the mode from the man, yet she was not produced, as her children are, by the constituted process of animal propagation. Now it is apparent that in the divinely appointed relation of the sexes, the law of procreation is essential to the development of the race, and is therefore the law of man's nature. Under its operation the race is an organic unity; and all individual men, as they evolve from the parent germ, are but phenomenal of the once constituted humanity, and the whole race finds its root in Adam, the original germ, out of which it has been developed, and its integrity preserved.

Now one of the leading and essential principles of the law of procreation is this: Vitality or the vivifying principle is deposited in the male, while the rudiments of the body to be vitalized are deposited in the female; and coition of these is essential to conception. There is no vitalizing principle in the woman, and therefore she can not quicken her own seed.

We notice another elementary principle of this law:—By its operation this vitalizing or spiritual principle is brought forward and transmitted from Father to son; and in the same way, and by the same law, he transmits his moral tendencies, relations, and responsibilities to his children. Now it is just as apparent that the woman transmits no such moral obligations to her offspring, but they inherit from her only her natural relations and obligations.

It is a higher law than conventional custom that the son shall follow the natural condition of his mother and come under the law because his mother is a bond-woman.

The record shows that the vital or spiritual principle in the conception of Mary was not from man, but was from the Holy Ghost—the overshadowing power of Jehovah.

The body of Jesus was the production of the Highest. He was the Son of God, not by creation as other men are, but by the begetting and generating power of God, exerted *but once*, so that Jesus is his *only begotten* Son, and manifests God as the eternal Father.

In the paternity of Jesus man is excluded: he is therefore free from the moral relations, tendencies, and responsibilities of fallen humanity; and arrives at his position under the law by his maternal relations only, and not as other men, only in so far as the law involves our natural condition in life.

Thus is he demonstrated to be divine in character and spiritual relationship, while he is known to be the seed of the woman, bound by the laws of her natural condition and relations in this life. Hence, he became subject to his parents, to the law controlling the family: "Made of a woman," hence, "made under the law."

The views already presented derive further confirmation from another principle of the law we are investigating.

Genealogy has always been counted by the male line. The reason for this is found no doubt in the principle noted, that life and responsibility are thus brought forward. But the genealogy of the Son of God is reckoned exclusively in the female line. It is impossible to trace it in the male line, for he never called any man his father; otherwise he would have been begotten under the law of fallen humanity, and born according to the flesh. This principle was announced in the first promise where he is called "the seed of the woman." (Gen. 3: 15.)

But humanity or manhood as a predicate of Jesus, wholy respects his body. "Jesus Christ our Lord was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness." (Rom. 1: 3, 4.) The flesh of Jesus is all that is predicated of the seed of David. The declaration excludes David's spiritual nature, and hence, all that was flesh in his person was of the woman who was of the lineage of David; and all that was Spirit was from the Highest.

We feel a degree of confidence now in this deduction: Jesus was truly a man and possessed all the attributes and predicates of manhood, while, in consequence of his paternity, he was free from all the obligations and responsibilities of fallen humanity.

A body was prepared for him, no doubt, that he might offer it in sacrifice to God. As a man—a holy man—Jesus was divinely called and consecrated a High Priest to minister for men in things pertaining to God. (Heb. 5: 1.) It was not essential to him as a Mediator that he should possess the attributes and predicates of Adam's spiritual nature, but only that he should appear in his physical, mental and moral nature, in its relations to law and responsibility.

A spiritual nature derived from Adam, as by genealogical descent with its relations and responsibilities, *even if* it could have been free from the moral taint of transgression could have given no additional value to his qualifications as Mediator; nor can it be considered as essential to his sacrifice. To assume that it was would be incongruous, and would so identify the first with the second Adam, in their attributes and relations as to constitute them synonyms, whereas, in all the more important aspects, they are placed in contrast.

There is an indivisible unity of manhood and divinity in the one person, Jesus. The phrase, "Son of God," denotes a temporal relation, but "the Word," an eternal relation.

These relations are united in the person of Jesus, but so that he is not compounded of two distinct persons. In the abstract divinity of his nature, Jesus is divine; while in his abstract manhood, he is not of man, but is by the woman, and is human; and in the concrete union of divinity and manhood, He is Jesus, the Christ, our Mediator. All that is human in his person as a moral agent is essential to him as the Son of God. If in theory we separate his divinity and manhood, we disorganize his person as the Christ, and destroy our idea of a Mediator. Abstract his divinity and Jesus is no longer the Son of God, and divested of his manhood he is the Logos, the unmanifested God.

This article, already too long, will be concluded with one more brief reflection.

As that which is born of the Spirit is spiritual, there can be no question as to the divinity of Jesus Christ: he is God manifest in the flesh.

We think the notion of two whole spiritual natures, one human and one divine, in the person of the Son of God, is inexplicable and hardly conceivable; and the endeavor to maintain the dogma has tortured the mind into the strangest conceptions. But the union of Deity with our humanity in its essential and natural predicates by an incarnation, secured by the established process of the laws of procreation, and through the power of God, exerted specifically to that end, divests the subject of its greater difficulties, and reconciles it to the human faculties and human feelings.

Tilton, Ga.

UNIVERSALISM.

A. A. PHELPS.

This term is commonly applied to that system of religious belief which assigns eternal life and happiness to all men, as their ultimate and inevitable destiny. The doctrine rests upon the same unscriptural assumption that underlies the horrid dogma of eternal torment, namely, *the natural immortality of man.* Both systems agree in giving to the entire race an endless life. They stand upon opposite ends of the same fundamental plank. One is a natural rebound from the other.

In our last issue we presented an argument against the doctrine of Universalism, founded upon God's *conditional promises.* We now propose to give another argument, based upon the *opposite characters* brought to view in the Bible, and the correspondingly *opposite destinies* awaiting them in the world to come.

"Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him, for the reward of his hand shall be given him." (Isa. 3, 10, 11.) Here the *righteous* and the *wicked* are put in direct contrast, with the positive assurance that it shall be *well* with the former and *ill* with the latter. But such distinctions of character and destiny are a mere mockery, if all are to be forever saved. In this event, it will be "well" with everybody.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways; for why will ye die?" (Ezek. 33: 11.) Here we have the same contrast of character as before, with the clearest implication that *life* is to be the glorious heritage of the righteous, and that *death* is the certain doom of the wicked. It cannot mean the Adamic life, for that is of very brief duration even to the good: it cannot mean the Adamic death, for men cannot avoid that by any change of moral character. But there is an "eternal life" to be obtained through Christ, the second Adam, and a "second death" to be suffered by those who will not "turn from their evil ways." The candid inquirer after truth will find a *life-and-death* theology scattered through all the Bible. But "life" and "death" are direct opposites. If by any figure of speech we could succeed in making the promised "life" represent a condition of endless happiness, surely "death" cannot by any possibility be made to mean the same. "The wages of sin is death;" how then can sinners expect to share the inheritance of the sanctified?

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3: 18.) This passage teaches that there is a real and radical difference between the good and the bad; and though some may be so blinded and stultified that they cannot make the discrimination here, they will "return" to their senses by and by, and be forced to acknowledge, amid the flashing light of the coming judgment, that there is an essential antagonism between holiness and sin. The righteous will then be gathered as God's precious "jewels," and he will "spare" them amid the storm of destruction that shall sweep over the earth. But the "proud" and "all that do wickedly" shall be accounted "stubble" instead of jewels, and the judgment fires "shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." If they can manage in any way to *survive* that fiery flood, losing only their *sins* in the raging ruin, *then Universalism may be true!*

The two classes of humanity are represented as *travelers*, going in opposite directions and arriving at widely different destinations. One class enter the "strait gate," travel the "narrow way," and find the blessed issue to be "life." Those who find the gate, tread the pathway, and reach the goal, are comparatively *"few."* The multitude rush through the "wide gate," travel the "broad way," and land in "destruction." (Matt. 7: 13, 14.) To make "life" and "destruction" refer to the same condition of future glory, would be to use language without any regard to its meaning. We cannot believe that Bible terms are so grossly misleading.

They are also represented as *builders.* The obedient are likened to a *"wise* man who built his house upon a rock;" but the disobedient are like a *"foolish* man who built his house upon the sand." When the stormy test is applied, one stands and the other falls. (Matt. 7: 24-27.) Why this terrible description of disaster and ruin, if there is no danger? Did Christ sound false alarms to awaken needless fears? Did he delight in painting pictures of impending wrath and ruin, when he knew all the while that there is no wrath to be dreaded and no ruin to be shunned? To assume this, is to rob him of his Christ-hood and transmute him into a villainous deceiver.

In one of his parables, Jesus represents the good and the bad by *wheat* and *tares.* Both are allowed to grow together until the "harvest," which is "the end of the world." Then the tares are to be "gathered and burned in the fire," but the wheat is to be garnered and preserved. While the wicked thus miserably perish, the righteous shall "shine forth as the sun in the kingdom of their Father." (Matt. 13: 36-43.) If such bold delineations of character and destiny can be made to signify eternal salvation for all men, then the Bible is an unparalleled jargon of nonsense and mysticism. We have a better opinion of the sacred record.

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jno. 5: 28, 29.) No reasonable man will deny that in this passage two widely differing classes of men are portrayed—"they that have done good," and "they that have done evil." Of both, a resurrection is clearly affirmed. But they "shall come forth" to opposite destinies—the one class, "to the resurrection of *life*," the other, "to the resurrection of *damnation*." If a *part* of the race are *damned*, then surely *all are not saved.*

The judgment scene is vividly portrayed in the 25th chapter of Matthew. Jesus is to be exalted as Judge, and before him all nations are to be gathered. Will they all receive the same verdict of acquittal? Surely not. "He shall separate them one from another, as a shepherd divideth his sheep from the goats." Some are greeted with the glad welcome, "Come, ye blessed;" while others hear the awful sentence, "Depart from me, ye cursed!" The verdicts are carried into effect. The righteous "*inherit the kingdom*," but the wicked are left to perish in "everlasting fire"—a fire that will not be quenched till the fuel upon which it feeds is utterly consumed. Let us not trifle with God's thunderbolts, nor cry "peace, peace," to the wicked, when the Lord has not spoken peace. Sinners are armed rebels against the government of heaven, and doomed to suffer everlasting defeat. The doctrine that all will be saved, is the devil's opiate to stupefy the consciences. Wicked men do not need such sugar-coated pills—they rather need to be aroused from their guilty slumbers by the stirring appeals and solemn warnings of inspiration.

ODIUM THEOLOGICUM.

J. H. WHITMORE.

The phrase first became proverbial as descriptive of the fierce, vindictive, and unappeasable hatreds for which many of the Middle Age theologians were chiefly known. "From Julian, who observed that no wild beasts were so ferocious as angry theologians, to Montesquieu, who discussed as a psychological phenomenon the inhumanity of monks, the fact has been constantly recognized," that to oppose a theologian was to make him your unrelenting enemy.

But not to the Middle Ages alone does the term apply. When the crucifix stood side by side with the rack in the torture chambers of Europe, when priests were ignorant and credulous and cruel, when theology principally occupied the time and attention of all the leaders of opinion, and dogmatism was supreme, when a belief in the eternity of hell torments generally prevailed, it is but little to be wondered at that theologians were proverbially cruel and hateful. A hateful belief, when sincerely and honestly entertained, makes men act hateful.

But in the nineteenth century the theologian's surroundings are vastly different from what they were five or six centuries ago. The rack and the stake, the gibbet and the wheel, are no longer employed as priestly persuasives. Heresy is no longer punished as a capital crime. The doctrine of endless misery, though still professed by many, is really believed but by *few.* Why should theologians be harsh, unjust, and cruel? Obviously they are without the excuses of their brethren of the Middle Ages. They live in an age of refinement and learning.

Must theology *always* be the most illiberal of the learned professions? Must the *odium theologicum* always be dreaded?

Mr. Herbert Spencer has recently published some illustrations of this vice in modern theologians. In some notes to his new work on "Sociology," he says: "Among recent illustrations of the truth that frequent repetition of Christian doctrines does not conduce to growth of Christian feelings, here are two that seem worth preserving. The first I quote from *The Church Herald*, for May, 1873:

"'Mr. J Stuart Mill, who has just gone to his account, would have been a remarkable writer of English, if his innate self-consciousness and abounding self-confidence had not made him a notorious literary pig.... His death is no loss to anybody, for he was a rank but amiable infidel, and a most dangerous person. The sooner those 'lights of thought,' who agree with him, go to the same place, the better it will be for both Church and State.'"

The second I am permitted to publish by a friend to whom it was addressed:

(*"From a Clergyman of 28 years' service.*)

U. S. AMERICA, March 10, 1873.

"*J. Tyndall*:—How it ought to 'heap coals of fire on your head,' that, in return for your *insults to their religion*, in your various works, the American people treated you with distinguished consideration. You have repeatedly raised your puny arm against God and His Christ! You have endeavored to deprive mankind of its only consolation in life, and its only hope in death (*vide* Fragments of Science, etc.,) *without offering anything instead*, but the dry light of your molecules and atoms. Shall we praise you for this? We praise you not.

'Do not I hate them, O Lord, that hate thee?' Every *suicide* in our land (and they are of daily occurrence) is indirectly the effect of *the bestial* doctrines of yourself, Spencer, Huxley, *et id omne genus.*

'The pit is digged up for you all.' 'Woe unto you that laugh now, for ye shall mourn and lament.'

With the supremest contempt, I remain, A. F. F."

The recent trial of Professor Swing for heresy, by the Chicago Presbytery, affords the latest proof of the survival of the proverbial hatred of theologians. Dr. Patton, the chief persecutor in this latest case of ecclesiastical intolerance, would have been a bright and shining light had he lived in the days of Torquemada. What a sharp inquisitor he would have made! His scent for heresy is so keen, and his love for Presbyterianism is so strong, that he seems to forget that this is not the 16th century, that Chicago is not Geneva, and that he is not John Calvin.

But heresy-hunting is not as profitable now as formerly. The spirit of the age condemns it. Protestantism is opposed to it, though a few Protestants still follow the occupation. The comments of the

press on the Swing trial show in what light it is popularly regarded. The Chicago Presbytery, in trying Prof. Swing for heresy have been about as wisely employed as was the famous Mrs. Partington in her energetic but unavailing attempts to mop up the Atlantic ocean. The old lady was successful with small puddles, but the ocean was too much for her.

It must in fairness be said and allowed that all clergymen are not afflicted with the *odium theologicum*. Black sheep are sometimes found in the flock, but let us hope the number is decreasing. One of the most irreverent sayings in relation to the Swing case, is credited by the *New York Tribune* to the Rev. Robert Ingersoll:

"Had such men as Robert Collyer and John Stuart Mill been present at the burning of Servetus, they would have extinguished the flames with their tears. Had the Presbytery of Chicago been there, they would have quietly turned their backs, solemnly divided their coat-tails, and warmed themselves."

Rather spicy talk that, but decidedly irreverent for a *reverend* gentleman to indulge in.

The hatred of theologians is no longer to be feared as formerly. Their fiercest sayings and most hateful acts are now harmful to none so much as to themselves. The religious persecutions of the Middle Ages were the logical results of cruel creeds honestly entertained. Men now are getting to be better than their creeds, and therefore more merciful. The few exceptions to the contrary only serve to point a moral or adorn a tale.

HEIGHT OF THE NEW JERUSALEM.

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Rev. 21: 16

It has been inferred from the above text that the New Jerusalem City is to be as high as it is long, and that its length will be twelve thousand furlongs, or *fifteen hundred miles*. It seems to us entirely unnecessary to place such a construction upon the language. The word equal does not always mean the same as to dimensions or position; it is frequently used in the sense of proportion. If we were to say that the length and the breadth and the height of the city were in proportion, we should not violate the language. This view is taken of the text by Jos. Du Pai, A. M., in his "Exposition of the Apocalypse." The following from Thomas Wicks, author of Lectures on the Apocalypse, presents the same idea: "The language, however, will bear another meaning, which is far more natural. It is not that the length and breadth and height were severally equal *to each other*, but equal *with themselves*; that is, the length was everywhere the same, and the breadth everywhere the same, and the height the same. It was perfect and symmetrical in all its proportions. This is confirmed by the fact distinctly stated, that the wall was one hundred and forty-four cubits high, or two hundred and sixteen feet, a proper height for a wall; while it is said that 'the length is as large as the breadth.'"

The Greek word, *Isos*, which is translated *equal*, will, according to Pickering, bear the meaning of proportion. Greenfield, in defining another form of this word, (*Isotes,*) gives to it the sense of "equal proportion," and refers to II Corinthians, 8: 13-14 as an example where this definition is quite admissible.

Granville Penn gives quite another turn to the text, and claims the following as the true rendering: "And he measured the city with the reed, twelve thousand furlongs. The length and the breadth of it are equal. And he measured the height of the wall thereof, a hundred and forty and four cubits, according to the measure of man, that is the angel."

Prof. C. F. Hudson, an eminent scholar, claims that the above is "no rash conjecture," but quite probable.

It would appear, therefore, that the height of the city was proportionate to its length and breadth, and not that it was as high as it was long. The text certainly admits of a more rational interpretation, and the one suggested above frees it from all ambiguity, and shows perfect harmony in the general description.—*Millenarian.*

—It is often better to have a great deal of harm to happen to one than a little: a great deal may rouse you to remove what a little will accustom you to endure.—*Grenville.*

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

"HOW LONG, O LORD?"

Why don't He come!
Almost two thousand years
The church has waited—
Waited in her tears,
And still is waiting
'Mid her fears and fears.

Why don't He come
And bring the promised rest!
Gone are the treasures
That we loved the best,
And Thou will bring them—
Bring them with the blessed.

Why don't He come!
Has Thou didst go away,
To thy disciples
Thou didst kindly say:
"Only a little while
To watch, and weep, and pray."

Why don't He come!
Souls of the martyrs cry:
"Come wipe the teardrops
From the orphan's eye,
And make the fount
Of every sorrow dry."

Why don't He come!
Earth's cup of sin runs o'er;
The stains of guilt
Were ne'er so dark before—
Omens of breakers
From the timeless shore.

Why don't He come!
Famine, and war, and woe,
Despair and darkness
On their mission go,
Hating the right—
To truth and God a foe.

Why don't He come
And wipe from earth the stain—
Remove the curse
That it may bloom again,
Redeemed forever
From all care and pain.

Till that time comes
Help me to watch and pray;
Among the saved ones
May I hear thee say,
"Come to thy home—
Come from earth's cares away."

—*H. Bundy.*

DARK PRESENT AND BRIGHT FUTURE.

"The night is far spent, the day is at hand."

The dev il once told the truth. It happened when he was tempting Christ: "And the devil taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee and the glory of them, for it is delivered unto me, and to whomsoever I will, I give it. If therefore thou wilt worship me, all shall be thine." The consideration for this gift was worship, acknowledgment of superiority, and to sum it up, it was downright subjection, and a giving up of what was by right his own, to a black-hearted, evil-disposed usurper, who had no right to the world or the kingdoms thereof, but had grasped them by deception and fraud upon the first owner of the world, Adam, to whom it was given while he was under the perfect will of God, and who bartered it for a supposed good, as Esau sold his right of inheritance, and all its attendant blessings, for the gratification of the lower nature.

Christ scorned this *offer*, knowing whence it came, and knowing too, that all this property was his own of right. He knew also that it would be but a short time before the whole would be in his possession, in spite of the present usurper.

We see now that the devil told the truth, and had the world in his possession. Now let us see what is the result of such ownership and influence as he brings to the government.

We find upon close examination that "two-thirds of the world are in rebellion against God and Christ. Two out of every three have no Bible, no Gospel, no knowledge, no faith, no hope. They are cruel, deceitful, immoral, unclean, earthly, sensual, devilish, idolatrous, superstitious."

Surely this is *night*, and that too in 1873. More than two-thirds of professing Christians are unsound in their faith, worshiping church buildings, pulpit orators, forms and ceremonies. They take from, and *add* to, the Bible; they spiritualize and mystify the word of God; and some even worship the Virgin Mary, and saints of their own manufacture.

We find that the various religions of the world, (so called,) are used for purposes of gain to some one, and selfishness is the motive power in all but one of them, in putting them forth to the world, and in holding the masses of the people in subserviency.

We see kings and national power used to control men's minds as well as their bodies. The truth is hidden, and the light covered by the miasma of kings and the craft of priests.

Let us turn to the political world, and here we see the influence of the devil's control plainly shown in all the acts of nations, since there was a nation to act: but we desire to turn our attention here to the *Universal Monarchies of the World*, as delineated in the second chapter of Daniel, for they are clear and well defined governments. Let us take the word and read.

"Thou, O King, sawest, and behold a great image; this great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces."

The same chapter perfectly describes these kingdoms, and defines them beyond all question, as follows:

The head of gold, was Babylon, under Nebuchadnezzar. The breast and arms were of silver, which represented Medo-Persia, and was ruled by Darius. The belly and thighs of brass were symbols of the Grecian Government, under Alexander, which lasted about 300 years. Then the legs of iron, which represented the Roman Government, political or pagan, and the papal, which have existed nearly 2000 years. The temporal or political power of Rome existed until 1860, when it died, and all political power has departed from her, and at the present time only the spiritual or church power is left, which will remain until the end. We are now somewhere in the feet or toes of the great image, and in the last stages of power that will ever be granted to this usurper, the devil. These four great universal monarchies have been the embodiment of the devil's views and desires. Selfishness has reigned supreme, might has ruled as right, and "man's inhumanity to man," has made countless millions mourn." Oppression, grasping, biting, and devouring each other has been the sum total of individual and governmental acts from the beginning to the end. All is night and darkness. The Idumean watchman asks, "Watchman, what of the night?" The reply is, The morning cometh and also the night; the morning will dawn to the good, when the fifth great universal monarchy of this world is established, and the righteous shall inherit the earth. At the same time there comes another night, darker and deeper than the present one, to all those who persist in wickedness.

TYPE AND SHADOW.

JOHN UHLMAN.

These terms in Scripture have not the same meaning. A type represents what it refers to, in its *real character*; a shadow shows the *outline* only. A model of a ship is a different thing from an outline or shadow of one. Hence the *model* is nearer the meaning of the term *type* than is the word *shadow*. The types in Scripture are fewer than are the shadows, yet many pulpits set them forth as being more numerous.

The Apostle to the believing Hebrews introduces the King of Salem, of whom he speaks as one made like unto the Son of God. Melchisedec was a representative of peace and blessing. These were real features of character—nothing fictitious—especially typical of the Prince of peace and High Priest of the House of God, who truly dispenses peace and blessing and meets all his *called ones* in the warfare of life as did Melchisedec Abraham. David the ruler of Israel, and Aaron the Jewish high priest, are presented frequently by writers and speakers as types; but were they not rather a part of those shadows whose ministration was to pass away? Paul further instructs the Hebrews concerning the law having a shadow of good things to come, and among them was a high priest who had the privilege of entering the holy place which was a figure or shadow for the time then present, but was destined to pass away. David was a war-king, and could not represent Christ who was the Prince of peace; and Aaron was a priest after a *carnal* commandment, and held office which was transmitted by genealogy. Christ was priest by appointment, having neither transmission nor genealogy; yet David and Aaron did adumbrate the substance which was behind the shadow. The Scripture says David was a prophet, and as such, shadowed the Savior who illustrated the character during his sojourn on earth, and was not further required. Aaron made propitiation by blood of bulls and goats, and atonement for himself. Christ did neither. He shed his *own* blood, a sin-offering for others only. He was the substance for the shadow in Aaron and his offering, concerning the good things to come. The High Priest now over the house of God was after the order of Melchisedec, the real type. The discursive teachings of many pulpits on these points of Bible truth are quite irrelevant, giving traits and points of character to men and things that they could not relatively sustain. Till the facts, doctrines, and precepts of Scripture are presented in their real sense, and not so persistently made spiritual, we need not marvel at the misunderstanding of the revealed word of God in the Old and New Scriptures.

Newport, N. S.

THE TABLE AND THE ALTAR.

Was there ever a period when such pains were taken as now with what we should eat and drink? Was there a date, even in the luxurious days of imperial Rome, when cooks commanded a better salary than clergymen, and more money was spent for liquor than all the machinery of government? Look at any of our great hotels or well-established private mansions. What is the central spot to which the greatest care and expense are devoted? Evidently the dining room. No corner of the earth but is ransacked to find additional delicacies for the appetite. What vastly more attention is given to the stomach than the brain!

Again. In the real centres of business, our homes, what is the great subject of thought? Marriage. A British writer states that the one object in the households of England is the eligible settlement of the sons and daughters at the hymeneal altar—this he declares to be the pivotal point of ambition and labor. Is it different here? And then look at our newspapers. The leading events of the day, with which every journal is full, of which the slightest particulars are conned with eagerness, are the marriages of Victoria's son and of our President's daughter. What crowds, what magnificence, what costly presents!

Would it be wrong to say that the two foci of our social system to-day are the Table and the Altar? But if so, does it not recall to the Christian mind the startling fact that this very state of things is mentioned by the Savior, as premonitious of his Second Advent? Hear what he says:—

"As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of Man be."

Brethren, let us be ready.—*Church Union.*

HOW TO LOOK AT THINGS.

Two Rabbis approaching Jerusalem observed a fox running upon the hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep," demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what was written in Lamentations fulfilled: 'Because of the Mount Zion which is desolate the foxes walk upon it.'" "And therefore do I laugh," said Rabbi Eliezer, "for when I see with my own eyes that God has fulfilled his threatening to the very letter, I have thereby a pledge that not one of his *promises* shall fail, for he is ever more ready to show mercy than judgment."

A brother of the celebrated Whitfield was once at tea with Lady Huntingdon, who endeavored to cheer his despairing soul by speaking of the infinite mercy of Christ. "My lady," he said, "it is true; I see it clearly: but there is no mercy for *me*; I am a wretch entirely lost." "I am glad to hear it, glad at my heart that you are a lost man," was her reply. "What, my lady; glad that I am a lost man?" "Yes, Mr. Whitfield, truly glad; for Jesus Christ came into the world to save the lost." That word cheered his soul. He believed in Jesus, and soon after died in peace.

Prejudice keeps out the light from many a soul. Like a painted window, it stops many of the rays and colors those it does admit.—*Luther.*

Providential.

"THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

REMARKABLE ANSWER TO PRAYER.

The case I refer to transpired in 1831 or '32, in Oakland county, Michigan. The parties were schoolmates of the writer, and he was living in the neighborhood at the time, and can vouch for the truth of the statement. The following are the facts in the case: Mr. Chester Goodrich had married a Miss Rhoda Mathews. She had made a profession of religion, but he had not. After their marriage she became cold and back-slidden. While in this state she was taken very ill. The best medical help seemed to do no good, and she became so low and weak that she could not lift her hand to her head and could only speak in a whisper. Her physician gave her up, and told her sorrowing husband that he could do no more and that she must die. This was after a council of physicians had sat on her case and pronounced it hopeless. The husband felt that there was no hope but in God, and was powerfully impressed that he must carry her case to him in prayer. Accordingly, retiring to the woods back of his house in a secluded place, he knelt, and tried to pray. It was the first time he had ever offered a prayer. As soon as he began to plead for the life of his wife, a deep conviction of his own lost and sinful condition began to roll on to his mind, and he was led to make confession of his own sin, and his bad influence on his wife, and to plead for pardon for himself and her restoration to both spiritual and bodily health. While he was thus agonizing for divine help and mercy, a divine peace was given him with the assurance that his prayer was heard in behalf of his wife; so that his prayers and tears were turned into thanksgiving and praises; and with that feeling he returned to his house to find her dressed and sitting up in the rocking-chair, healed, but weak. While he was thus praying, and at the moment of his own deliverance, a power came over her, and she suddenly sprang up in bed, clapped her hands and praised God, saying he had healed her soul and body, called to her nurse for her dress, put it on, arose and seated herself in the rocking-chair, as noted above. She recovered strength rapidly and was the mother of several children. The husband passed away some years since, but she was alive and well the last I heard from her, and living with a son at Howard, Livingston county, Michigan. This is but one of a thousand of such cases occurring from time to time, and is proof conclusive that God hears and answers prayer, and that Christ is still the Great Healer of both the souls and the bodies of men.

REV. JOHN SCOTFORD.

Burlingame, Kan., April 15, '74.

—*Christian Press.*

THE HAND THAT SAVES US.

Two painters were employed to fresco the walls of a cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back slowly surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and, almost paralyzed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the picture with unsightly blotches of coloring.

The painter flew forward, and turned upon his friend with fierce upraidings; but, startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that had saved him.

Just so we sometimes get absorbed upon the pictures of the world, and, in contemplating them step backwards, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

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THE RISE AND PROGRESS OF THE PAPACY.

In Apostolic times every church had a Bishop. Bishop and Elder are synonymous terms in the Bible. Previous to A. D. 196, the Bishops or Elders of all the churches were on an equality. In the A. D. 196 Bishop Victor, of Rome, attempted to impose the Roman custom of Easter, upon all other churches. They refusing to comply, he published bitter invectives against all the churches of Asia and declared them cut off from his communion. In A. D. 256 Stephen cut off from his communion eighty-five Bishops for holding to the baptism of heretics. In 259, Adrian, the pagan emperor, gave the Bishop of Rome power to judge in a matter of church dispute. This had hitherto been the emperor's duty as the head of all religions. In 314 Bishop Sylvester formed under Constantine a grand church hierarchy and assumed to be the successor of St. Peter. In 355 Liberius attempted resistance to a decision of Constantinus, the emperor, and was banished.

In 359 the emperor obliged all churches and bishops to sign a confession of faith in harmony with the church of Rome, and exiled those that refused, as heretics. In 366 "the pomp attending the papal office surpassed that of the emperor in splendor." In 372 Valetinian empowered the bishop of Rome to *examine* and *judge* other bishops. (Dowling p. 40, and Bower p. 86.) He also banished one hundred miles from Rome all who held religious meetings in Rome without the pope's consent. In 376 Gratian, the emperor, refused to wear the "pontifical robes." In 378 Damascus, the bishop of Rome, put them on and was declared "*Pontifex Maximus.*"

Damascus was thus made "*sole judge in religious matters.*" (Bliss p. 138.) He affirmed the reign of the saints begun! The Roman Senate embraced Roman Christianity, and all who would not adhere to Damascus and "worship the mother of God" were expelled the church as heretics. In 381 Theodosius exhorted all the nations that he governed to adhere to Damascus, the successor of St. Peter. (Gib. II. p. 92) In 417 France, Spain, Illyricum, and Italy, with its ten provinces, were under his control. Pope Innocent in 417 claimed that "all church matters throughout the world are by divine right to be referred to the apostolic see for final settlement." (Bower I. p. 147.) In 419 "a monarchial form of government was set up in the churches of the West." In 445 Valentinian III. enjoined "*absolute obedience* to the will of the bishop of Rome throughout *all the churches of his empire.*" Thus he became *spiritual* sovereign.

The next step will be for *political* power. In 464 the Roman bishop claimed authority over all other bishops in the name of the Imperial Dragon. In 466 he compelled Zeno to revoke his decree granting universal religious liberty. In 500 the Roman Bishop was called Pope or Father. In 502 a council of eighty bishops decreed that hereafter the popes be elected without the consent of the emperor. The emperor reproving this act was told by the Pope hat "the successor of St. Peter was *as great as an emperor!*" In 503 the Pope was styled "*Judge in the place of God* and *Vicegerent of the Most High,*" and he was said to be "*subject to no earthly tribunal.*" (Bower I. pp. 302, 304, 305. Dupin I. p. 327.) In 533 Justinian gave by decree a practical force to the pope's claim as "the *head* of *all the holy churches.*" "From the era of 533 the church of Rome date the earthly acknowledgment of her claim. The highest authorities among the civilians and annalists of Rome ascend to Justinian as the only legitimate source and founder of his supremacy." (Croley, p. 172, 342.) In 538 Vigillius "was owned as Pope of the whole Christian world." (Bower I. p. 351.) In 540 all governors were required by oath to be in communion with the Roman church and to defend her to the uttermost." In 756 the first temporal power was exercised by the Pope under the auspices of Pepin who bestowed upon Stephen the exarchate of Ravenna. He became really a sovereign in 774. The first sovereign act was by Adrian I. in 780. Money was coined in his name. The tiara in its simplest form was first worn in 1053 by Damascus II. The first army kept by a pope was by Leo IX in 1054. Gregory VII. obliged Henry IV. of Germany to stand three days in the the depths of winter at his castle gate, to implore his pardon, in 1077. The Pope's stirrup was held by Henry II. of England in 1161. The Pope kicked the crown off the head of Henry VI. in 1191. The first crown was added to the pope's tiara in 1276, the second in 1295, the third in 1334.

These facts illustrate—

1st. How a "little" power became "more stout than his fellows." (Dan. 7.)

2d. That this power *did* "think to change times and laws."

3d. That it did exercise all the power of another goverment in the presence of that goverment. (Rev. 13: 12.)

4th. That the Dragon, or Imperial Rome, gave him his power. H. P. C.

THE TERRIBLE DISASTER.

On Saturday morning, May 16th, a fearful calamity visited the valley of Mill River, near Northampton, Mass, by which over 150 lives were lost and over one million dollars worth of property destroyed. There is scarcely such a sad case on record. A deep wail of mourning is going up from the desolated district, and a wide-spread sympathy is felt for the bereaved. We give a brief account of the disaster, gathered from the papers, for the benefit of those who may not have been otherwise informed.

Up among the hills of Williamsburg there was a large reservoir of about 104 acres in extent, where the various mill operators of Williamsburg, Skinnerville, Haydenville, and Leeds were wont to store their summer supply of water. People living in the vicinity of the dam say that it has been leaking more or less for several weeks, and it is believed that, having thus gradually undermined the dam, the water acquired a strong headway, when suddenly the dam gave way, and the immense body of water poured out in its strength, carrying everything before it.

The torrent rushed upon the doomed villages with a loud roar, apparently a large advancing billow of underbrush and *debris* issuing rapidly through the deep gorge to the height of forty feet, and again spreading over a wide expanse of seething, angry waves as it reached the more open country. Reaching the beautiful village of Williamsburg, some two and a half miles distant, it struck a small button factory, sweeping it out of existence. Next a saw and grist-mill was attacked and melted—not a vestige remaining. Houses, barns and shops followed, like grass before a scythe, and men, women and children were caught and borne away struggling and shrieking in vain.

The waves swept to Skinnerville, two miles distant, a silk factory being hurled down, and a huge iron boiler being carried nearly half a mile and landed high and dry. In Haydenville, about one mile further on, the bank building, a three-story brick structure, was swept away, scarcely one brick being left upon another, the money in the vault sharing the same fate. The smaller village of Leeds, between one and two miles distant, was the next place to suffer, and the scenes at Williamsburg and Haydenville were here repeated.

A short distance below Leeds were two bridges, one of iron and one of stone, both nearly fifty feet above the bed of the stream. They were both swept away, the former being carried bodily and a considerable distance down the stream. Here the greatest destruction appears to have stopped, although along the river, until it emptied into the Connecticut, a short distance below Northampton, the banks are covered with all manner of *debris*—timber, trees, pianos, tables, chairs, and other furniture.

Everything was ground fine, and when the flood was past the timbers were in tooth-picks; scraps of iron, bricks and great stones had become boulders, and here and there was found a corpse, or a piece of corpse. All the windings of the valley were filled with the *debris*, making a terrible picture of waste and death in the most beautiful valley of Massachusetts.

The gracious work of saving the dead for burial began at noon at Skinnerville. The first bodies were picked up, dug out from mud, or taken with difficulty from overloaded ruins. All through the valley the work went on till night, and then men with lanterns, seeking their dead, stood guard. At Haydenville forty bodies were gathered by night; at Leeds, forty-five. There had been, in the afternoon, gangs of plunderers who were promptly turned to workers by no stinted threats; the people were ready to brain them with the first stone. There were fewer dead at Florence and Northampton. There have been found 140 in all, and many more are certainly buried in the mud and rubbish that fill the valley with black heaps from Williamsburg to Northampton.

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Behold the darkness flies,
Each hour the morning brings;
The Sun of Righteousness shall rise,
With healing in his wings.

The light that to our souls
From Jesus' face is given,
Shall o'er this world of darkness roll,
And make it bright as heaven.

O may that day soon dawn,
And banish sorrow's night;
We long to greet that radiant morn
Of everlasting light.

Then, wrapt in glad surprise,
We'll strike our sweetest strings
To see that Sun of Glory rise,
With healing in his wings.

—*H. L. H.*

CHRIST'S PRAYER.

RUTH M. ROWELL.

That they may be one, as thou Father art in me and I in thee, that they also may be one in us." (Jno. 17: 21.)

Prophets have prayed, apostles have prayed, the best and purest men of all ages have prayed. "Elias, a man of like passions as we are, prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain and the earth brought forth her fruit." (James 5: 17, 18.) This shows what a power the prayer of a righteous man is. But no prayer of man can come home to our hearts like the the prayer of the blessed Savior.

In scope, his prayer was analogous to that of the Jewish high priest, who prayed—

1st. *For himself.* So Christ, verse 1-5.

2d. *For the sons of Aaron*, who ministered in holy things. Thus Christ prayed for his *disciples*, who were called to be ministers of Jesus Christ under the gospel dispensation (Verse 9 19)

3d. *For all the people of Israel.* So Christ prayed for *all* of his Church—the true Israel of God—even all those who should believe on him through the words of his disciples—that church no longer to be confined to the Jewish people, but to embrace individuals out of every nation, kindred, tongue, and people.

THE DISCIPLES.

He had said to his disciples as they sat down to that last supper, "With great desire have I desired to eat this passover with you, before I suffer." "Ye are they which have continued with me in my temptations." (Luke 22: 15, 28) They were very dear to him. In this wicked world where he had "come to his own and his own received him not," they had taken him to their hearts and loved him. When others despised, they worshipped; when others reviled and persecuted, they blessed and revered him, and listened with intense interest for the gracious words which proceeded out of his mouth. He is about to leave them in this same wicked world which would crucify their Master. His heart yearns over them. He had spoken to them of earthly suffering, and the scorn and hate of wicked men. He had promised them a blessed reunion with his own precious self and a home in princely mansions in his Father's house, with a bright future of blessedness and glory when they should have "overcome the world," and now he commits them to his father in fervent prayer: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17: 11.)

THE CHURCH UNIVERSAL.

From praying for the disciples who had been with him, he proceeds to pray for all of those who should afterwards believe on him through their word. While interceding for the loved and consecrated ones around him, who were not only to suffer but eventually to die for his name's sake, he looked forward with prophetic vision and lifted his suppliant voice in behalf of all those who in coming years should believe on him—the Pentecostal thousands who gave up all for Christ—the primitive Christians "who took joyfully the spoiling of their goods"—the four millions of martyrs—all of the long catalogue of blessed saints reaching down the roll of centuries, who through flood and flame, scorn and reproach, even to death itself,

"Dared to be right" dared to be true"—

down to [illegible] day, wherein all who are ju[illegible] may claim an interest [illegible] petition.

CHRISTIAN UNITY.

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As the various objects in nature around us—rock and ruin, hill and dale, mountain and valley, forest and plain—unite in forming the beauty of the landscape, so men of different temperaments and developments may meet, unite, uphold, and strengthen each other in the Christian Church. By this union of different natures—the strong supporting the weak, the impetuous restrained by the conservative mind, and the sluggish brother incited to activity by the earnest worker, the slow, plodding one warmed and encouraged by the fire of the ardent man, and the sanguine man himself held in check by the moderate one—they become helps to each other and the cause of Christ.

As the planets in our solar system, though of different magnitudes and moving with different velocities, ever traverse the trackless air in their own orbits, kept in their proper places by the laws of attraction, with the sun for their central orb; so ought we to move on, kept in our proper places by the sanctifying influence of the Holy Spirit, surrounded by an atmosphere of divine love, and all revolving around one blessed center, even Jesus.

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An army demoralised by divisions and contentions can accomplish but little. An army united heart to heart, interest to interest, standing up shoulder to shoulder, presenting a bold front to the enemy, is almost invincible. Had Ireland been united in counsel and war in the time of her extremity she would now doubtless be an independent sovereignty, instead of groaning under chains of subjugation. England understood this well, hence her policy of fostering animosities among the clans and subjugating one after another until she was able to conquer all. So with our American Indians. Divided among themselves, some fighting with the white man, some against him, tribe after tribe was conquered, their rich lands were wrested from them and they driven toward the setting sun. Unity is nowhere more important than among Christians. United, they are powerful. Torn with dissensions and divisions, they become an easy prey to the enemy. In the words of our blessed Savior, "A house divided against itself cannot stand.—*Winona, Minn.*

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[We give the following Appeal a place in our columns, not only to comply with a Christian request, but because we are conscientiously opposed to carnal warfare. War is a barbarism that ought to be denounced by the whole civilized world. Surely the Prince of Peace gave his followers no license to take up arms and march to the gory field. The very fact that so many professed Christians lend their influence to such brutal business, shows but too clearly how easily the conscience can be debauched, and how powerful is the current of worldliness that is sweeping the Church from her Master's plain precepts and peaceful practices. Thank God that the Friends are not the only Christians who see this great evil and deeply deplore it.]

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But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "The mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendency in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the Church which has so long seen the true character of this heathen abomination, that we are not doing all that we should do toward enlightening our brethren on this important subject, most of the yearly meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace.* During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the Church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian Church everywhere were entirely to refrain from taking part in carnal warfare, professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of the war rests upon the Church. Dear fellow-professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the Church of Christ remains silent. Surely it is time for it to arise from its slumber, and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible Church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the Church remains to be its very bulwark!

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE HEALING WINGS.

Behold the darkness flies,
Each hour the morning brings;
The Sun of Righteousness shall rise,
With healing in his wings.

The light that to our souls
From Jesus' face is given,
Shall o'er this world of darkness roll,
And make it bright as heaven.

O may that day soon dawn,
And banish sorrow's night;
We long to greet that radiant morn
Of everlasting light.

Then, wrapt in glad surprise,
We'll strike our sweetest strings
To see that Sun of Glory rise,
With healing in his wings.

—*H. L. H.*

CHRIST'S PRAYER.

RUTH M. ROWELL.

That they may be one, as thou Father art in me and I in thee, that they also may be one in us" (John 17: 21.)

Prophets have prayed, apostles have prayed, the best and purest men of all ages have prayed. "Elias, a man of like passions as we are, prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain and the earth brought forth her fruit." (James 5: 17, 18.) This shows what a power the prayer of a righteous man is. But no prayer of man can come home to our hearts like the the prayer of the blessed Savior.

In scope, his prayer was analogous to that of the Jewish high priest, who prayed—

1st. *For himself.* So Christ, verse 1-5.

2d. *For the sons of Aaron*, who ministered in holy things. Thus Christ prayed for his *disciples*, who were called to be ministers of Jesus Christ under the gospel dispensation. (Verse 9 19.)

3d. *For all the people of Israel.* So Christ prayed for *all* of his Church—the true Israel of God—even all those who should believe on him through the words of his disciples—that church no longer to be confined to the Jewish people, but to embrace individuals out of every nation, kindred, tongue, and people.

THE DISCIPLES.

He had said to his disciples as they sat down to that last supper, "With great desire have I desired to eat this passover with you, before I suffer." "Ye are they which have continued with me in my temptations." (Luke 22: 15, 28.) They were very dear to him. In this wicked world where he had "come to his own and his own received him not," they had taken him to their hearts and loved him. When others despised, they worshipped; when others reviled and persecuted, they blessed and revered him, and listened with intense interest for the gracious words which proceeded out of his mouth. He is about to leave them in this same wicked world which would crucify their Master. His heart yearns over them. He had spoken to them of earthly suffering, and the scorn and hate of wicked men. He had promised them a blessed reunion with his own precious self and a home in princely mansions in his Father's house, with a bright future of blessedness and glory when they should have "overcome the world," and now he commits them to his father in fervent prayer: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17: 11.)

THE CHURCH UNIVERSAL.

From praying for the disciples who had been with him, he proceeds to pray for all of those who should afterwards believe on him through their word. While interceding for the loved and consecrated ones around him, who were not only to suffer but eventually to die for his name's sake, he looked forward with prophetic vision and lifted his suppliant voice in behalf of all those who in coming years should believe on him—the Pentecostal thousands who gave up all for Christ—the primitive Christians "who took joyfully the spoiling of their goods"—the four millions of martyrs—all of the long catalogue of blessed saints reaching down the roll of centuries, who through flood and flame, scorn and reproach, even to death itself,

"Dared to be right dared to be true"—

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"LET BROTHERLY LOVE CONTINUE."

A. N. SEYMOUR.

A more important and valuable element than "brotherly love" does not exist in the whole economy of human redemption. What do these words signify, when applied to the spiritual and natural brotherhood? Simply unadulterated affection, strong attachment, kindness excited by beauty, or worth of any kind, which communicates pleasure. This principle is so exceedingly meritorious, that God has seen fit to place it at the very bottom of his heaven-ordained scheme of salvation. His own bosom, and that of his Son, were compassionately moved by this divine element, after man's fall from his primeval state; and his present condition demands its special development and display. This principle always stands directly in contradistinction to the element of *hatred*. Love is from God: for "God is love." Hatred is from beneath and is essentially Satanic. The first constantly disseminates goodness, righteousness, peace, purity, gentleness, mercy, patience, sanctification, truth, and joy; and disowns any and all unlawful connection or amalgamation with sin, or sinful pleasures, or unholy associations, whether private or public. The other element always stands opposed to love's characteristics, and constantly floods the world with political and religious demoralization, strife, division, war, mental agony, and jealousy which is as cruel as the grave.

Paul previous to his miraculous change, cherished quite extensively, this latter spirit; but when the transition of thought, feeling, and action, took place and he was baptized, not only in water but in God's sweet peace and love, he divested himself of his Pharisaic principles and brethren, and made himself free from all men. Thus severed from all unlawful fraternities he became a faithful servant of Christ; and while declaring the whole counsel of God to man, he did not fail to set forth in glowing language the most precious and all-absorbing truth contained in our text. Hear his earnest words: "Though I speak with the tongues of men and of angels, and have not charity, [love] I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This tells the whole story and settles the whole question. This Christian grace in possession invariably breaks down all family dissentions, all neighborhood jealousies, all national unpleasantries, all church dissembling, all social evils of whatever name, and restores confidence, harmony, and the temporal and spiritual blessings of life. If such are the legitimate fruits of "brotherly love," why not allow it full sway? Why must there be this everlasting severing of the *tender ties*? Why must men become self-willed, and strike out for new quarters, new schemes, new grounds, and establish a separate interest upon this, that, and the other pretext, whether small or great? Does God sanction such injudicious moves? You positively know he does not. You know he condemns the "schisms" and "divisions" in his family," and allows no unrighteousness or sin to pervade their ranks. Must the "Bride of Christ" be constantly at war with herself? Has the church of the living God "one head," or has she ten thousand? *Only one!* Is Christ divided? Do we receive spiritual food from Christ our "Head?" Let me say to all God's people everywhere, *stop following men!*

Previous to our late rebellion there were two strong political parties in our government called Democratic and Republican. The Democrats having control of the government for some years were finally overpowered by the Republicans, who chose their leader and assumed the reins of government. This gave dissatisfaction to those once in power, hence they bolted, rebelled, and a terrible war was the result. Will the doctrine of "brotherly love" allow any of its members to manifest such a spirit, or commit any such deeds of misdemeanor, or follow a similar policy? *By no means.* A word to the wise is sufficient.

That we are living in the very close of Gentile times—the last day perils—when all society is being terribly shaken, is beyond all reasonable doubt. By the grace of God I hope to be found "steadfast, unmovable, always abounding in the work of the Lord," laying no schemes of self-aggrandizement or selfish interest, but always seeking to exalt Christ prominently above all, and laboring diligently for the unity of the "one body" in the sweet bonds of peace and "brotherly love."

WHAT HOLINESS SAVES FROM.

LIZZIE M. BOYD.

It saves from love of the world. When its tinsel show would dazzle; its syren voice would lure into devious winding paths, saying, "This is the way," the fully saved know it to be the voice of a stranger, and "a stranger will they not follow." When the world runs mad after folly and fashion, then do we rest in the sweet consciousness that our robe has been made whiter than snow in the blood of the Lamb; our jewels a meek and quiet spirit; our joys like to those above; and our inheritance incorruptible, undefiled, and fadeth not away.

Holiness saves from unsanctified ambition. From the throne to the solitary dwelling, brother wrangles with brother for the scepter of supremacy. "I must be monarch," is the cry, rising like Babel confusion from social, political, and ecclesiastical circles. At its shrine, honor, truth, virtue, have lain bleeding sacrifices. Man destroys, unscrupulously, man's reputation, that on its ruins he main build his own. Ambition! in its relentless grasp happiness dies; beneath its tyrant feet friendship is trampled as only a name; under its withering breath, honor lies but a skeleton form. While the unrenewed nature groans beneath the bondage of unsanctified ambition, the soul that is cleansed from all sin, rejoices in that another is exalted; in honor preferring one another; not contentious for the uppermost seats. To glorify God becomes the ruling passion of the soul.

Holiness saves from anxiety about the future. The tide of fortune turns; houses and lands, bonds and stock are swept away, and the future, from a human standpoint, looks so dark and drear; but with a firm confidence in that word which abideth forever, he does the very best he can, trusting in the God of Israel to feed him, and in desert wastes that he will give him water from the smitten rock. His the promise, "his bread shall be given, and his water shall be sure." He knows that "in some way or other the Lord will provide."

Holiness saves from slavish fear. Not awed by mortal frown; nor furnace seven times heated; nor yawning jaws of lion's den; nor yet grim visaged death; but triumphs in the God who shuts the lion's mouth, holds the livid flame, and carries the keys of death and hell. It saves from the fear of men's opinions; knows but one law—the will of God.

Holiness saves from the abomination of gossip. We have known circles organized for the best of causes, to prove a bane to society because of the withering, blighting curse of scandal disseminated there. Throughout our land there are doubtless, even while I write these lines, tea gatherings, sewing parties, religious and secular, that are engaged in this evil. The land is drenched in the gore of victims slain by this deadly weapon. Holiness of heart is the one remedy; it comes with its beautiful mantle of charity, and throws it about humanity with all its faults. It takes the "unruly member," and makes it speak only words of soundness and pureness: and changes the bitter fountain of the heart into the crystal purity of the mountain stream.

Holiness saves from impatience and anger. A hundred little vexations daily crowd our path like pricking thorns. From morn till night, from garret to cellar, from the nursery to the parlor, we are continually beset; and every class of emotions and passions fill the breast alternately, from the slightest irritation to raging anger. But now, how changed, when the whole life is transformed into one of righteousness and true holiness. Now this monster is cast out, and the Lamb reigns. Mother don't become impatient any more as she moves about the house. Father don't come in venting out his wrath at home, occasioned by some down-town trial.

Holiness is the great panacea for life's impurities, woes, bitter griefs, murmurings, for everything that is wrong; making the heart as a garden of roses, emitting the rarest perfume, and the life one harmonious song of joy.—*Meth. Home Journal.*

THE SUFFERING SCENE.

J. F. MARQUAND.

"What, could ye not watch with me one hour?" (Matt. 26: 40.)

Go with me, dear friends, to the garden of Gethsemane, and there see a being bending with the sins of the world, saying, "My soul is exceeding sorrowful even unto death." Taking with him three of his chosen disciples for the purpose of sympathy and friendship, he soon finds them weary and asleep. Then comes the pathetic and mournful cry, "What, could ye not watch with me one hour?" Every man and woman who have suffered for the truth's sake can enter into the feeling of loneliness and heart strickenness that Jesus went through that terrible night. It was prophesied of him that "he should tread the winepress alone, and of the people there was none with him." He was a suffering victim; "like a lamb led to the slaughter"—that "he might become the author of eternal salvation to all that obey him."

O Jesus, thou wast the pioneer sufferer of the world, willing to taste death for every man and woman. Thou wast willing to take upon thyself the heavy load and bear it. Thou wast the scape-goat which bore away our sins into the land of forgetfulness. Who can tell the weight of thy sorrows, the depth of thy bitter cup?

It was prophesied of him that "reproach would break his heart." We firmly believe that he died of a broken heart. Hear him say on the cross, "My God, my God, why hast thou forsaken me?" It is said that "he endured the cross, despising the shame." It was the wickedness of the world that made Jesus so lonely and so sad on that eventful night. Even his own chosen disciples were not fully acquainted with him, and could not enter into his deep sufferings.

It might be profitable to dwell longer on this theme, but we will now glance at the sequel of that strange agony. Jesus not only died according to the scriptures, but we hav abundant evidence to believe that he also rose from the dead; and here is our hope, our joy, and our comfort. "He for the suffering of death was crowned with glory and honor." It was for "the joy that was set before him" that he went through the painful scenes of Calvary. He knew that through his mediation and death many should be redeemed from all their sins and sit down with him in the everlasting kingdom of God.

Reader, if you truly repent, confess, forsake your sins, and accept of mercy through Christ, what shall hinder you from becoming an heir to eternal life and blessedness? I am well aware that many bear the name of Christian, who seem by their walk and conversation to be false hearted and deceived; but let such persons know that their disguise will soon be taken off and they appear as they really are. A Father's heart yearns over you, saying, "Why will ye die?" Since Jesus drank the bitter cup, and now offers you an endless life, do not recklessly dash from you the priceless boon, and subject yourself to the ruin that awaits those who reject the once suffering but now glorified Son of God.

A PERSONAL GOD.

There are many people who hold what are called liberal views of religion, who can no longer pray. They have no body to pray to since they have drifted away from all belief in the personality of God. Nobody can pray to a law of nature, or a force of nature, or to all the laws and forces of the universe together, if these laws and forces are to him impersonal. They do not hear, they cannot pity; they move on inexorably, and have neither knowledge nor love. If a man who has lost the sense of the personality of God tries to pray, the utterance is all on one side. There can be no response, no communion. Such prayer is a speech made at nothing; and so far an unreality and a pretence, that such praying is scarcely ever done in secret. The men who do not believe in the personality of God, and who yet conform to the custom of prayer, necessarily do their praying in public, where they can be heard by their fellow-men.

—Bishop Janes said at the recent anniversary of the Methodist Sunday-school Union, that the song literature of the modern Sunday-school contained, in ten parts, one grain of music, one of sense, one of religion, and seven of nonsense.

Miscellany.

JUNE.

BY KATE O'NEIL.

June, and the raptured earth and sky,
In beauty with each other vie,
And strive, in pleasing rivalry,
Each to retain the gazer's eye.
Over the earth through long bright hours,
This queen of roses strews her flowers,
Till every balm-embardened bower
Exhales a blessing on her power;
Then in a half-capricious way,
Like children wearied with a play,
She flings her royal pets away,
To scatter blossoms, sweet as they,
Broadcast, o'er fields of clover hay.
While overhead to charm the sight
With soil and pennon cloud-on white,
And rounded prows, that dash the light,
And almost turn the gazer's eye,
In barks of more fantastic build
Than fairy's fancy ever drew,
The white-armed mermaids of the sky
Go yachting on the waveless blue.
Oh! rose-robed, cloud-crowned Summer Queen,
Though now thy royal banners green,
Far o'er the flower-sweet forests gleam,
Bright be thy reign for sure's thy doom—
The North wind comes to claim thy bloom.
Thy roses all must feed the frost,
Thy fragrant clover-hay be tossed,
And all thy schemes of beauty crossed;
Far in the forest's bannered hall,
Thy loftiest, loveliest, pennons fall,
And brown, and sere, and battle-scarred,
Lie fading on the fading sward;
While Boreas, on wing of gloom,
Shall shriek his triumph o'er thy tomb.

OLD AND YOUNG PREACHERS.

WHAT IS THE DIFFERENCE?

ALBION ROSS.

There should be no difference in the doctrine taught, for both old and young should "speak the things which become sound doctrine." In this both old and young should be of "sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of them." Both alike should hold fast the faithful word as they have been taught, "that they may be able by sound doctrine both to exhort and convince the gainsayers." And both old and young should well understand that "there are many unruly and vain talkers and deceivers," (Paul did not call them preachers but talkers, because they talked false doctrine,) "specially they of the circumcision, whose mouths must be stopped; who subvert whole houses; teaching things which they ought not for filthy lucre's sake." And of course if such teach with an eye to filthy lucre, they will be most likely to insinuate their sentiments where there *is* filthy lucre, for the sake of patronage. In the room of pandering to such as have no other claim to respectability save the little wealth they have collected about them, and who ever stand ready to welcome the latest edition of Satan's lie, ("Ye shall not surely die,") as a convenient cloak for their sins, ministers, old and young, should be united in rebuking them sharply that they may be sound in the faith, and not give heed to Jewish fables and commandments of men. There should be no difference between the old and the young in a knowledge of those principles which will lead to a clear discrimination between the pure and the defiled.

Old ministers should be so sound and well established in faith and doctrine that they will not be under the necessity of spending a good share of their lives to correct the wrong things they have previously taught, and then throw up their second and improved condition of gospel labor by adopting new theories to bewilder the Church of Christ. Young ministers should be equally sound in faith and doctrine, and make such full proof of their ministry as to leave no grounds of distrust in the mind of the scared veteran. When the old soldier of the cross takes the new recruit by the hand to welcome him to a place at his side in the battle line, he does it not as an act of courtesy; but casting an eye at the armor of the new comer, (not at his comely physical proportions,) and observing his measured step, and above all the King's seal on every piece of equipment he wears, he sees in him the evidences of loyalty and efficiency in the divine service and greets him as a fellow soldier to share an equal lot with him in all the labors, responsibilities, and blessings incident to such a life. Yet old ministers as well as young may become recreant to their trust; hence the necessity of watchfulness, prayer, and entire consecration. Take down the watch—cease to pray—take back your consecration—and Satan ever stands ready to take advantage of such retraction. To the old and young is the following language applicable: "O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast witnessed a good profession before many witnesses."

In other respects there is a great difference between the old and the young minister. The old man in point of physical endurance and mental elasticity may have overtopped the hill and so far passed down the declivity of life as to him approximated the vale below, while the young man may be carrying into practical operation wisely matured plans for extending the glorious system of truth in which both old and young are alike interested. "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." What a unity of character and labor is here expressed. One class is spoken of as entertaining a knowledge of Christ and his teaching, without modification, from the beginning; the other as having abiding in them the word of God. Where such is the case, is it possible there should be wanting in the young a respect for the aged, or in them advanced in years a want of care and tender sympathy for the younger? I think not. Unity of sentiment and labor among the members of any body, always awakens feelings of attachment; and the longer they thus believe and labor together, the stronger that attachment becomes.

While diversity of opinion on fundamental principles of Christian doctrine unavoidably creates alienation of feeling, many have tried to obviate the difficulty by such a generalizing of every thing as to make a show of uniformity in the body. But uniformity is not unity. Nothing but the Spirit and the truth, which is the voice of the Spirit, can create and perpetuate in harmony and love the different members of the body of Christ. In this view also ministers should stand as a unity. Schism is not liable to creep into the body unless it first begins in the ministry; but when it does exist in the ministry it is next to impossible to keep it out of the church. But the question may be asked, Who shall set himself up as the standard? I answer, *not any one*—neither Pope, cardinal, bishop, nor priest—unless he wish to label himself Anti-Christ. Is not the doctrine of Christ and his inspired apostles stated in terms most emphatic and literal—sufficiently so to preclude the necessity of a hierarchal standard of appeal? Why this conflicting doctrine, as if it was necessary to demonstrate a true Christian liberality? Radicalism is just as truly an ingredient of the gospel as truth itself. To be radically right is only to be rooted and grounded in the truth. And surely we are warned against the opposite position, which is, to be blown about by every wind of doctrine and cunning craftiness of men, who lie in wait (or ambush) to deceive. O that the watchmen, old and young, might see the sword coming, and be united in giving the alarm!

Whitewash for outbuildings or fences should be made thus: half bushel of quick lime slaked by pouring on boiling water: then add two pounds sulphate of zinc and one pound common salt, first dissolved in water. Color as you would paint, and apply with a brush.

The down of geese, ducks, etc., is said to be worth $8 per pound in Paris, and artificial down made from the barbs of any kind of feathers, by rubbing them between the hands, brings just as much.

A French Journal says horses can be protected from flies by painting the parts liable to attack with a few drops of empyreumatic Juniper oil.

Ammonia is as useful in the home as soap. It will clean paint and brighten it wonderfully. Mirrors and windows washed with it are perfectly clear. It will take out grease spots from any cloth. Drop it on the spot and place a piece of brown paper over it and press with a hot iron.

—Those characters, who, like Ventidius, spring from the very dregs of society, and going through every gradation of life, continue, like him, to rise with every change, and who never quit a single step in the ladder, except it be to gain a higher one, these men are superior to fortune, and know how to enjoy her caresses without being the slaves of her caprice.—*Colton.*

"LET BROTHERLY LOVE CONTINUE."

A. N. SEYMOUR.

A more important and valuable element than "brotherly love" does not exist in the whole economy of human redemption. What do these words signify, when applied to the spiritual and natural brotherhood? Simply unadulterated affection, strong attachment, kindness excited by beauty, or worth of any kind, which communicates pleasure. This principle is so exceedingly meritorious, that God has seen fit to place it at the very bottom of his heaven-ordained scheme of salvation. His own bosom, and that of his Son, were compassionately moved by this divine element, after man's fall from his primeval state; and his present condition demands its special development and display. This principle always stands directly in contradistinction to the element of *hatred*. Love is from God: for "God is love." Hatred is from beneath and is essentially Satanic. The first constantly disseminates goodness, righteousness, peace, purity, gentleness, mercy, patience, sanctification, truth, and joy; and disowns any and all unlawful connection or amalgamation with sin, or sinful pleasures, or unholy associations, whether private or public. The other element always stands opposed to love's characteristics, and constantly floods the world with political and religious demoralization, strife, division, war, mental agony, and jealousy which is as cruel as the grave.

Paul previous to his miraculous change, cherished quite extensively, this latter spirit; but when the transition of thought, feeling, and action, took place and he was baptized, not only in water but in God's sweet peace and love, he divested himself of his Pharisaic principles and brethren, and made himself free from all men. Thus severed from all unlawful fraternities he became a faithful servant of Christ; and while declaring the whole counsel of God to man, he did not fail to set forth in glowing language the most precious and all-absorbing truth contained in our text. Hear his earnest words: "Though I speak with the tongues of men and of angels, and have not charity, [love] I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This tells the whole story and settles the whole question. This Christian grace in possession invariably breaks down all family dissentions, all neighborhood jealousies, all national unpleasantries, all church dissembling, all social evils of whatever name, and restores confidence, harmony, and the temporal and spiritual blessings of life. If such are the legitimate fruits of "brotherly love," why not allow it full sway? Why must there be this everlasting severing of the *tender ties*? Why must men become self-willed, and strike out for new quarters, new schemes, new grounds, and establish a separate interest upon this, that, and the other pretext, whether small or great? Does God sanction such injudicious moves? You positively know he does not. You know he condemns the "schisms" and "divisions" in his family," and allows no unrighteousness or sin to pervade their ranks. Must the "Bride of Christ" be constantly at war with herself? Has the church of the living God "one head," or has she ten thousand? *Only one!* Is Christ divided? Do we receive spiritual food from Christ our "Head?" Let me say to all God's people everywhere, *stop following men!*

Previous to our late rebellion there were two strong political parties in our government called Democratic and Republican. The Democrats having control of the government for some years were finally overpowered by the Republicans, who chose their leader and assumed the reins of government. This gave dissatisfaction to those once in power, hence they bolted, rebelled, and a terrible war was the result. Will the doctrine of "brotherly love" allow any of its members to manifest such a spirit, or commit any such deeds of misdemeanor, or follow a similar policy? *By no means.* A word to the wise is sufficient.

That we are living in the very close of Gentile times—the last day perils—when all society is being terribly shaken, is beyond all reasonable doubt. By the grace of God I hope to be found "steadfast, unmovable, always abounding in the work of the Lord," laying no schemes of self-aggrandizement or selfish interest, but always seeking to exalt Christ prominently above all, and laboring diligently for the unity of the "one body" in the sweet bonds of peace and "brotherly love."

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BY KATE O'NEIL.

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And strive, in pleasing rivalry,
Each to retain the gazer's eye.
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This queen of roses strews her flowers,
Till every balm-emburdened breeze
Exhales a blessing on her power;
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There should be no difference in the doctrine taught, for both old and young should "speak the things which become sound doctrine." In this both old and young should be of "sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of them." Both alike should hold fast the faithful word as they have been taught, "that they may be able by sound doctrine both to exhort and convince the gainsayers." And both old and young should well understand that "there are many unruly and vain talkers and deceivers," (Paul did not call them preachers but talkers, because they talked false doctrine,) "specially they of the circumcision, whose mouths must be stopped; who subvert whole houses; teaching things which they ought not for filthy lucre's sake." And of course if such teach with an eye to filthy lucre, they will be most likely to insinuate their sentiments where there *is* filthy lucre, for the sake of patronage. In the room of pandering to such as have no other claim to respectability save the little wealth they have collected about them, and who ever stand ready to welcome the latest edition of Satan's lie, ("Ye shall not surely die,") as a convenient cloak for their sins, ministers, old and young, should be united in rebuking them sharply that they may be sound in the faith, and not give heed to Jewish fables and commandments of men. There should be no difference between the old and the young in a knowledge of those principles which will lead to a clear discrimination between the pure and the defiled.

Old ministers should be so sound and well established in faith and doctrine that they will not be under the necessity of spending a good share of their lives to correct the wrong things they have previously taught, and then throw up their second and improved condition of gospel labor by adopting new theories to bewilder the Church of Christ. Young ministers should be equally sound in faith and doctrine, and make such full proof of their ministry as to leave no grounds of distrust in the mind of the scared veteran. When the old soldier of the cross takes the new recruit by the hand to welcome him to a place at his side in the battle line, he does it not as an act of courtesy; but casting an eye at the armor of the new comer, (not at his comely physical proportions,) and observing his measured step, and above all the King's seal on every piece of equipment he wears, he sees in him the evidences of loyalty and efficiency in the divine service and greets him as a fellow soldier to share an equal lot with him in all the labors, responsibilities, and blessings incident to such a life. Yet old ministers as well as young may become recreant to their trust; hence the necessity of watchfulness, prayer, and entire consecration. Take down the watch—cease to pray—take back your consecration—and Satan ever stands ready to take advantage of such retraction. To the old and young is the following language applicable: "O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

In other respects there is a great difference between the old and the young minister. The old man in point of physical endurance and mental elasticity may have overtopped the hill and so far passed down the declivity of life as to have approximated the vale below, while the young man may be carrying into gratifying operation wisely matured plans for extending the glorious system of truth in which both old and young are alike interested. "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." What a unity of character and labor is here expressed. One class is spoken of as entertaining a knowledge of Christ and his teaching, without modification, from the beginning; the other as having abiding in them the word of God. Where such is the case, is it possible there should be wanting in the young a respect for the aged, or in them advanced in years a want of care and tender sympathy for the younger? I think not. Unity of sentiment and labor among the members of any body, always awakens feelings of attachment; and the longer they thus believe and labor together, the stronger that attachment becomes.

While diversity of opinion on fundamental principles of Christian doctrine unavoidably creates alienation of feeling, many have tried to obviate the difficulty by such a generalising of every thing as to make a show of uniformity in the body. But uniformity is not unity. Nothing but the Spirit and the truth, which is the voice of the Spirit, can create and perpetuate in harmony and love the different members of the body of Christ. In this view also ministers should stand as a unity. Schism is not liable to creep into the body unless it first begins in the ministry; but when it does exist in the ministry it is next to impossible to keep it out of the church. But the question may be asked, Who shall set himself up as the standard? I answer, *not any one*—neither Pope, cardinal, bishop, nor priest—unless he wants to label himself Anti-Christ. Is not the doctrine of Christ and his inspired apostles stated in terms most emphatic and literal—sufficiently so to preclude the necessity of a hierarchal standard of appeal? Why this conflicting doctrine, as if it was necessary to demonstrate a true Christian liberality? Radicalism is just as truly an ingredient of the gospel as truth itself. To be radically right is only to be rooted and grounded in the truth. And surely we are warned against the opposite position, which is, to be blown about by every wind of doctrine and cunning craftiness of men, who lie in wait (or ambush) to deceive. O that the watchmen, old and young, might see the sword coming, and be united in giving the alarm!

Whitewash for outbuildings or fences should be made thus: half bushel of quick lime slaked by pouring on boiling water: then add two pounds sulphate of zinc and one pound common salt, first dissolved in water. Color as you would paint, and apply with a brush.

The down of geese, ducks, etc., is said to be worth $8 per pound in Paris, and artificial down made from the barbs of any kind of feathers, by rubbing them between the hands, brings just as much.

A French Journal says horses can be protected from flies by painting the parts liable to attack with a few drops of empyreumatic Juniper oil.

Ammonia is as useful in the home as soap. It will clean paint and brighten it wonderfully. Mirrors and windows washed with it are perfectly clear. It will take out grease spots from any cloth. Drop it on the spot and place a piece of brown paper over it and press with a hot iron.

—Those characters, who, like Ventidius, spring from the very dregs of society, and going through every gradation of life, continue, like him, to rise with every change, and who never quit a single step in the ladder, except it be to gain a higher one, these men are superior to fortune, and know how to enjoy her caresses without being the slaves of her caprice.—*Colton.*

THE ROMAN SOLDIER.

Everybody has heard something of Pompeii. This small city of thirty thousand souls, which stood at the foot of Mount Vesuvius, looking out on the Bay of Naples, was overwhelmed and buried together with Herculaneum and Stabiæ, in one day. The eruption of Vesuvius that destroyed these towns took place A D 79. In the course of time orchards, vineyards, gardens, and woodlands, covered the ground above where these cities had once stood. Even the few learned men who knew Pompeii by name could not point out its site. After more than sixteen hundred years, in 1689, some ruins were noticed; and in 1755 excavations were commenced. To-day about a third of the city has been brought to light. The showers of pumice-stone that fell upon the doomed city were followed by streams of thick, tenacious mud which flowed over the sand and ashes, and filled up all the crannies that had been left. The objects over which this mud flowed were enveloped in it, as in a plaster mould, and where these objects happened to be human bodies, a mould was left as perfect as if it had been prepared for casting a bronze statue. Some of these cavities have been filled with liquid plaster, and casts have thus been obtained of several human bodies. One is that of a man of the people, probably a common soldier. He was of almost colossal size; he lay upon his back so as to die bravely; his clothing is very clearly defined. His greaves are visible, and fit closely; his sandals, the nails in the soles distinct, are laced upon his feet; he wears an iron ring upon his finger; some of his teeth are gone, his eyes are gone; but the mustache still remains. Perhaps, when almost all others were escaping, he refused to leave his post without orders, turning a deaf ear to the entreaties of his wife and child.—*Oliver Optic's Magazine.*

THE BULLFINCH.

That birds can be taught to sing the notes of a tune, perfectly, is one of the surprising facts in natural history. The Bullfinch of Europe, perhaps, excels all others in this respect. The work of educating them to sing is tedious and difficult, and hence the birds command the highest price. It is a regular business in some of the countries of Europe, and a great many are engaged in it. From "Stanley's Birds," we glean the following interesting particulars respecting the training of Bullfinches:

In the month of June the young ones, which are sought for in the nests of wild birds, are taken when about ten days old, and brought up by a person who, by care and attention, so completely tames them that they become perfectly docile and obedient. At the expiration of about a couple of months they first begin to whistle, from which time their education begins; and no school can be more diligently superintended by its master, and no scholars more effectually trained to their own calling, than a seminary of Bullfinches. They are formed first into classes of about six in each—and after having been kept a longer time than usual without food, and confined in a dark room, the tune they are to learn is played over and over again on a little instrument called a bird-organ, the notes of which resemble as nearly as possible those of the Bullfinch. For a time, perhaps, the moping birds will sit in silence, not knowing what to make of these proceedings, but after a while they will one by one begin to imitate the notes they hear. As soon as they do this, light is admitted into the room, and they are allowed a small supply of food. By degrees, the sound of the organ, and the circumstance of being fed, become so associated that the hungry bird is sure to imitate them as soon as he hears them. They are then turned over to the care of boys, whose sole business it is to go on with their education, each boy having a separate bird placed under his charge, who plays away from morning to night, or at least for as many hours as the birds can pay attention, during which time their first feeder or teacher goes his regular rounds, scolding or rewarding his feathered scholars, by signs and modes which he has taught them to understand, till they become so perfect, and the tune, whatever it may be, so imprinted on their memory that they will pipe it for the remainder of their lives. But though the greater number may be taught their tune, few only, not above five in a hundred, possibly, can be so correctly taught as to pipe in perfect harmony; and these, of course, fetch a much higher price than the rest.

Whether from the early habit of associating the utterance of their notes with the agreeable addition of a meal, or from some particular pleasure they feel in singing, we know not, but it so happens that singing and satisfaction generally go together in Bullfinches; for a bird attached to any particular individuals in a family, will always express delight when they approach, and greet them with his well-known air, hopping towards them on his perch, and practising all his little coaxing ways. An interesting story was once told by Sir William Parsons, who was himself a great musician, and who, when a young man, possessed a Piping Bullfinch, which he had taught to sing "God save the King." On his once going abroad, he gave his favorite in charge of a sister, with a strict injunction to take the greatest care of it. On his return, one of his first visits was to her, when she told him that the poor little bird had been long in declining health, and was at that moment very ill. Sir William, full of sorrow, went into the room where the cage was, and opening the door, put in his hand, and spoke to the bird. The bird remembered his voice, opened its eyes, shook its feathers, staggered on to his finger, piped "God save the King," and fell dead!

DOMESTIC ECONOMY.

BY AUNT MARTHA.

THE SACCHARINE ALIMENTARY PRINCIPLE.

Saccharine matter exists in both vegetables and animals. It is very generally distributed throughout the whole range of vegetable life. The substances to which is applied the term saccharine are not uniform in their properties; but differ more or less in their susceptibility of undergoing the process of vinous fermentation, in their crystallization, solubility, and composition.

Sugar, in its various forms, is usually regarded as a nutritious substance, but Liebig declares that it is merely an element of respiration. But, during the sugar season of the West India Islands, it is said "every negro on the plantation, and every animal, even the dogs, grow fat." The injurious effects which have been ascribed to the use of sugar are still a question of doubt. History informs us that Henry, Duke of Beaufort, who died about 1702, ate nearly a pound of sugar daily for forty years. He died of a fever in the 70th year of his age; was never troubled with a cough, his teeth were firm, and all his viscera were found, after death, quite sound.

Sugar is readily digested by the healthy stomach; though in some dyspeptic individuals, it is apt to give rise to flatulency and preternatural acidity of the stomach. The varieties and preparations of sugar for dietical purposes are very numerous. The finest refined sugar is perfectly white, and is termed *double refined;* the inferior kind has a slightly yellowish tint, and is called *single refined.* Raw sugar contains several impurities from which it is freed by the process of refining.

TO CLARIFY SUGAR.

Put half a pound of water to every pound of sugar. Stir in the white of an egg for every five pounds of sugar, and let it boil; when it rises, put in half a teacup of water and let it boil again, and repeat this process two or three times. Set the kettle aside for fifteen minutes, then take the scum from the top. Pour off the syrup; wash the kettle, and put in the fruit you wish to preserve.

RICH PUDDING.

Pare and slice six medium sized apples. Place one-third on the bottom of the pudding pan; scatter over a few slices of quince, peach, pine-apple, or a few strawberries, and a few raisins cut, a tablespoonful of uncooked rice, two tablespoonfuls of sugar. Add two more layers in the same manner, a little salt and a bit of nutmeg or mace. Fill up the pan with rich new milk and bake slowly from two to three hours.

LIGHT FRUIT CAKE.

Three-fourths of a pound of butter, one pound of sugar, pound of eggs, one pound of flour, one pound raisins stoned and chopped a little, half pound citron, small teaspoonful soda, no spice. Will keep all summer.

TO CAN TOMATOES.

Pour boiling water over the tomatoes to loosen the skin. Remove these; drain off all the juice that will come away without pressing hard; put them into a kettle and heat slowly to a boil. The tomatoes will look much nicer if you remove all the hard parts before putting them on the fire, and rub the pulp soft with your hands. Boil ten minutes, dip out the surplus liquid, pour the tomatoes, boiling hot, into the cans, and seal. Keep in a cool place.

SPLIT PEA SOUP.

Soak the peas over night, and in the morning add water until there are four quarts to a pound and a half of split peas; boil till they will press through a seive. Return the soup to the kettle, with the addition of a small piece of corned beef, a head of celery, salt, and pepper to suit.

BOILED HALIBUT.

The cut next to the tail is the nicest. Rub salt over it, soak it awhile in cold water, wash it, scrape it, pin it to a floured cloth, and put it in boiling water. Eight pounds will require a little more than half an hour's boiling.

TOMATO JAM.

Skin and strain the fruit and boil it with sugar, pound for pound. Boil two lemons, rind and pulp, for every pound of tomato.

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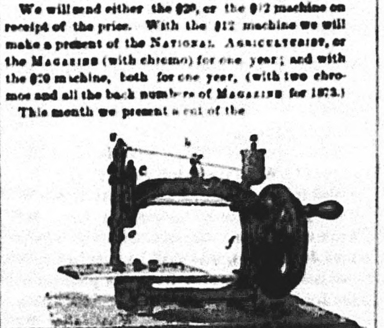
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DOMESTIC ECONOMY.

BY AUNT MARTHA.

THE SACCHARINE ALIMENTARY PRINCIPLE.

Saccharine matter exists in both vegetables and animals. It is very generally distributed throughout the whole range of vegetable life. The substances to which is applied the term saccharine are not uniform in their properties; but differ more or less in their susceptibility of undergoing the process of vinous fermentation, in their crystallization, solubility, and composition.

Sugar, in its various forms, is usually regarded as a nutritious substance, but Liebig declares that it is merely an element of respiration. But, during the sugar season of the West India Islands, it is said "every negro on the plantation, and every animal, even the dogs, grow fat." The injurious effects which have been ascribed to the use of sugar are still a question of doubt. History informs us that Henry, Duke of Beaufort, who died about 1702, ate nearly a pound of sugar daily for forty years. He died of a fever in the 70th year of his age; was never troubled with a cough, his teeth were firm, and all his viscera were found, after death, quite sound.

Sugar is readily digested by the healthy stomach; though in some dyspeptic individuals, it is apt to give rise to flatulency and preternatural acidity of the stomach. The varieties and preparations of sugar for dietical purposes are very numerous. The finest refined sugar is perfectly white, and is termed *double refined;* the inferior kind has a slightly yellowish tint, and is called *single refined.* Raw sugar contains several impurities from which it is freed by the process of refining.

TO CLARIFY SUGAR.

Put half a pound of water to every pound of sugar. Stir in the white of an egg for every five pounds of sugar, and let it boil; when it rises, put in half a teacup of water and let it boil again, and repeat this process two or three times. Set the kettle aside for fifteen minutes, then take the scum from the top. Pour off the syrup; wash the kettle, and put in the fruit you wish to preserve.

RICH PUDDING.

Pare and slice six medium sized apples. Place one-third on the bottom of the pudding pan; scatter over a few slices of quince, peach, pine-apple, or a few strawberries, and a few raisins cut, a tablespoonful of uncooked rice, two tablespoonfuls of sugar. Add two more layers in the same manner, a little salt and a bit of nutmeg or mace. Fill up the pan with rich new milk and bake slowly from two to three hours.

LIGHT FRUIT CAKE.

Three-fourths of a pound of butter, one pound of sugar, pound of eggs, one pound of flour, one pound raisins stoned and chopped a little, half pound citron, small teaspoonful soda, no spice. Will keep all summer.

TO CAN TOMATOES.

Pour boiling water over the tomatoes to loosen the skin. Remove these; drain off all the juice that will come away without pressing hard; put them into a kettle and heat slowly to a boil. The tomatoes will look much nicer if you remove all the hard parts before putting them on the fire, and rub the pulp soft with your hands. Boil ten minutes, dip out the surplus liquid, pour the tomatoes, boiling hot, into the cans, and seal. Keep in a cool place.

SPLIT PEA SOUP.

Soak the peas over night, and in the morning add water until there are four quarts to a pound and a half of split peas; boil till they will press through a seive. Return the soup to the kettle, with the addition of a small piece of corned beef, a head of celery, salt, and pepper to suit.

BOILED HALIBUT.

The cut next to the tail is the nicest. Rub salt over it, soak it awhile in cold water, wash it, scrape it, pin it to a floured cloth, and put it in boiling water. Eight pounds will require a little more than half an hour's boiling.

TOMATO JAM.

Skin and strain the fruit and boil it with sugar, pound for pound. Boil two lemons, rind and pulp, for every pound of tomato.

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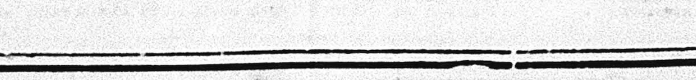

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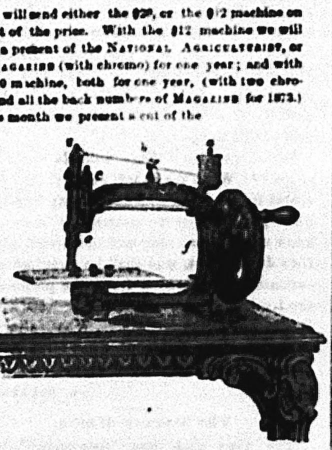

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In the month of June the young ones, which are sought for in the nests of wild birds, are taken when about ten days old, and brought up by a person who, by care and attention, so completely tames them that they become perfectly docile and obedient. At the expiration of about a couple of months they first begin to whistle, from which time their education begins; and no school can be more diligently superintended by its master, and no scholars more effectually trained to their own calling, than a seminary of Bullfinches. They are formed first into classes of about six in each—and after having been kept a longer time than usual without food, and confined in a dark room, the tune they are to learn is played over and over again on a little instrument called a bird-organ, the notes of which resemble as nearly as possible those of the Bullfinch. For a time, perhaps, the moping birds will sit in silence, not knowing what to make of these proceedings, but after a while they will one by one begin to imitate the notes they hear. As soon as they do this, light is admitted into the room, and they are allowed a small supply of food By degrees, the sound of the organ, and the circumstance of being fed, become so associated that the hungry bird is sure to imitate them as soon as he hears them. They are then turned over to the care of boys, whose sole business it is to go on with their education, each boy having a separate bird placed under his charge, who plays away from morning to night, or at least for as many hours as the birds can pay attention, during which time their first feeder or teacher goes his regular rounds, scolding or rewarding his feathered scholars, by signs and modes which he has taught them to understand, till they become so perfect, and the tune, whatever it may be, so imprinted on their memory that they will pipe it for the remainder of their lives. But though the greater number may be taught their tune, few only, not above five in a hundred, possibly, can be so correctly taught as to pipe in perfect harmony; and these, of course, fetch a much higher price than the rest.

Whether from the early habit of associating the utterance of their notes with the agreeable addition of a meal, or from some particular pleasure they feel in singing, we know not, but it so happens that singing and satisfaction generally go together in Bullfinches; for a bird attached to any particular individuals in a family, will always express delight when they approach, and greet them with his well-known air, hopping towards them on his perch, and practising all his little coaxing ways. An interesting story was once told by Sir William Parsons, who was himself a great musician, and who, when a young man, possessed a Piping Bullfinch, which he had taught to sing "God save the King." On his once going abroad, he gave his favorite in charge of a sister, with a strict injunction to take the greatest care of it. On his return, one of his first visits was to her, when she told him that the poor little bird had been long in declining health, and was at that moment very ill. Sir William, full of sorrow, went into the room where the cage was, and opening the door, put in his hand, and spoke to the bird. The bird remembered his voice, opened its eyes, shook its feathers, staggered on to his finger, piped "God save the King," and fell dead!

DOMESTIC ECONOMY.

BY AUNT MARTHA.

THE SACCHARINE ALIMENTARY PRINCIPLE.

Saccharine matter exists in both vegetables and animals. It is very generally distributed throughout the whole range of vegetable life. The substances to which is applied the term saccharine are not uniform in their properties; but differ more or less in their susceptibility of undergoing the process of vinous fermentation, in their crystallization, solubility, and composition.

Sugar, in its various forms, is usually regarded as a nutritious substance, but Liebig declares that it is merely an element of respiration. But, during the sugar season of the West India Islands, it is said "every negro on the plantation, and every animal, even the dogs, grow fat." The injurious effects which have been ascribed to the use of sugar are still a question of doubt. History informs us that Henry, Duke of Beaufort, who died about 1702, ate nearly a pound of sugar daily for forty years. He died of a fever in the 70th year of his age; was never troubled with a cough, his teeth were firm, and all his viscera were found, after death, quite sound.

Sugar is readily digested by the healthy stomach; though in some dyspeptic individuals, it is apt to give rise to flatulency and preternatural acidity of the stomach. The varieties and preparations of sugar for dietical purposes are very numerous. The finest refined sugar is perfectly white, and is termed *double refined;* the inferior kind has a slightly yellowish tint, and is called *single refined.* Raw sugar contains several impurities from which it is freed by the process of refining.

TO CLARIFY SUGAR.

Put half a pound of water to every pound of sugar. Stir in the white of an egg for every five pounds of sugar, and let it boil; when it rises, put in half a teacup of water and let it boil again, and repeat this process two or three times. Set the kettle aside for fifteen minutes, then take the scum from the top. Pour off the syrup; wash the kettle, and put in the fruit you wish to preserve.

RICH PUDDING.

Pare and slice six medium sized apples. Place one-third on the bottom of the pudding pan; scatter over a few slices of quince, peach, pine-apple, or a few strawberries, and a few raisins cut, a tablespoonful of uncooked rice, two tablespoonfuls of sugar. Add two more layers in the same manner, a little salt and a bit of nutmeg or mace. Fill up the pan with rich new milk and bake slowly from two to three hours.

LIGHT FRUIT CAKE.

Three-fourths of a pound of butter, one pound of sugar, pound of eggs, one pound of flour, one pound raisins stoned and chopped a little, half pound citron, small teaspoonful soda, no spice. Will keep all summer.

TO CAN TOMATOES.

Pour boiling water over the tomatoes to loosen the skin. Remove these; drain off all the juice that will come away without pressing hard; put them into a kettle and heat slowly to a boil. The tomatoes will look much nicer if you remove all the hard parts before putting them on the fire, and rub the pulp soft with your hands. Boil ten minutes, dip out the surplus liquid, pour the tomatoes, boiling hot, into the cans, and seal. Keep in a cool place.

SPLIT PEA SOUP.

Soak the peas over night, and in the morning add water until there are four quarts to a pound and a half of split peas; boil till they will press through a seive. Return the soup to the kettle, with the addition of a small piece of corned beef, a head of celery, salt, and pepper to suit.

BOILED HALIBUT.

The cut next to the tail is the nicest. Rub salt over it, soak it awhile in cold water, wash it, scrape it, pin it to a floured cloth, and put it in boiling water. Eight pounds will require a little more than half an hour's boiling.

TOMATO JAM.

Skin and strain the fruit and boil it with sugar, pound for pound. Boil two lemons, rind and pulp, for every pound of tomato.

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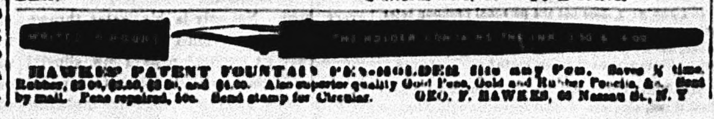

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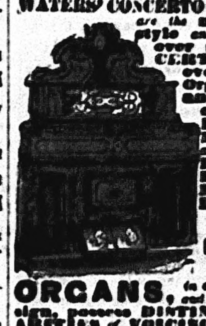

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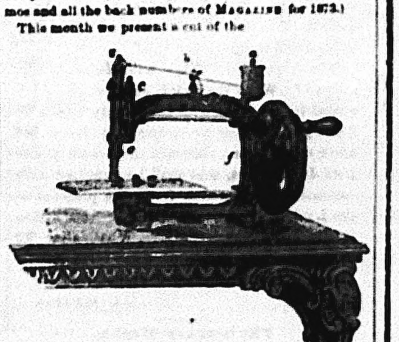

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Syntax for Student.

"Who only hath immortality." (I Tim. 6: 16.) Does this language apply to the Father or the Son? Let us have the reasons for your decision.

STUDENT.

I Timothy 6: 15, 16 The first word "which," if grammatically written, would be *whom*, in the objective, governed by *show*, and is a substitute for the name "Lord Jesus Christ," as it connects and continues the sentence beginning at the 13th verse. The blessed and only Potentate will show him. The other names and titles in this connection are in apposition, and cannot be applied to the Son; consequently they belong to the Father. The time or season the Father hath put in his own power. See Acts 1: 7. Mark 13: 32.

J. COAN.

Second Reply.

This is a question that has long been unsettled in the minds of many. To my mind, however, it is evident that it applies to the Father. The one that alone possesses the attribute of immortality must possess it in the sense of possessing it *underived*; or, it is the attribute of his nature. If any other being or beings possess it, it must be by the original possessor imparting his own nature.

Christ is not, it seems to me, the only one possessing immortality, in any sense.

1. God and and angels are now immortal. This is so evident that it needs no proof.

2. If it be urged that Christ is the only one out of the "human family," that is immortal, I reply, (1) there is nothing said in the text about the human family, or that human beings are the only ones referred to; and (2) it is not now, but in "*his times*," i. e. at his appearing that he "who only hath immortality," "shall show," etc. Then all human beings who have loved God will as truly possess it as himself.

3. It is the one possessing immortality, and not the place of his residence, that no man hath seen nor can see "*Whom* no man hath seen nor can see." "No man hath seen God." But many men saw Christ, both before and after his ascension.

J. W. TAYLOR.

1 Cor. 15: 25, 26.

First question: *When does this reign commence, and when does it end?* It cannot commence till Christ at his coming delivers up "the kingdom to God, even the Father." Then the Father will commence this reign, and reign till all Christ's enemies are destroyed, root and branch, or "put under his feet." This will destroy death, for there will be no more to die. This the *Father* does. "Then shall the Son also himself be subject unto him that put all things under him."

Second question: *When will death be destroyed?* When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not *God* and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord." No destruction after this. This is the one "lake of fire." What after it? "Then shall the righteous shine forth as the sun in the kingdom of their Father."

L. BOUTELL.

The Seventy Weeks.

The time that was "determined" upon Daniel's people, and upon their holy city, and to finish their transgression, (Dan. 9: 24) ended about seventy years after Christ was born, (according to the record of Luke and Josephus,) as will be seen by the following:

In the fifteenth year of the reign of Tiberius Cæsar, Christ was about thirty years old. (Luke 3: 1, 23) Therefore at the commencement of Tiberius' reign he would be fifteen years old.

Tiberius reigned 22 years, 6 months, and 3 days. Josephus, W., B. 2, c. 9, s. 5.

Caius reigned 3 years and 8 months. Josephus W., B. 2, c. 11, s. 8.

Claudius reigned 13 years, 8 months, and 20 days. Josephus W., B. 2, c. 12, s. 8.

Nero reigned 13 years and 8 days. Josephus W., B. 4, c. 9, s. 2.

Galba reigned 7 months and 7 days. Josephus W., B. 4, c. 9, s. 2.

Otheo reigned 3 months and 2 days. Josephus W., B. 4, c. 9, s. 9.

Vitallius reigned 8 months and 5 days. Josephus W., B. 4, c. 11, s. 4.

Vespasian reigned 7 month. Josephus' Wars introductory of; B 5 and 6.

Which makes 70 years and 15 days from the birth of Christ to the *finishing* of the Jewish national transgression and the destruction of their city, *beyond which the seventy weeks can not extend.*

Christ was born under Herod's reign, not more than two years before the death of that king. (Matt. 2: 16) According to history and astronomy it is definitely determined that Herod died four years B. C. Therefore it could not be later than our A. D. 66, when Jerusalem was destroyed. It is within a circle of two years as above alluded to, which would bring it between A. D. 64 and 66, when the *end* of the *sins* of the Jewish nation was accomplished. (See article on Christ's birth in January BANNER.)

T. HASFORD.

Infant Baptism.

More than a dozen years ago the Publication Society issued a volume styled "Memorials of Baptist Martyrs," with a "Preliminary Historical Essay" by J. Newton Brown. From this essay I quote these following forcible words:

Infant baptism is an error from beginning to end; corrupt in theory, and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force; doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realms of despotism it has shed the blood of martyrs in torrents; that blood cries against it to heaven; and a long-suffering God will yet be its terrible avenger.

An Omission.

The reader will understand that the words of Jesus—in Revelation 2: 7—read, according to the original, "the paradise of my God;" but the translators omitted the Greek *mou*, (my,) because they supposed that form of the words of Jesus heretical, and could not therefore countenance them.

Richard Chenevix Trench, D. D., Dean of Westminster, England, and at least one of the greatest New Testament expounders, writes as follows on these words of the dear Jesus: "In the paradise of my God" (*tou Theou mou*.)

"It is not hard to understand the motives which led to the omission of this *mou*—the fear namely of Arian conclusions or others dishonorable to the divinity of Christ."—*Trench on the Seven Churches, p.* 131.

S. SUMMERBELL.

Man's Life.

Some modern philosopher has given in these eleven lines the summary of life:—

7 years in childhood's sport and play.	7
7 years in school from day to day.	14
7 years at trade or college life.	21
7 years to find a place and wife.	28
7 years to pleasure's follies given.	35
7 years to business hardly driven.	42
7 years for some wild goose chase.	49
7 years for wealth and bootless race.	56
7 years for hoarding for your heir.	63
7 years in weakness spent and care.	70

Then die, and go you should know where. A pleasant bit of arithmetic. The learned author says nothing about seven years' transportation, an idea that ought to have struck him in alliance with seven.

UNANSWERED QUESTIONS.

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The *Picayune* says:—From Memphis to the Passes the crevasses are over fifty miles in width. Through them flow streams greater and more powerful than the regular Mississippi itself, and which pour out on this devoted country 2,000,000,000 cubic feet of water every hour. Not only is this water thrown on the land, but it must find its way to the sea through six hundred miles of low, alluvial lands. It is not hyperbole, then, to say that Mississippi is wider now than the far-famed Amazon, whose mouth is 180 miles in width.

Miss Ellen Wrenshall Grant, daughter of the President, was married to Mr. Algernon Charles Frederick Sartoris at the White House, May 21, Rev. Otis H. Tiffany, pastor of Metropolitan Church, Washington, officiating. The bridal party started for Europe, the Saturday following. Mr. Sartoris is the only son of Mr. E. Sartoris of England, and is the heir of a large property. He is twenty-three years old, an engineer by profession, and has an annual income of $60,000. Among the costly bridal presents was a dessert set of eighty-four silver pieces, by Geo. W. Childs, of Philadelphia, valued at $4,500; an emerald and a diamond ring, by L. P. Morton, of New York, valued at $2,000; a lace handkerchief, by A. T. Stewart, of New York, valued at $500. The father of the bride gave $10,000.

A new swindling dodge has recently been exposed. A "party" fits up a handsome store in an interior town, then comes to New York, and with handsomely printed cards and false recommendations, buys a large stock, of all who will trust. The goods are duly shipped to said town, the store opened, but it is only kept open to conceal the true character of the concern. The goods are shipped away as fast as they arrive. This continues for a time, until all goods have been received, when the inhabitants wake up some morning and find the "new store" gone, "clear and clean," and New York merchants mourn their misplaced confidence.

Rev. Mr. Swing was recently tried before the Presbtery of Chicago, for *heresy*, and acquitted. The affair created great excitement in Chicago, and, indeed, in religious circles all over the country. The gist of the charges against Mr. Swing, was that he did not believe, adopt, and teach, sincerely, the Westminster Confession of Faith. During the reign of the Inquisition, it was no uncommon thing for men and women to be tried for heresy; but it is a rare spectacle now, outside the Catholic Church. The trial and its result are significant—demonstrating the progress of religious freedom, and the fact that men who subscribe to ancient creeds claim the right to interpret them in accordance with the light of modern reason. The prosecutor of Mr. Swing gave notice of an intention to appeal to the Synod, but Mr. Swing has ended the controversy by withdrawing from the church.

The following beautiful and eloquent sentiment was uttered by Major Thomas G. Jones, in an oration at Montgomery, Alabama, on the late Confederate Decoration day: "And while we ponder thus the mind carries us Northward, where the tombs—not of our dead—are whiter than the sands of the sea and more numerous than the stars in the heavens. In them lie men of the same race as ourselves who spoke the same language and worshiped the same God. Fond mothers sent them to battle, and tender tears and agonizing prayers followed their pathway. They followed a flag that was as dear to them as was to us the star-crossed banner that has long since taken its flight to greet the warrior's soul; and he that speaks worthily for the dead or living must say that no feeling of hate to the Northern dead, or those who mourn them, pervades this Memorial Day! One touch of pity makes the whole world akin. From scenes like this where the warring sections mourn their dead, let the statesman draw inspirations to guide the living."

The Mill River disaster in Western Mass., May 16th, is one of the most sudden and disastrous on record. It was caused by the breaking of the dam of the Williamsburg Reservoir, and resulted in the loss of nearly 200 lives and the destruction of $1,000,000 worth of property. One hundred houses and factories were swept away, and hundreds of men, women and children are left homeless and penniless. The Mill River Valley from the reservoir to Northampton, is twelve miles long, and contained besides the latter, the manufacturing villages of Williamsburg, Shinnerville, Haydenville, Leeds, and Florence, with a total population of 6000. The whole valley was thickly settled, and was one of the most beautiful and prosperous in the country. It is now an awful, desolate waste and ruin. The reservoir contained 104 acres, and had been considered unsafe from the time it was built. A fearful responsibility rests upon the owners and contractors, as the disaster is entirely attributed to their neglect and cupidity. Great disasters, where human lives are lost or property destroyed through cupidity, neglect, or ignorance, are invariably followed by the cry of reform. Maledictions are heaped upon the men who, perhaps, ignorantly or innocently, were the cause, and all sorts of measures are proposed to prevent a repetition. Sometimes a real reform in management is permanently effected, but oftener the movement is a mere spasm, that passes away with the excitement of the disaster. Such calamities as the Mill River flood, the explosion of the Westfield, the wreck of the Atlantic, and the hundreds of others daily recurring, should teach great lessons. We can not prevent the earthquake nor the storm, but we can secure ourselves to a great extent, against their dire effects, and we can totally prevent nine-tenths of the "accidents" that occur.

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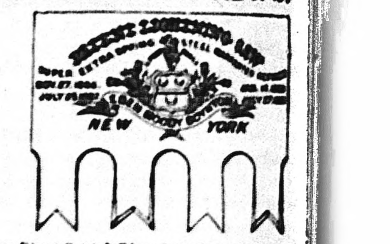

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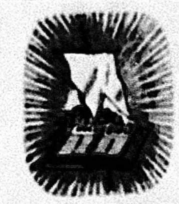

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Symtax for Student.

"Who only hath immortality," (1 Tim. 6: 16.) Does this language apply to the Father or the Son? Let us have the reasons for your decision.

SYDNEY.

1 Timothy 6: 15, 16. The first word "which," if grammatically written, would be *whom*, in the objective, governed by *show*, and is a substitute for the name "Lord Jesus Christ," as it connects and continues the sentence beginning at the 13th verse. The blessed and only Potentate will show him. The other names and titles in this connection are in apposition, and cannot be applied to the Son; consequently they belong to the Father. The time or season the Father hath put in his own power. See Acts 1: 7. Mark 13: 32.

J. COAN.

Second Reply.

This is a question that has long been unsettled in the minds of many. To my mind, however, it is evident that it applies to the Father. The one that alone possesses the attribute of immortality must possess it in the sense of possessing it *underived*; or, it is the attribute of his nature. If any other being or beings possess it, it must be by the original possessor imparting his own nature.

Christ is not, it seems to me, the only one possessing immortality, in any sense.

1. God and and angels are now immortal. This is so evident that it needs no proof.

2. If it be urged that Christ is the only one out of the "human family," that is immortal, I reply, (1) there is nothing said in the text about the human family, or that human beings are the only ones referred to; and (2) it is not now, but in "*his times*," *i. e.* at his appearing that he "who only hath immortality," "shall show," etc. Then all human beings who have loved God will as truly possess it as himself.

3. It is the one possessing immortality, and not the place of his residence, that no man hath seen nor can see. "*Whom* no man hath seen nor can see." "No man hath seen God." But many men saw Christ, both before and after his ascension.

J. W. TAYLOR.

1 Cor. 15: 25, 26.

First question: *When does this reign commence, and when does it end?* It cannot commence till Christ at his coming delivers up "the kingdom to God, even the Father." Then the Father will commence this reign, and reign till all Christ's enemies are destroyed, root and branch, or "put under his feet." This will destroy death, for there will be no more to die. This the *Father* does. "Then shall the Son also himself be subject unto him that put all things under him."

Second question: *When will death be destroyed?* When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not *God* and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord." No destruction after this. This is the one "lake of fire." What after it? "Then shall the righteous shine forth as the sun in the kingdom of their Father."

L. BOUTELL.

The Seventy Weeks.

The time that was "determined" upon Daniel's people, and upon their holy city, and to finish their transgression, (Dan. 9: 24) ended about seventy years after Christ was born, (according to the record of Luke and Josephus,) as will be seen by the following:

In the fifteenth year of the reign of Tiberius Cæsar, Christ was about thirty years old. (Luke 3: 1, 23) Therefore at the commencement of Tiberius' reign he would be fifteen years old.

Tiberius reigned 22 years, 6 months, and 3 days. Josephus, W., B. 2, c. 9, s. 5.

Caius reigned 3 years and 8 months. Josephus W., B. 2, c. 11, s. 8.

Claudius reigned 13 years, 8 months, and 20 days. Josephus W., B. 2, c. 12, s. 8.

Nero reigned 13 years and 8 days. Josephus W., B. 4, c. 9, s. 2.

Galba reigned 7 months and 7 days. Josephus W., B. 4, c. 9, s. 2.

Otheo reigned 3 months and 2 days. Josephus W., B. 4, c. 9, s. 9.

Vitallius reigned 8 months and 5 days. Josephus W., B. 4, c. 11, s. 4.

Vespasian reigned 7 month. Josephus' Wars introductory of; B 5 and 6.

Which makes 70 years and 15 days from the birth of Christ to the *finishing* of the Jewish national transgression and the destruction of their city, *beyond which the seventy weeks can not extend.*

Christ was born under Herod's reign, not more than two years before the death of that king. (Matt. 2: 16) According to history and astronomy it is definitely determined that Herod died four years B. C. Therefore it could not be later than our A. D. 66, when Jerusalem was destroyed. It is within a circle of two years as above alluded to, which would bring it between A. D. 64 and 66, when the end of the *sins* of the Jewish nation was accomplished. (See article on Christ's birth in January BANNER)

T. HANFORD.

Infant Baptism.

More than a dozen years ago the Publication Society issued a volume styled "Memorials of Baptist Martyrs," with a "Preliminary Historical Essay" by J. Newton Brown. From this essay I quote these following forcible words:

Infant baptism is an error from beginning to end; corrupt in theory, and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force; doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realms of despotism it has shed the blood of martyrs in torrents; that blood cries against it to heaven; and a long-suffering God will yet be its terrible avenger.

An Omission.

The reader will understand that the words of Jesus—in Revelation 2: 7—read, according to the original, "the paradise of my God;" but the translators omitted the Greek *mou*, (my,) because they supposed that form of the words of Jesus heretical, and could not therefore countenance them.

Richard Chenevix Trench, D. D., Dean of Westminster, England, and at least one of the greatest New Testament expounders, writes as follows on these words of the dear Jesus: "In the paradise of my God" (*tou Theou mou*:)

"It is not hard to understand the motives which led to the omission of this *mou*—the fear namely of Arian conclusions or others dishonorable to the divinity of Christ."—*Trench on the Seven Churches, p.* 131.

B. SUMMERBELL.

Man's Life.

Some modern philosopher has given in these eleven lines the summary of life:—

7 years in childhood's sport and play.	7
7 years in school from day to day.	14
7 years at trade or college life.	21
7 years to find a place and wife.	28
7 years to pleasure's follies given.	35
7 years to business hardly driven.	42
7 years for some wild goose chase.	49
7 years for wealth and bootless race.	56
7 years for hoarding for your heir.	63
7 years in weakness spent and care.	70

Then die, and go you should know where. A pleasant bit of arithmetic. The learned author says nothing about seven years' transportation, an idea that ought to have struck him in alliance with seven.

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The *Picayune* says:—From Memphis to the Passes the crevasses are over fifty miles in width. Through them flow streams greater and more powerful than the regular Missisippi itself, and which pour out on this devoted country 2,000,000,000 cubic feet of water every hour. Not only is this water thrown on the land, but it must find its way to the sea through six hundred miles of low, alluvial lands. It is not hyperbole, then, to say that Missisippi is wider now than the far-famed Amazon, whose mouth is 180 miles in width.

Miss Ellen Wrenshall Grant, daughter of the President, was married to Mr. Algernon Charles Frederick Sartoris at the White House, May 21, Rev. Otis H. Tiffany, pastor of Metropolitan Church, Washington, officiating. The bridal party started for Europe, the Saturday following. Mr. Sartoris is the only son of Mr. E. Sartoris of England, and is the heir of a large property. He is twenty-three years old, an engineer by profession, and has an annual income of $60,000. Among the costly bridal presents was a dessert set of eighty-four silver pieces, by Geo. W. Childs, of Philadelphia, valued at $4,500; an emerald and a diamond ring, by L. P. Morton, of New York, valued at $2,000; a lace handkerchief, by A. T. Stewart, of New York, valued at $500. The father of the bride gave $10,000.

A new swindling dodge has recently been exposed. A "party" fits up a handsome store in an interior town, then comes to New York, and with handsomely printed cards and false recommendations, buys a large stock, of all who will trust. The goods are duly shipped to said town, the store opened, but it is only kept open to conceal the true character of the concern. The goods are shipped away as fast as they arrive. This continues for a time, until all goods have been received, when the inhabitants wake up some morning and find the "new store" gone, "clear and clean," and New York merchants mourn their misplaced confidence.

Rev. Mr. Swing was recently tried before the Presbtery of Chicago, for *heresy*, and acquitted. The affair created great excitement in Chicago, and, indeed, in religious circles all over the country. The gist of the charges against Mr. Swing, was that he did not believe, adopt, and teach, sincerely, the Westminster Confession of Faith. During the reign of the Inquisition, it was no uncommon thing for men and women to be tried for heresy; but it is a rare spectacle now, outside the Catholic Church. The trial and its result are significant—demonstrating the progress of religious freedom, and the fact that men who subscribe to ancient creeds claim the right to interpret them in accordance with the light of modern reason. The prosecutor of Mr. Swing gave notice of an intention to appeal to the Synod, but Mr. Swing has ended the controversy by withdrawing from the church.

The following beautiful and eloquent sentiment was uttered by Major Thomas G. Jones, in an oration at Montgomery, Alabama, on the late Confederate Decoration day: "And while we ponder thus the mind carries us Northward, where the tombs—not of our dead—are whiter than the sands of the sea and more numerous than the stars in the heavens. In them lie men of the same race as ourselves who spoke the same language and worshiped the same God. Fond mothers sent them to battle, and tender tears and agonizing prayers followed their pathway. They followed a flag that was as dear to them as was to us the star-crossed banner that has long since taken its flight to greet the warrior's soul; and he that speaks worthily for the dead or living must say that no feeling of hate to the Northern dead, or those who mourn them, pervades this Memorial Day! One touch of pity makes the whole world akin. From scenes like this where the warring sections mourn their dead, let the statesman draw inspirations to guide the living."

The Mill River disaster in Western Mass., May 16th, is one of the most sudden and disastrous on record. It was caused by the breaking of the dam of the Williamsburg Reservoir, and resulted in the loss of nearly 200 lives and the destruction of $1,000,000 worth of property. One hundred houses and factories were swept away, and hundreds of men, women and children are left homeless and penniless. The Mill River Valley from the reservoir to Northampton, is twelve miles long, and contained besides the latter, the manufacturing villages of Williamsburg, Skinnerville, Haydenville, Leeds, and Florence, with a total population of 6000. The whole valley was thickly settled, and was one of the most beautiful and prosperous in the country. It is now an awful, desolate waste and ruin. The reservoir contained 104 acres, and had been considered unsafe from the time it was built. A fearful responsibility rests upon the owners and contractors, as the disaster is entirely attributed to their neglect and cupidity. Great disasters, where human lives are lost or property destroyed through cupidity, neglect, or ignorance, are invariably followed by the cry of reform. Maledictions are heaped upon the men who, perhaps, ignorantly or innocently, were the cause, and all sorts of measures are proposed to prevent a repetition. Sometimes a real reform in management is permanently effected, but oftener the movement is a mere spasm, that passes away with the excitement of the disaster. Such calamities as the Mill River flood, the explosion of the Westfield, the wreck of the Atlantic, and the hundreds of others daily recurring, should teach great lessons. We can not prevent the earthquake nor the storm, but we can secure ourselves to a great extent, against their dire effects, and we can totally prevent nine-tenths of the "accidents" that occur.

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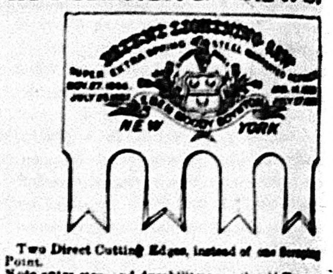

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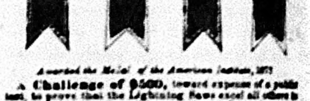

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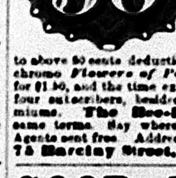

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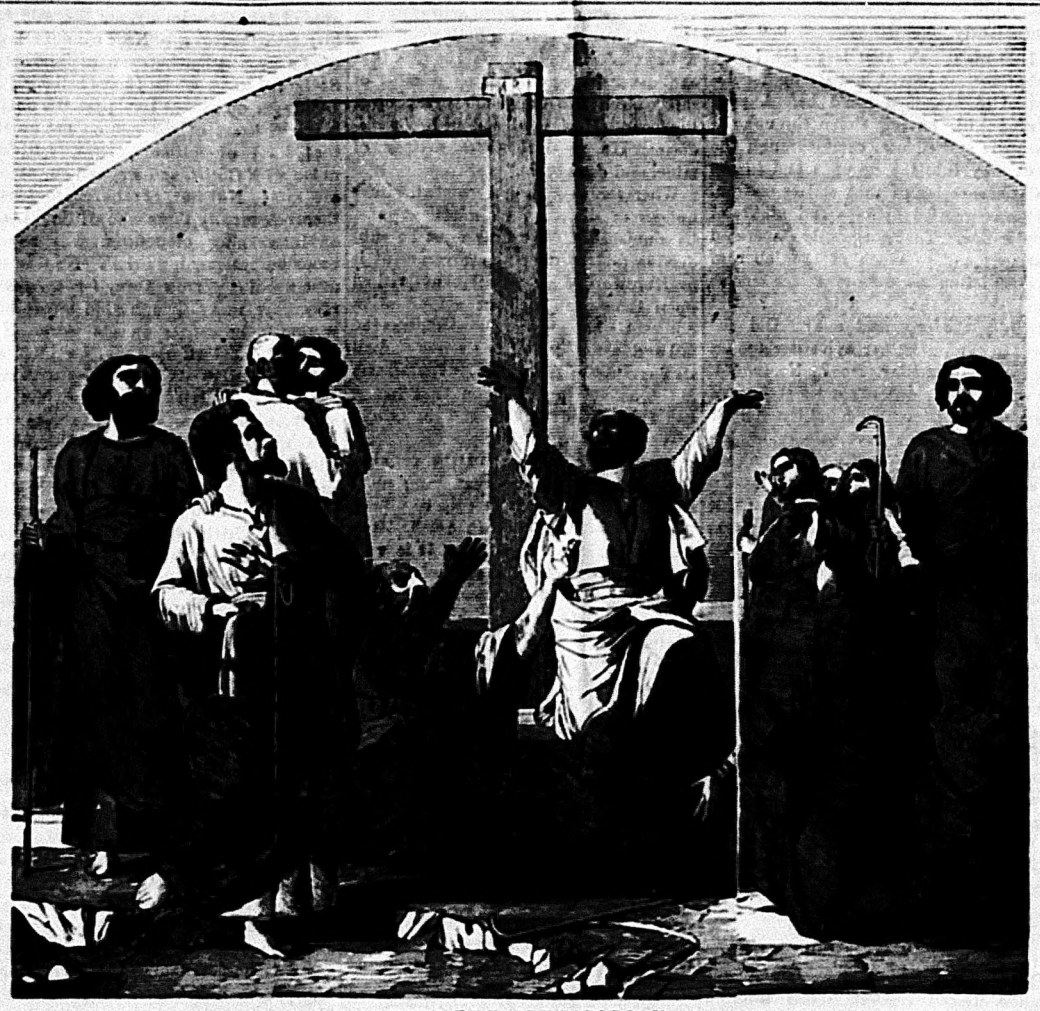

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My former gains were loss,
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Several different forms of the cross were used, the most common of which consisted of a piece of wood fastened transversely to an upright post, as represented in the cut. The victim, divested of his clothing, was made fast to this hated cross by means of iron spikes cruelly driven through his hands and feet. Persons thus transfixed sometimes lingered *three days*, before death came to their relief. Not so the suffering Son of God. Too keen was his anguish, too heavy was the weight of woe, to be long endured. Rejected by the Gentiles, disowned by the Jews, and finally forsaken of the Father, he was overwhelmed with the surging waves of grief, and probably died of a broken heart! Such was the price paid to ransom us from ruin.

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DRINK AND WORK.

"I drink to make me work," said a young man; to which an old man replied: "That's right. Hearken to me a moment, and I will tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads now lie in drunkards' graves. My wife died heart-broken, and she now lies by her two sons. I am seventy years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark it, *it makes me work now.* At seventy years of age, I am obliged to work for my daily bread. Drink! drink! and *it will make you work!*"

A saint of God may suffer without sinning, but he cannot sin without suffering.

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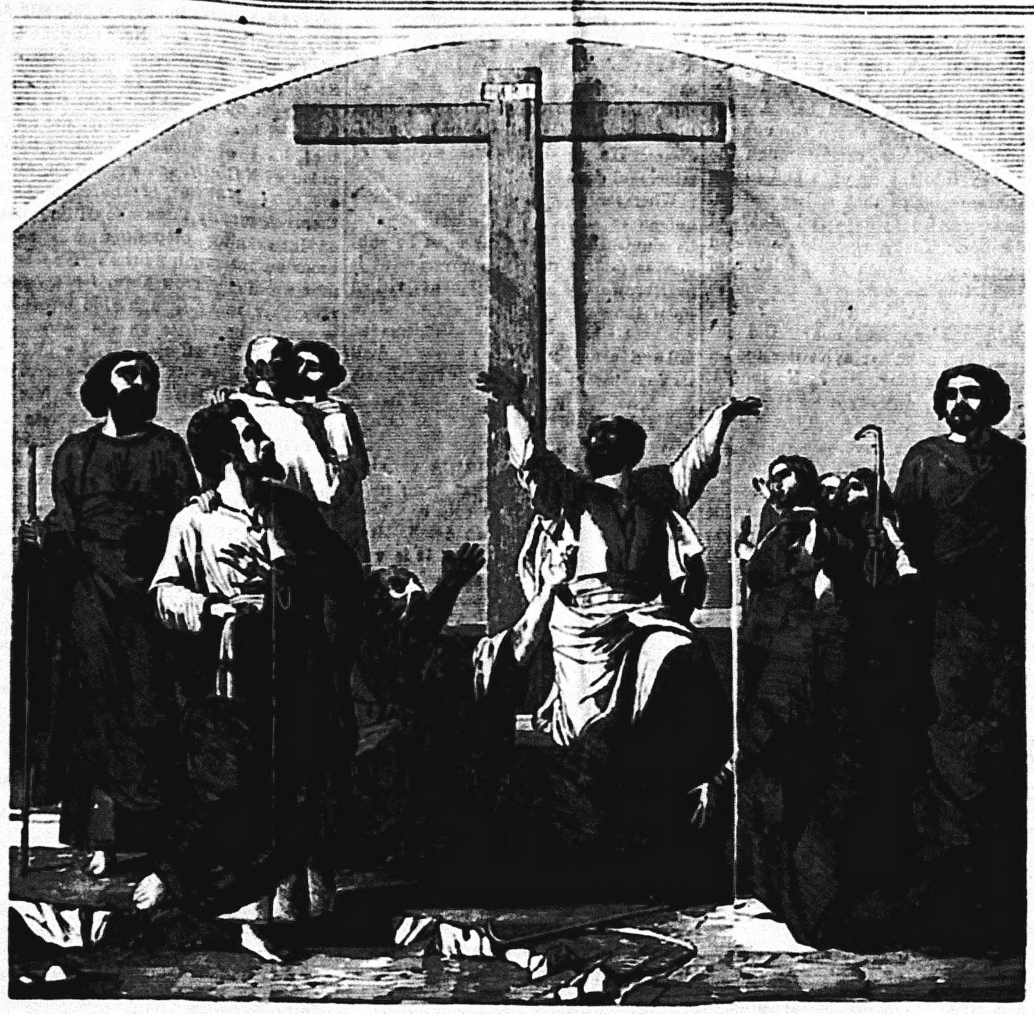

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"I drink to make me work," said a young man; to which an old man replied: "That's right. Hearken to me a moment, and I will tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads now lie in drunkards' graves. My wife died heart-broken, and she now lies by her two sons. I am seventy years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark it, *it makes me work now.* At seventy years of age, I am obliged to work for my daily bread. Drink! drink! and *it will make you work!*"

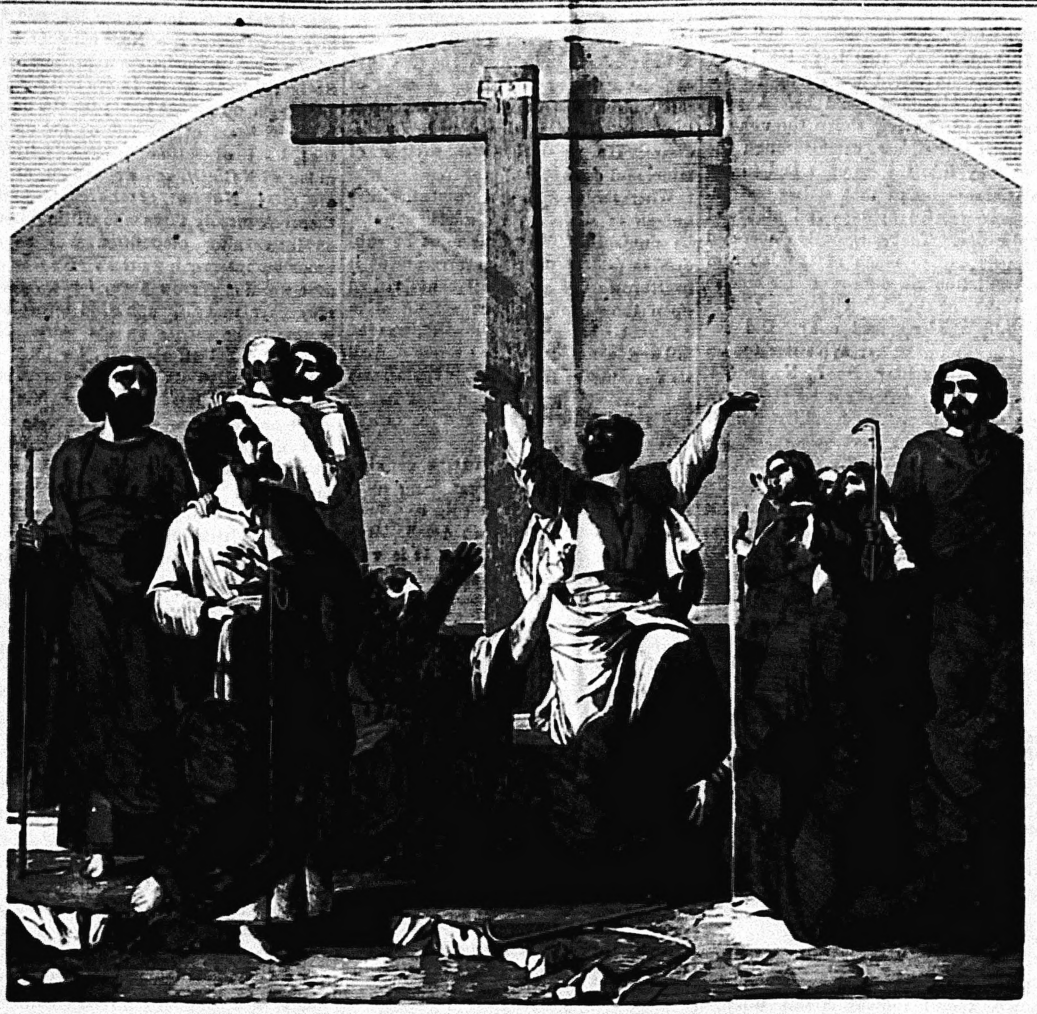
A saint of God may suffer without sinning, but he cannot sin without suffering.

AURORA COLLEGE

THE BIBLE BANNER

Lift Up A Standard For The People. Isa.

NEW YORK, JULY, 1874. NO. 7.



AFTER THE CRUCIFIXION.

Welcome, O bleeding cross,
Thou only way to God!
My former gains were loss,
My path was folly's road.
At last my heart is undeceived;
The world is given, and Christ received.

THE CROSS AND THE CONSEQUENCES.

A. A. PHELPS.

Our engraving recalls a solemn scene in history, and suggests some practical lessons. Crucifixion, as a mode of execution, is of great antiquity. It was formerly practiced by different nations, and still prevails among the Hindoos and Chinese. It was regarded by the Romans as the most disgraceful death, to be inflicted only upon traitors and villains.

Jesus not only consented to *die* for the race, but he died under the most cruel misrepresentations and maledictions that were ever heaped upon suffering innocence. He not only made a *sacrifice*, but he was "made a *curse* for us," as it is written: "Cursed is every one that hangeth on a tree." (Gal. 3: 13.) Being in the form of God, he thought it not robbery to be equal with God; and yet he "made himself of *no reputation*"—meekly bowing beneath the epithets of malice and the slander of lying tongues—"and became obedient unto death, *even the death of the cross!*"

When a criminal was condemned to be crucified, he was stripped naked, fastened to a post, and then terribly scourged. Through this cruel ordeal our Savior was called to pass. (Matt. 27: 26.) The prophet alludes directly to this ingredient in the Sufferer's bitter cup, when he says, "*With his stripes we are healed.*" (Isa. 53: 5.) After the Roman soldiers had scourged him, robed him in royal colors, mockingly worshiped him, spit upon him, and bruised his head with a reed, they led him away to be crucified.

Several different forms of the cross were used, the most common of which consisted of a piece of wood fastened transversely to an upright post, as represented in the cut. The victim, divested of his clothing, was made fast to this hated cross by means of iron spikes cruelly driven through his hands and feet. Persons thus transfixed sometimes lingered *three days*, before death came to their relief. Not so the suffering Son of God. Too keen was his anguish, too heavy was the weight of woe, to be long endured. Rejected by the Gentiles, disowned by the Jews, and finally forsaken of the Father, he was overwhelmed with the surging waves of grief, and probably died of a broken heart! Such was the price paid to ransom us from ruin.

It was common to allow the four soldiers who fastened the victim to the cross, to divide his apparel among them, as the perquisite of their office. As Jesus had nothing of value except the seamless robe, it became necessary to cast lots to determine who should be its proprietor. All this was but a circumstantial fulfillment of the old Messianic prophecy: "They part my garments among them, and cast lots upon my vesture." (Ps. 22: 18.) It was no difficult task to settle the personal estate of Jesus. There was too little of it to pay the expense of a litigation!

Some may desire an explanation of the four capital letters—I. N. R. I.—which they often see painted or engraved upon the cross. There is no *J* in the Latin or Greek language—*I* being used as a substitute. The letters in question are the initials of the Latin phrase—*Iesus Nazarenus Rex Iudæorum*, meaning, "Jesus of Nazareth the King of the Jews."

Over the cross was commonly placed a writing or "superscription," indicating the offence for which the culprit died. It is a significant fact that with all the deep-seated hate, cunning craftiness, and blustering fury of Christ's enemies, the gravest charge they could bring was, that in some sense *he claimed to be a king!* They cared nothing for his explanations. Any claim to kingship, present or prospective, was enough to stamp him as a dangerous aspirant, whose power must be nipped in the bud. Mistaken souls! When the time for our Jesus to assume authority really comes, how powerless will be all the Pilates and Herods and Cæsars of earth!

The cross is often figuratively used to cover the whole atoning work of Christ. Taken in this sense, an inspired apostle has said, "God forbid that I should glory, *save in the cross* of our Lord Jesus Christ." (Gal. 6: 14.) It is also used to designate the reproaches and sacrifices connected with a Christian's life. Hence the divine direction: "If any man will come after me, let him deny himself, *and take up his cross daily*, and follow me." (Luke 9: 23.)

The engraving represents a mourning scene among the disciples, as they gathered around the cross to bewail their fallen Master. The crucifixion made devils jubilant, and hung a dark cloud of sorrow over the infant church. But there was a glorious *afterpart*. In three days the dead Christ was *alive* again, and demons howled while saints rejoiced!

The cross does not stand alone. It is but the sad introduction to brighter scenes to come. Had there been no cross for Jesus, there would have been no subsequent resurrection, no ascension, no coming again to be glorified in his saints; but "for the *joy* that was set before him he *endured* the cross, despising the shame." For that patient endurance, his brow shall be wreathed with a glory that will never fade, and his ear shall be greeted with songs of gratitude that shall never die away. So, too, with the cross-bearing saints. The dispensation of tears will soon give place to the dispensation of endless triumph. *The cross and the crown are strangely connected; but the cross always comes first. The crown comes as the glorious consequence.*

ON THE LOOK-OUT.

J. W. THOMAS.

"Watch." (Mark 13: 37.)

I never take a walk in the field, ride along the road, journey in the cars, or sail on the water, but what I see something to instruct, and to suggest thoughts for my practical improvement. Not long ago I had occasion to take a journey of nearly two hundred miles in the night season. Thinking it might be pleasanter to go by water, I stepped on board of a noble steamer, and was soon gliding sweetly away over the billows. It was a beautiful moon-lit evening, and as the captain was a friend of mine, I spent much of the time in the pilot-house, talking and gazing at whatever might be seen along the coast.

Not long after leaving the wharf, I noticed that one man took his position on the bow of the boat, and kept constantly walking and looking out on either side and ahead, to see what might be seen. At first I supposed he would only remain there until the vessel got out of the harbor; but seeing that he continued in one position many long hours, I inquired what it meant. "O," said the captain, "he is the bow-watch. He watches there all night. As soon as the steamer leaves the wharf, he takes his position and watches through the night until sun-rise. Whether the weather is cold or warm, pleasant or unpleasant, still he keeps at his post. He is employed for this very purpose, and the law requires every steamer to have a watchman."

Faithfully did he perform his duty. All night long, as the vessel ploughed through the waves, and while the passengers were sleeping quietly, he walked the deck, looked out for dangers, and was ready to give the alarm in case he saw anything that required it. How suggestive was this circumstance to my mind. When I went down from the pilot-house I could not pass him without quoting this passage of Scripture, "What I say unto you I say unto all, Watch."

The Christian is sailing along the coast of time. It is night. Dangers and perils abound. There is no time to sleep. He must be on the look-out continually. Your own safety, and the safety of others, depend upon your vigilance. If the watchman on the steamer had fallen asleep, who knows but that he and all the passengers would have found a watery grave? No doubt many to-day are sleeping in old ocean's depths, the victims of some officer's unfaithfulness. And who knows how many men and women have gone down to the grave without hope in Christ, because the watchmen in Zion did not do their duty? We must watch ourselves; that we keep alive and wide awake. We must watch our thoughts, words, and actions; that we do not fall into a stupid, drowsy, dreamy state of mind, or allow ourselves to become intoxicated with worldly pleasure, and thereby be unfitted for the spiritual duties of life.

Watch for souls. Perhaps some poor ship-wrecked brother is struggling for life in the dark waters of sin and temptation. Give him your hand. Help him out. Throw the rope of salvation. Fling out the life-buoy. Tell him of Jesus, and of the blood that saves. There are men and women all around us who need help. Let us watch for opportunities to speak to them some word of kindness.

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A WONDROUS STORE.

EDGAR PAGE.

Do you feel your want, my brother?
Ask your Father what ye will;
Come and draw from Heaven's garner—
He will all your vessels fill.
Though he gives us o'er and o'er,
Still there is a wondrous store.

Though for years we have been drawing
From his mercy and his grace,
Yet our Father is not weary,
That we come before his face.
Though we press him more and more,
Still he gives from wondrous store.

And he tells us, "Ask ye largely,
That I you with joy may fill;
Children, ye have asked but little,
Ask, believing what ye will,
For there is an open door
To this never failing store."

Many, to the garner pressing,
When they go are very poor;
But they come away rejoicing,
Since his promises are sure.
For he does his blessing pour,
From his freely given store.

Why should we with care be bowing,
While our Father loves to give—
He a King, and we his children,
Who may in his favor live?
Though we've often drawn before,
We can ne'er exhaust the store.

THE GREAT SALVATION.

CAN THE LORD SAVE US FULLY?

S. H. PLATT.

1. He *creates* like a God! He speaks, and worlds roll forth from his hand and range into systems, and systems marshal into the ranks of the universe—the first as numberless as the last is limitless, and all, flashing in the dewy splendors of creation's morn, reveal the munificence of his creating power.

2. He *upholds* like a God! Through all the realms of nature, causes fail not to run into effects; laws cease not their sovereign sway; life's countless forms emerge in beauty from the shades of death, and all the processes of vitality, in wondrous combination, roll their rounds of marvelous adjustment, till earth, and air, and sky are flooded with the harmonies of being. O the munificence of nature's God!

Yon apple tree asked for a thousand apples, and nature decked it with a million blossoms, each germinal of fruit. This forest asked for leaves, and this beautiful dome of living green was deftly spread by unseen hands upon the boughs, till every twig danced for very joy. The fields ask for herbage, and they are carpeted with grass, till velvet lawns and verdant meadows evoke the sports of childhood, and reward the sons of toil. Life asks for air, and an aerial ocean—eleven times higher than the highest mountain on which life dares to dwell—is God's answering supply.

The earth asks for sunbeams, and they come blazing through the depths of space—shimmering amid our leafy canopy; gleaming across our pathway; shooting into dells, and glancing from mountain peaks till the very heavens are all aglow with the fiery radiance.

Nor is this all; for yonder sun is not so niggardly as to bless our earth alone. No, no! On every side, far out into the regions of infinite space, wherever the swift wings of light can cleave the unbroken darkness of immensity, the sun pours his ceaseless tides of golden glory till the universe is aflame with his munificence of splendor—a faint emblem of the munificence of its God!

3. He *redeems* like a God! He might have been content with furnishing redemption for Adam and Eve alone, or for a certain favored few of their descendants. But no! He would cover the earth with tribes and nations, till a countless generation should cry out of the depths of their sinful wretchedness for help. He would roll generation after generation through their brief space of life, until the steady tramp of the ages halts at the Bivouac of Judgment, and the myriads on myriads of earth's sons respond to the roll-call of eternity—and then challenge the spirit of evil to point to a single one not redeemed with blood. Oh, the lavish wealth of redeeming love!

"Lord, I believe were sinners more
Than sands upon the ocean's shore,
Thou hast for each a ransom paid—
For all a full atonement made."

4. He *saves* like a God! Redemption is provisional; salvation is efficient. It consists of a marvelous moral reconstruction, with a contemporaneous external revolution—too mighty for any inferior power; too precious for any lesser love; too glorious for any sullied purity. Salvation in its nature is divine; and of its extent we read: "He is able to save *unto the uttermost*." Let us read that again. To be saved is a glorious thing, almost surpassing human belief; but here is a measure given. Not only will he save, but "he will save unto"—what? My sense of need? No, not that—beyond that; for that may fall far short of my real necessity. *Unto the uttermost!*

Unto the *utter* is the left hand boundary of *want*. Unto the *most* is the right hand boundary of *need*. But utter and most—both superlatives—are here conjoined into one *compound super-superlative*, to express all possibilities of need lying between the center and the circumference of probationary existence. O how language groans to express the munificence of God's salvation!—*The Wondrous Name.*

SUNSHINE AND SHADOW.

The following paragraph, clipped from an editorial in the *Central Baptist*, describes most aptly the depth, or rather the shallowness, of much that passes for Christianity. C. C. M.

Last night—ah, that last night!—my lady Sanctina proved how strong her devotion to Mammon could be. A poor sewing girl, having stolen through the darkness and silence, came through the back way into the grounds and to the palatial mansion of that stately matron. She was wearied by days and nights of application. That gorgeously elaborated garment cost so much of the labor of another! But how did the wearer receive the maker of that splendid dress? Did she pity the orphaned one? Did she meet her and greet her as a sister and an heir of immortal life? She? No, indeed. It would have required condescension, an exercise of Christian humility. She? The world might have said something about her want of dignity. On the contrary, she received her with angry words. That fluting was not as it should be; this guipure was not properly set on; that flounce was not in its proper place; this tucking was badly done; that fold was not gracefully disposed; this sleeve was not neatly finished; and so she discoursed of the garment, and said the seamstress had spoiled her goods, and she could not pay her without time to consider whether she was entitled to any pay, and sent the pale, anxious worker away—away to the dreary abode of poverty, where her only surviving parent, her poor mother, languished on a bed of pain—empty handed, broken-hearted! But while the dim light flickered in the chamber of poverty—while groans of anguish were wrung from the suffering-crushed hearts of the inmates, kept from their hard earned wages by the flinty avarice of the now devoted matron of yonder fashionable Church—in the mansion, brilliant chandeliers flashed radiant beams through richly decorated halls, on finely wrought furniture, over rare, rich carpets, upon the productions of the most skillful pencils; and the merry laugh rang out on the night breeze, and soft notes of music floated away, and there was peace and luxury within. "They fared sumptuously every day." The poor sewing girl had not even crumbs. So passed the weary Saturday night in the tenement. So, too, the hours rolled on in the mansion. "What shall we live upon to-morrow?" was the pressing problem in the hovel. "What shall we appear in to-morrow?" was the heart-questioning in the splendid home.

The Sab[illegible]omes. The great Church, with its cus[illegible]ed pews, is thrown open. The free air of heaven is permitted to sweep through. It is dreamy in its expansive interior. "How beautiful are thy courts, O Lord! How solemn the place of thine abode." And my lady Sanctina is there, with prayer and hymn books, and she opens her lips to praise, and raises her eyes to plead to a merciful Father. But her heart, her spirit, her mind, her desires! They are not with the rising anthem—they are not with the whispered prayer. Poor foolish sinner! Does she expect to cheat God?

Was the poor sewing girl there that day? Did she hear the soft air of the beautiful hymn? Did she hear the low-voiced prayer, "O Lord, from all vanity and worldly mindedness, deliver us!" Did she see the magnificent dress she had wrought upon through weary days and sleepless nights? Did she? No. That temple was not built for the like of her. Into its richly cushioned pews she might not come. Besides, she was watching by the couch of a dear one—a pale, wan sufferer, made more pale and wan by withholding that which was justly due by that splendidly dressed saint of Uppertendom, who reclines in that front pew yonder, droning hymns and lisping prayers to that Savior who hates all lying and all deceit, and yet her lips speak lies and her heart is filled with hardness, vanity, selfishness, and deceit.

THE FOUNDATION ROCK.

F. H. CHAMBERLAIN.

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt 7: 24.)

We have an illustration of the power of a flood of water in the case of the late great disaster at Williamsburg, Mass. A house that could stand in the path of that flood unmoved, must be strongly built upon a firm foundation. If it is at all needful to have a good foundation for a literal house, it is vastly more needful in the moral aspects of the case, as illustrated in the above passage.

Life, and all the blessings that can go with it—a treasure so great that no man can measure or fully comprehend it—verily this should rest upon a sure foundation. The true church is built upon such a basis. It is built upon the rock that can never be moved. Each member of this church also builds his house upon the rock. How is this done? *By obedience.* He "heareth these sayings of mine, and *doeth* them."

Wherever there is government, either human or divine, the disobedient must be punished. The rebels must be subdued or destroyed, or the government is overthrown. The punishment visited upon those who without a foundation built their house upon the sand, was the fall and utter ruin of the house and all its contained. Luke says, "The stream did beat vehemently upon that house, and immediately it fell, and the ruin of that house was great."

What language can describe, or what pen portray the issues that hang upon the present moment! Obedience secures life; disobedience ends in death. It is folly and madness to doubt. It is very dangerous to hesitate. It is death to disobey. Come to Jesus now. How long shall he stand at the door and knock? O yield at once, and open the door that Christ may come in.

The flood is surely coming—a flood more terrible than has ever yet been seen—and not one soul that is out of the ark can by any means escape. Every house not built on Christ will be utterly destroyed. But

"The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

Beware of carnal security. O do not sleep in the path of the flood. Let us be wholly the Lord's, giving up all for Christ, obeying him from the heart, and then we may say—

"His oath, his covenant, and blood,
Support me in the 'whelming flood;
When all around on earth gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

ACTIVITIES OF CHRIST ON BEHALF OF HIS PEOPLE.

1. He gave himself for their sins. (Gal. 1: 4.)
2. He quickens them by his voice. (Jno. 5: 25.)
3. He seals them with his Spirit. (Eph. 1: 13.)
4. He feeds them with his flesh and blood. (John 6: 56, 57.)
5. He cleanses them by his word. (John 13: 5. Eph. 5: 26.)
6. He maintains them by his intercession. (Rom. 8: 34. Heb. 7: 25. I John 2: 1.)
7. He watches over their ashes. (John 6: 39, 40.)
8. He will raise them by his power. (John 6: 39, 40. I Cor. 15: 52. I Thess. 5: 16.)
9. He will come to meet them in the air. (I Thess. 4: 17.)
10. He will conform them to his image. (Phil. 3: 21. I John 3: 2.)
11. He will associate them with himself in his everlasting kingdom. (John 13: 3; 18: 25.)

Thus the activities of Christ, on behalf of his people, include, in their range, the past, the present, and the future. They stretch, like a golden line, from everlasting to everlasting. Well may it be said, "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

"Happy they who trust in Jesus,
Sweet their portion in and ours."

Some professors of religion are much more ready to fight for Christianity than they are to live according to its precepts.

CLOSER TO CHRIST.

Rev. Dr. Punshon, in closing his grand speech at the Wesleyan Missionary Anniversary, Exeter Hall, London, May 4th, carried his hearers to the highest pitch of enthusiasm, when, after an eloquent tribute to fellow laborers who had fallen at their posts of duty, he said:—

The sole remedy for all our woes, all our apprehensions, for all our sorrow, is just to come closer to Christ—closer to Christ in personal experience, closer to Christ in daily communion, closer to Christ in perpetual reliance, closer to Christ in importunate prayer, closer to Christ in honest and hearty work! When the good Dr. Alexander, of Princeton, in New Jersey, lay a-dying, some one came to him, and quoted a passage for his comfort as he lay half unconscious—"I know in whom I have believed!" A fire lit up his glazing eye, and the old Christian warrior roused himself as for an utterance of latest testimony, and he said to his startled listeners—"No, I cannot allow even a preposition between me and my Savior; 'I know whom I have believed!'" Let us get up to that level; let the great baptized heart of the church get up to that level of intimate, close, faithful union with Christ, and we and our cause are safe! No fear of the confessional then. Assuredly those who will not bear an intervening preposition will never brook an intervening priest. No fear of over-weening sorrow then, for we shall remember that although God buries his workmen, he carries on his work. No fear of relaxed efforts then, for idleness will be seen in its hatefulness as a sin against boundless love. No fear of straitened means and empty exchequers, and niggard doles, and small-hearted liberalities then, for the frost of every heart must melt that is so near the Savior; and men putting away the large greeds and little givings of their childish days will, like Araunah, "as a king give unto the king;" pouring out their treasures as brave warriors their blood, and giving, or striving to give, in some far-off and reverent manner, after the measure of him, who, that we and the world might live, spared not his only begotten Son!

SERVANTS AND SONS.

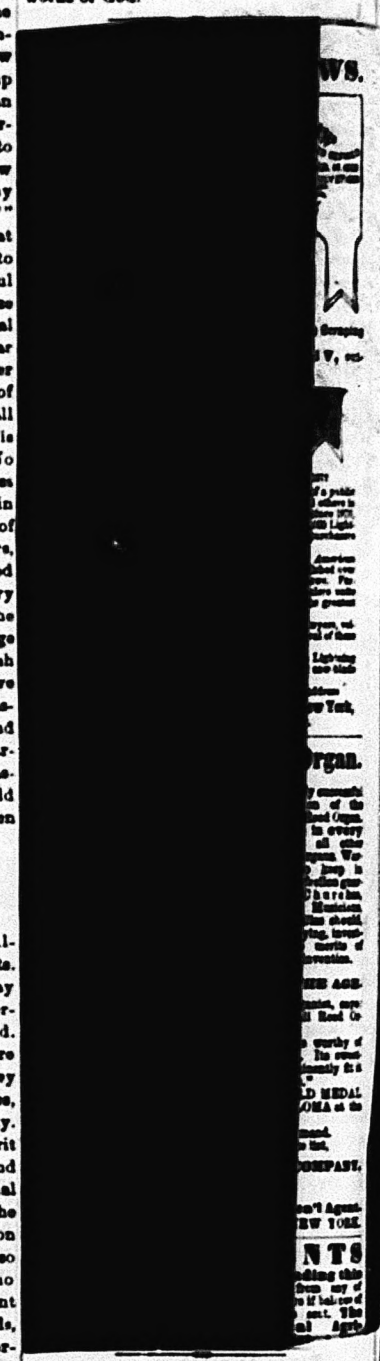
FRANK BURR.

In former ages men prayed to the Almighty God, Jehovah, the Lord of Hosts. In the present age, we are taught to pray to "Our Father." He is the same personage, but the relationship is changed. Under the old covenant, people were *servants;* under the new covenant, they are sons and daughters. Under Moses, the people were in bondage to duty. Under Jesus men are free by the Spirit of adoption. The law was temporal and weak, because of sin. Grace is eternal and strong, because of righteousness. The servant abideth not forever. The son abideth ever. The servant gets pay—so much pay for so much work, and no more. The son is an heir, has his present wants supplied from the family funds, and waits for the inheritance. The servant is particular about his *pay*, and must have it regularly, and often strikes for higher wages; the son abides in the family, and shares the privations as well as the abundance. The servant keeps account with his master of debt and credit; the father and son do no such thing, but are one in their interests.

Under the law, men serve God. Under grace they are sons of God, and serve Jesus, the elder brother of the family. The servant finds the commands in a written code. The son has them engraven on his heart, in his very being. The servant addresses his Master as "Almighty God, Lord of heaven and earth." The son says, "Our Father, which art in heaven."

What is your calling, that of a *servant*, or a *son?* Is your covenant of *works*, or of *grace?* Are you trying to do *duty* so as to get a blessing? Then you are but a servant. Is it contrary to your nature to serve God, and are you striving to obey to please him? Then you need the Spirit of adoption, and to be made a partaker of the divine nature. Are you trying to serve God, and do you find it hard work? Come to Jesus who says—"I will give you rest." You need a change of relationship from a servant to a son. Then obedience will be natural. You will then become interested, and will not think so much about the pay.

The church is filled with servants, and there are too few children. The cry is, believe and do, and live. It should be, believe and live, and do. Regeneration is needed. The Holy Ghost power is needed. Men think they are all right because they are servants. Alas, the delusion! They need to become new creatures. They need the Holy Spirit to dwell in their bodies. (I Cor. 6: 19.) Men think because the *mind* is right, they are all right. But what is their mind? To serve God, that is all. And though this is right as far as it goes, it is but a covenant of works, and is temporal. It does not go far enough. Their bodies need to become temples of the Holy Spirit. Then they will be sons, and will feel within them the quickening power, and it will be natural to them to do the works of God.



THE WORLD IN THE CHURCH.

It is a sign of weakness when churches publicly resort to worldly expedients in order to sustain congregational life. Charades and private theatricals in church parlors, and similar secular amusements, are poor substitutes for spiritual power. Sociability can be readily promoted, and all legitimate religious ends subserved, by proper agencies. But a serious reaction is sure to follow spurious excitements. The line of separation between the world and Church is distinctively drawn in the Word of God, and any trespass over this line will bring its penalties. Whatever can promote the divine objects of the Church of Christ is right and good: but it is better to err on the side of known propriety than to venture upon a questionable expediency. The Holy Spirit may be grieved away by the means employed to prosper a church. In these times, particularly, the most urgent need is spiritual life and strength.—*Meth. Free Prem.*

A man may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how soon it may be squandered! When he gives him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him, and are better than thousands of gold and silver.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE VISION OF JOHN.

MRS. S. L. REED.

He showed me a river pure and fair—
The water of life was floating there;
Out from the throne of God it came,
The crystal river of hallowed fame
In the midst of the winding street,
On either side where the waters meet,
We see the tree of healing there—
Twelve kinds of fruit its branches bear;
And every month its fruit doth yield—
The nations with its leaves are healed.
No curse shall there be ever known,
But Jesus, seated on his throne,
His servants serve for evermore,
Where sin and sinning all are o'er.
His face they evermore shall see,
His name shall on their foreheads be.
No shade of night shall gather there,
No darkness dim that city fair.
No need of any sun to shine,
The Lord shall be the light divine.
And this I heard the angel say—
Who met the exile on his way—
Behold the time is just at hand,
When saints shall all possess the land;
Who keep the sayings of this word
Shall reign forever with the Lord."

Providence, R. I.

THE END.

Sorrows end; joys end; pleasures end; pains end; friendships end; enmities end; privileges end; opportunities end; days end; years end; lives end; centuries end; time itself shall end—and an apostle warns us that "the end of all things is at hand."

The fleeting nature of this world, and the solemn fact of its approaching end, has occupied the thoughts of God's people for ages past. Enoch the seventh from Adam prophesied of a coming Lord and a coming judgment on all that are ungodly among men. Abraham was content to wander a houseless dweller in tents, in an uncertain world, looking for his permanent inheritance to the heavenly country, and the city that hath foundations, whose builder and maker is God. Job foresaw the day when the heavens should be no more, and his Redeemer should appear and stand upon the earth in the latter day. David was a stranger and a journer here, and foretold the time when the God of glory should appear in flaming fire. Isaiah exclaimed, "O, that thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence." Daniel foresaw the dissolution of all the pomp and glory of a sinful world, and heard the solemn word, "At the time appointed, the end shall be." Malachi predicted the coming of the day "that shall burn as an oven," when all the proud, and they that do wickedly, shall be given to the flames. Jesus foretold the time when the wicked, like the tares among the wheat, shall be gathered in bundles and burned, in the end of the age. Paul declares, "Yet a little while, and he that shall come will come, and will not tarry." John on Patmos exclaims, "Even so come, Lord Jesus!" James exhorts the saints to be patient, because the day of their deliverance draweth nigh. And Peter says, "The end of all things is at hand."

Living, then, in a fleeting and uncertain world, we are to "pass the time of our sojourning in fear." All things which we covet, love, and long for, shall soon pass forever from our grasp, and every earthly joy on which our hearts and hopes repose, shall glide away like a forgotten dream.

We must learn hence to hold this world with a loosened grasp, and to let no idolatrous love of earthly things becloud our spiritual vision and keep back our hearts from purer and more enduring joys.

The Christian's hope is anchored within the veil. Not here, but hereafter, will his desire be realized, his aspirations satisfied. He has something in view better than earth's ideals, something that eye hath not seen nor ear heard, only as God hath revealed it by the Holy Spirit and in his living word. He has no lack of hope, joy, and consolation, but it reaches beyond the tossings of earthly storms and the surge of earthly billows. "The end of all things is at hand," but he shall not be a loser by the change. His treasure are in heaven. His heart is there also; and in due time he shall rest from his labors and reap his great reward. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ," what are the trifles of earth, the pomps, the pleasures, and the pride of a departing world, compared with the eternal gladness that is waiting for him, the eternal glory that he so soon shall share?

And even this brief state of toil and trial is made calm and peaceful by this assuring hope. The sorrows are so brief, and the joys so sure; the toil so short, and the rest so certain; the shame so trifling, and the glory so unspeakable, that the child of God goes steadily on through conflicts, disappointments, griefs, and tears, to reach his rest at last.

As the things that are temporal grow shadowy and dim around us, let the eye of faith behold the things that are eternal with a clearer vision. And if the hours seem long, the night dark, and the day-star dim, let us still rejoice that the waiting time is but "a little while." And if unbelief shall question, or skepticism dispute; if it be said that the "little while" is long since passed and gone; let faith's answer be, "The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward; not willing that any should perish, but that all should come to repentance." And in the mind of the Eternal One our glancing moments and gliding days do not stretch themselves along as they do with mortals whose foundation is in the dust, but "one day is with the Lord as a thousand years, and a thousand years as one day." He marks the rolling of the mighty periods of eternity, and his times are not measured by the clock-beats that we idly watch and note, but by the sweep of planets, and the march of ages, marshalled by Him "who inhabiteth eternity."

But let not the vain and godless take courage at judgment's long delay. Let not the scoffer exult in sinfulness and pride. "The day of the Lord will come as a thief in the night;" the heavens being on fire, shall be dissolved; the elements will melt, and the works of man shall perish in the dissolving flames; and only for the saints of God shall home or hope remain, in that "New Heaven and New Earth, wherein dwelleth righteousness."

Let us make their blessed portion our own. Let us resolutely spurn the enticements of a sinful world. Let us take heed, lest like Esau, for "one morsel of meat" we sell our priceless birthright. Let us watch, and wait, and hope, and work; and with the passing months and fleeting years, the changes, chances, convulsions, and tumults that rack the world, let us hear forever these words of solemn omen and of joyful cheer, "The end of all things is at hand; be ye therefore sober, and watch unto prayer."—*The Christian.*

THE COMING OF THE LORD.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. (Ps. 50: 3-6.)

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time, in power and glory, to bring all things into subjection to himself, and to be "King of kings, and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—"*Our* God." It is the *family* word. None but the child can use it. That child is one of the family. He is related to his heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up, and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from heaven in flaming fire, "Lo, this is *our* God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Yes; it is the family word. He who now puts into our lips the sweet words, "Our Father," enables us to look forward to that solemn hour, and say, "*Our* God."

We are about to meditate on a solemn scene—God coming down to this earth in human form, as a devouring fire, with storms and tempests raging around him. Oh! how necessary to be able to say, before we gaze upon it, "*Our* God." What will it be if we cannot say, "*Our* God?" With what feelings of terror and alarm must it be viewed, unless we can say, in prospect, "*Our* God!" Make sure of this, reader, before you go one step farther. Only this can make you calm in the prospect, and in the reality when it comes, to be able to say, "*Our* God." Therefore it is that the Holy Spirit puts this little word first, on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God's "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-second: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing that thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." Here God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's "covenant in their mouth," in other words making a *profession* of religion, while, all the time, the *power* of religion has been absent. Underneath this profession, sin and iniquity of the worst form have been carried on. Men have really been "hating" God, and casting his words behind them.

"Theft," "adultery," "murder," "deceit," "false witness," "slander"—have not all these things been going on in the world at a fearful speed? All this while, God has "kept silence." He has not interfered to strike men down in such acts with his arm of judgment; so men begin to say, "Where is God? Tush! doth God see?" If there be a God, why does he not interfere? Either there is none, or else he is "altogether such an one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come, and *shall not keep silence.*" He shall come, and "reprove," and "set" each word and deed "in order" "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked, described in this chapter, and which history has indorsed as the dominant principles in the world, are again produced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of his coming? "A fire shall devour before him; and it shall be very tempestuous round about him." Here, again, the Holy Spirit confirms this testimony by St. Paul: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Yes; from one end of Christendom to the other, one piercing cry shall rend the heavens: "Ye rocks and hills, fall upon us, and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the cross, "Lord, Lord, open to us;" but "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts, on all sides, will be "failing them for fear, and for looking after those things which are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully: for *they* know their redemption is nigh, their hour of triumph at hand. Oh! to stand among that little band in that awful hour, and be able to say, "*Our* God!"

But what will the Lord do then? "He shall call to the heavens from above, and to the earth, that he may judge his people." The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The word rendered "then," in this passage, may be more correctly rendered, "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. The fond greeting, the loved embrace, the outburst of joy, shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." "Ever with the Lord!" Oh! the joy of these words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin and sorrow and death, as this, "Come, Lord Jesus, come quickly!"

But mark the psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"*my* saints!" How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints," "my jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us, as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you;" and yet, "my saints!" "my jewels!" Oh, what grace! what wondrous love!

"*Gather* my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frailty of the body shall be forever gone, and they shall be clasped in an embrace such as they have never known, to a bosom of infinite love.

Another word: "Gather my saints *together*." It is the family meeting. It is the grand reunion. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered *together*. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them." No more separation! No more sects, or systems! All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought?

But mark one word more, the sweetest of all—"unto *me*." Ah! what would all the others do without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would *that* meeting be without *Jesus*? What is *any* meeting without him? The very notes of heaven would be discord; its jasper walls would be hideous; its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name, every song is sweet. In his smile, every countenance is bright. Every chord of the golden harp will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can only be satisfied with the presence of its object. So with the Savior. He longs for us. He waits for us. We *must* be with him. How can he be happy without us?

But who are these thus gathered? Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have laid themselves and their earthly substance an offering on God's altar, and who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the *blood*-bought ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:—

"Other refuge have I none,
Hangs my helpless soul on Thee."

Reader, have you done this? If you have not, then you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare his righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked will be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why? "For God is judge himself." He shall judge in the earth, and the result shall be righteous judgment." Misrule, injustice, oppression, will all be ended then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this, for the world, as well as for God's people? There is a word for each one at the close of this chapter. "Ye that forget God, consider this." Unconverted reader, weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not safe for a moment. Be warned, and haste to the refuge.

Christian, "order your conversation," or citizenship, "aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be whole-hearted for Christ. "He that endureth to the end shall be saved."—*Anon.*

THE OLD WAY.

For about thirty years we have unwaveringly believed that, in the most emphatic sense, "the end of all things is at hand." This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing Scripture with Scripture.

To expect to know the day or hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the Word, and observance of the times, know when the coming of the Lord draweth nigh, and is even at the very doors, is a truth too palpable to require comment. See Matt. 24: 29-33.

That he will come again we know, because there is not a more explicit, uncontrovertible declaration within the lids of the Bible than this. Why should not Christians of the present day be like the Christians of nearly two thousand years since? So greatly did the Christians of Thessalonica long for the speedy coming of their Lord, that instead of putting it off "thousands on thousands of ages hence," as did a teacher in Israel with whom we were conversing, their almost impatient desires inclined them to think it must be immediate.

If the joyous anticipations of the return of the Son of Man should so fill the mind's vision of the early church nearly two thousand years ago, how should the vision of the believers of the present day be occupied with the subject!—*Guide to Holiness.*

THE VICTORY.

The burden of many a great and precious promise is, that just when the extremity is greatest, the distress the deepest, and the enemy the most confident, there shall come a shout from heaven; (1 Thess. 4: 14-18;) and the prostrate ones shall start up with new animation; and there shall be a bending forward of eager eyes and open ears, and a mysterious transfiguration of anxious countenances, and a lifting up of exulting exclamations: *Lo, this is our God! We have waited for him! Hallelujah!* WE ARE SAVED! And the saintly myriads who have sunk in death shall stir in their graves, shake off their ashen garments, and come forth in immortal beauty, singing: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; unto him be glory and dominion forever and ever!" And through all creation's pulses shall the victory thrill the fulfillment of the Master's words: "*The gates of hell shall not prevail against it.*"—*Dr. J. A. Seiss.*

The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.

THE BIBLE BANNER.

EDITOR:

A. A. PHELPS, ... *Vineland, N. J.*

NOTE FIRST.

The Editor is responsible for everything published on this page without any signature.

NOTE SECOND.

Drafts and Postal Orders may be made payable either to A. A. PHELPS, *or the* "BIBLE BANNER."

NOTE THIRD.

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THE BIBLE BANNER,
Box 2289, New York City.

FAREWELL.

With this number it becomes my duty to bid the readers of the BIBLE BANNER a kind farewell. Soon after the June number was issued, I transferred the paper to Elder A. A. Phelps, who has been employed from the first as its conducting editor. The idea of publishing the BANNER was first suggested by what I believe to have been a heaven-inspired *dream*. It was started from a deep sense of duty; and the good it has already accomplished makes me truly thankful that the enterprise was ever taken in hand. Between two and three hundred thousand copies have been sent out—many of them gratuitously—as seed cast upon the waters.

I would hereby acknowledge my obligations to the many friends whose support and co-operation have done so much to give the paper its present standing and success. I should part with the BANNER with great reluctance, did I not feel divinely called to spend the remainder of my life in another and perhaps broader field of labor.

All who have been associated with me in church relations know that if I have laid more stress upon one doctrine than another, it has been that of unity and sympathy in Christian labor. In accordance with this feeling, I have enjoyed the confidence of ministers of different denominations, and felt a good degree of liberty when invited to occupy their pulpits. Some of our brethren have thought me too liberal, and at different times have called me a Methodist, Baptist, Presbyterian, or Episcopalian; but, more than ever before, I now acknowledge no name but *Christian*. In view of future work, it now seems duty to sacrifice all denominational positions which I have hitherto held.

The prayer in the 17th of John—"*That they may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me*"—is the prayer of our Lord, and will therefore be *answered;* and that, too, while there is a "world" to "believe." I know not how soon this union work will be accomplished, or how many of "the world" will be converted; but the answer of the prayer must be blessed in its results to the church.

Whenever the Lord shall fully open the way, I expect to publish a paper devoted, in part, specially to the Union Church Movement, and have reserved a list of the names of the BANNER subscribers for the purpose of sending a sample copy to each. While I shall hope to secure many subscribers, *I do not wish one of you to cease taking the* BIBLE BANNER, *for two reasons*:

1. I desire the BANNER to live and prosper. I am glad its conducting editor has become its proprietor, so that there will be no unfavorable change in the paper. Brother Phelps is every way qualified to make the BANNER a first-class paper, worthy of a larger patronage than it has ever yet had. The able points of the paper are largely due to his faithful labors in the past, and he will now devote still more time to it.

2. Serious financial losses compelled me to ask a reasonable price of Bro. Phelps for the BANNER, which of course increases his burden. I therefore exhort all its readers to renew their efforts, and, if necessary, to make some *sacrifice*, to double the subscription list of the BIBLE BANNER before the close of this year.

Asking an interest in your prayers, I bid you all an affectionate farewell.

H. A. KING.

New York, July 1st, 1874.

SALUTATORY.

TO ALL THE READERS OF THE BIBLE BANNER.

Dear Friends:—It is no strange voice that summons your attention. Many of you have been familiar with its accents for several years. You have just listened to the parting words of Bro. H. A. King, with whom I have sustained the most pleasant relations and am still on the best of terms. Will you now permit me to lay aside all editorial dignity and talk familiarly from a full heart? Then let us come up *close together*, for I want to whisper a few things to you—as my special friends and sympathizers—that I do not care to talk out in a very public way. *I wish this to be considered as a confidential interview with the* BIBLE BANNER *family.*

It is now nearly six years since I severed my connection with the Church and Conference to which the energies of my early manhood were ardently devoted. This step was taken deliberately, after much study and earnest prayer, and in obedience to my honest convictions of truth and duty. I went out for the sake of enjoying *liberty of conscience*—a boon too precious to be bartered for any earthly consideration. I gave up a partisan pulpit, and took "the world for my parish." I renounced all sectarian creeds, that I might build directly upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." I discarded all human tests of fellowship, fully resolved to recognize real goodness wherever found, and to fraternize with all Christians who would allow me the privilege. This has been my position and practice; albeit I have often been compelled to witness the shriveling bigotry, and to feel the uncharitable rebuffs, that naturally result from a creed-bound sectarianism.

These rolling years have not been a mere pleasant pastime, amid lovely bowers of blooming beauty, with luxury and honor strewn around, and nothing to do but to quaff the cup of sensible delights! *Far enough from that.* The sunshine has been mingled with shadows, and the joys and triumphs have been interspersed with toils and trials, temptations and tears. But, through all the cutting trials and sweeping storms, my deepest convictions and sympathies have been identified with an earnest, radical, uncompromising Christianity. Of course I have made blunders and mistakes, and have sometimes suffered spiritual loss; but it has been my paramount purpose to serve the living God, by leading a holy life before men. I have learned some precious lessons, even in the furnace, which will do me good during the remainder of my journey, and make Paradise all the sweeter when I walk its vernal fields.

In full view of all the facts in the case, I can testify that I am *greatly glad*—but how glad no words can fully express—*that I ever stepped out upon the glorious, independent platform of Bible Truth.* No regrets over this step have ever been cherished for a single hour. Grateful for the Lord's leadership in the past, I dedicate my all to him for the future, resolved to live entirely to his glory. I am trusting in Jesus as my *present* Savior from *sin*, and my *future* Savior from *all its consequences.*

In the Providence of God, the BIBLE BANNER now falls into my hands. Though it brings a new burden of debt and responsibility, I cheerfully assume it, *because I believe it is according to God's will.* I have a decided *taste* for such labor as the editorship of a religious paper involves. I have also had considerable *experience* in this direction, having been editorially connected with four different papers. Whether I have any *qualifications* for such a position, must be decided by others.

I do not wish to make personal matters needlessly prominent, but as you have kindly consented to a little plain talk at this new epoch of my editorial career, it is due to all concerned that I should state the simple facts. Some of you know that for the last two years I have labored mainly on missionary ground, in harmony with the characteristic counsel of a dear minister, who once told me to "preach where there is *the most devil* and the *least money!*" I have been considerably embarrassed with debts, which I had hoped would be fully liquidated before the present date; but the "hard times" have occasioned extra losses and put our pecuniary matters into a more tangled and precarious condition than ever. When I tell you that my new relation to the BANNER adds Two Thousand Dollars to the debts that were already pressing my shoulders rather heavily, you will not wonder that I should feel a little weak in the knees! But I believe that God will yet bring me where I shall "owe no man anything" but love and good will. I long to see the glad day!

Hereafter I shall devote *more time and labor* to the BANNER, by taking extra pains with its matter, and toning it up to a higher point of literary and moral excellence. *Less space* will be devoted to *advertising*—none at all appearing on the last page. In these respects, I trust the reader will see a marked improvement in the present number.

THE BANNER will hereafter be printed on a *better quality of paper* than the present issue. If God shall smile on the undertaking, I also promise that, before many months, it shall put on a *neater dress*, by being set in newer and better type. It is my design to make the paper all that its name imports—an able expositor and a fearless advocate of *Bible Christianity.*

In view of all these facts, I WOULD LIKE TO HAVE YOU STAND BY THE BIBLE BANNER. The times are going to be better, and you will scarcely feel the little pittance required to comply with this request; and the aggregate result will relieve the enterprise of all embarrassment. *While you thus show your practical sympathy, I shall try to give you the full worth of your money.* To make the matter more practical, observe the following points:

1. *Pay up all arrearages.* We have just been compelled to strike off the names of about *eight hundred* subscribers, owing for the paper all the way from six to eighteen months. Many others are still several months behind.

2. *Renew for another year.* You can tell how the account stands, by the figures on your address. Please renew a little before your time is up, as we must insist on the rule of *paying in advance.* In that case you can select a present, if you desire.

3. *Send some new subscribers.* If *all* of you would *try*, surely *many* of you would *succeed.* We want a large number of *active agents.* They shall be suitably rewarded for their labor.

May God abundantly bless you all!

A. A. PHELPS.

"HARD TIMES."

Almost everybody has felt them, and perhaps none more keenly than *Publishers.* People do not stop to realize the sad effect produced upon this important class of educators, to have a large number of subscribers discontinue their patronage. "Times" are seldom so "hard" as to make it *very* difficult for an individual to raise a dollar or two for good, religious reading. Some will *discontinue* their *paper*, but *continue* their *tobacco*, and various other expensive luxuries. It would be far better to retrench in some other direction, than to give up so valuable a medium of light and comfort to yourself and family as a well-conducted religious paper. Do not starve your higher nature to save a little money. Besides, in the judgment of keen-eyed practical men, "times" are destined to be better. The in-coming autumn will doubtless bring a happy financial change.

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ANY TIME.

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THE BIBLE BANNER.

EDITOR:

A. A. PHELPS, ... *Vineland, N. J.*

NOTE FIRST.

The Editor is responsible for everything published on this page without any signature.

NOTE SECOND.

Drafts and Postal Orders may be made payable either to A. A. PHELPS, *or the* "BIBLE BANNER."

NOTE THIRD.

Direct private letters to Vineland, N. J., but all communications relating to the paper, to

THE BIBLE BANNER,
Box 2289, New York City.

FAREWELL.

With this number it becomes my duty to bid the readers of the BIBLE BANNER a kind farewell. Soon after the June number was issued, I transferred the paper to Elder A. A. Phelps, who has been employed from the first as its conducting editor. The idea of publishing the BANNER was first suggested by what I believe to have been a heaven-inspired *dream*. It was started from a deep sense of duty; and the good it has already accomplished makes me truly thankful that the enterprise was ever taken in hand. Between two and three hundred thousand copies have been sent out—many of them gratuitously—as seed cast upon the waters.

I would hereby acknowledge my obligations to the many friends whose support and co-operation have done so much to give the paper its present standing and success. I should part with the BANNER with great reluctance, did I not feel divinely called to spend the remainder of my life in another and perhaps broader field of labor.

All who have been associated with me in church relations know that if I have laid more stress upon one doctrine than another, it has been that of unity and sympathy in Christian labor. In accordance with this feeling, I have enjoyed the confidence of ministers of different denominations, and felt a good degree of liberty when invited to occupy their pulpits. Some of our brethren have thought me too liberal, and at different times have called me a Methodist, Baptist, Presbyterian, or Episcopalian; but, more than ever before, I now acknowledge no name but *Christian*. In view of future work, it now seems duty to sacrifice all denominational positions which I have hitherto held.

The prayer in the 17th of John—"*That they may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me*"—is the prayer of our Lord, and will therefore be *answered;* and that, too, while there is a "world" to "believe." I know not how soon this union work will be accomplished, or how many of "the world" will be converted; but the answer of the prayer must be blessed in its results to the church.

Whenever the Lord shall fully open the way, I expect to publish a paper devoted, in part, specially to the Union Church Movement, and have reserved a list of the names of the BANNER subscribers for the purpose of sending a sample copy to each. While I shall hope to secure many subscribers, *I do not wish one of you to cease taking the* BIBLE BANNER, *for two reasons*:

1. I desire the BANNER to live and prosper. I am glad its conducting editor has become its proprietor, so that there will be no unfavorable change in the paper. Brother Phelps is every way qualified to make the BANNER a first-class paper, worthy of a larger patronage than it has ever yet had. The able points of the paper are largely due to his faithful labors in the past, and he will now devote still more time to it.

2. Serious financial losses compelled me to ask a reasonable price of Bro. Phelps for the BANNER, which of course increases his burden. I therefore exhort all its readers to renew their efforts, and, if necessary, to make some *sacrifice*, to double the subscription list of the BIBLE BANNER before the close of this year.

Asking an interest in your prayers, I bid you all an affectionate farewell.

H. A. KING.

New York, July 1st, 1874.

SALUTATORY.

TO ALL THE READERS OF THE BIBLE BANNER.

Dear Friends:—It is no strange voice that summons your attention. Many of you have been familiar with its accents for several years. You have just listened to the parting words of Bro. H. A. King, with whom I have sustained the most pleasant relations and am still on the best of terms. Will you now permit me to lay aside all editorial dignity and talk familiarly from a full heart? Then let us come up *close together*, for I want to whisper a few things to you—as my special friends and sympathizers—that I do not care to talk out in a very public way. *I wish this to be considered as a confidential interview with the* BIBLE BANNER *family.*

It is now nearly six years since I severed my connection with the Church and Conference to which the energies of my early manhood were ardently devoted. This step was taken deliberately, after much study and earnest prayer, and in obedience to my honest convictions of truth and duty. I went out for the sake of enjoying *liberty of conscience*—a boon too precious to be bartered for any earthly consideration. I gave up a partisan pulpit, and took "the world for my parish." I renounced all sectarian creeds, that I might build directly upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." I discarded all human tests of fellowship, fully resolved to recognize real goodness wherever found, and to fraternize with all Christians who would allow me the privilege. This has been my position and practice; albeit I have often been compelled to witness the shriveling bigotry, and to feel the uncharitable rebuffs, that naturally result from a creed-bound sectarianism.

These rolling years have not been a mere pleasant pastime, amid lovely bowers of blooming beauty, with luxury and honor strewn around, and nothing to do but to quaff the cup of sensible delights! *Far enough from that.* The sunshine has been mingled with shadows, and the joys and triumphs have been interspersed with toils and trials, temptations and tears. But, through all the cutting trials and sweeping storms, my deepest convictions and sympathies have been identified with an earnest, radical, uncompromising Christianity. Of course I have made blunders and mistakes, and have sometimes suffered spiritual loss; but it has been my paramount purpose to serve the living God, by leading a holy life before men. I have learned some precious lessons, even in the furnace, which will do me good during the remainder of my journey, and make Paradise all the sweeter when I walk its vernal fields.

In full view of all the facts in the case, I can testify that I am *greatly glad*—but how glad no words can fully express—*that I ever stepped out upon the glorious, independent platform of Bible Truth.* No regrets over this step have ever been cherished for a single hour. Grateful for the Lord's leadership in the past, I dedicate my all to him for the future, resolved to live entirely to his glory. I am trusting in Jesus as my *present* Savior from *sin*, and my *future* Savior from *all its consequences.*

In the Providence of God, the BIBLE BANNER now falls into my hands. Though it brings a new burden of debt and responsibility, I cheerfully assume it, *because I believe it is according to God's will.* I have a decided *taste* for such labor as the editorship of a religious paper involves. I have also had considerable *experience* in this direction, having been editorially connected with four different papers. Whether I have any *qualifications* for such a position, must be decided by others.

I do not wish to make personal matters needlessly prominent, but as you have kindly consented to a little plain talk at this new epoch of my editorial career, it is due to all concerned that I should state the simple facts. Some of you know that for the last two years I have labored mainly on missionary ground, in harmony with the characteristic counsel of a dear minister, who once told me to "preach where there is *the most devil* and the *least money!*" I have been considerably embarrassed with debts, which I had hoped would be fully liquidated before the present date; but the "hard times" have occasioned extra losses and put our pecuniary matters into a more tangled and precarious condition than ever. When I tell you that my new relation to the BANNER adds Two Thousand Dollars to the debts that were already pressing my shoulders rather heavily, you will not wonder that I should feel a little weak in the knees! But I believe that God will yet bring me where I shall "owe no man anything" but love and good will. I long to see the glad day!

Hereafter I shall devote *more time and labor* to the BANNER, by taking extra pains with its matter, and toning it up to a higher point of literary and moral excellence. *Less space* will be devoted to *advertising*—none at all appearing on the last page. In these respects, I trust the reader will see a marked improvement in the present number.

THE BANNER will hereafter be printed on a *better quality of paper* than the present issue. If God shall smile on the undertaking, I also promise that, before many months, it shall put on a *neater dress*, by being set in newer and better type. It is my design to make the paper all that its name imports—an able expositor and a fearless advocate of *Bible Christianity.*

In view of all these facts, I WOULD LIKE TO HAVE YOU STAND BY THE BIBLE BANNER. The times are going to be better, and you will scarcely feel the little pittance required to comply with this request; and the aggregate result will relieve the enterprise of all embarrassment. *While you thus show your practical sympathy, I shall try to give you the full worth of your money.* To make the matter more practical, observe the following points:

1. *Pay up all arrearages.* We have just been compelled to strike off the names of about *eight hundred* subscribers, owing for the paper all the way from six to eighteen months. Many others are still several months behind.

2. *Renew for another year.* You can tell how the account stands, by the figures on your address. Please renew a little before your time is up, as we must insist on the rule of *paying in advance.* In that case you can select a present, if you desire.

3. *Send some new subscribers.* If *all* of you would *try*, surely *many* of you would *succeed.* We want a large number of *active agents.* They shall be suitably rewarded for their labor.

May God abundantly bless you all!

A. A. PHELPS.

"HARD TIMES."

Almost everybody has felt them, and perhaps none more keenly than *Publishers.* People do not stop to realize the sad effect produced upon this important class of educators, to have a large number of subscribers discontinue their patronage. "Times" are seldom so "hard" as to make it *very* difficult for an individual to raise a dollar or two for good, religious reading. Some will *discontinue* their *paper*, but *continue* their *tobacco*, and various other expensive luxuries. It would be far better to retrench in some other direction, than to give up so valuable a medium of light and comfort to yourself and family as a well-conducted religious paper. Do not starve your higher nature to save a little money. Besides, in the judgment of keen-eyed practical men, "times" are destined to be better. The in-coming autumn will doubtless bring a happy financial change.

VALUABLE BOOKS.

FOR SALE AT THIS OFFICE.

We have on hand the following excellent works, which we will send, post-paid, at the prices named:

Biblical Cyclopedia; or a Dictionary of Eastern Antiquities, Geography, Natural History, Biography, Theology, and Biblical Literature. Variously illustrated with maps and engravings. Edited by John Eadie, LL. D. Price, $2.75.

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(With references.)

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Doctrinal.

"PROVE ALL THINGS"

THE RESURRECTION.—NO. 6.

ALVIRUS N. HITCHCOCK.

[No. 5 of this series is intentionally omitted. It contains the summary of the N. T. argument, the greater part of which is doubtless familiar to most readers of the BANNER. At some future time we may combine the several articles, with some changes and additions, in tract form for the general reader.—A. N. H.]

THE TRUE THEORY.

Truth makes no compromise with error. It is not wise to wrest the Scriptures from their natural import, that they may better accord with what we deem to be possible. If revelation declares any divine purpose, we must have a feeble and irreverent faith in its authority if we withhold belief until we have taken a human view of the matter in the light of "scientific possibilities." It may seem superfluous, in view of the Scripture testimony advanced, to discuss the matter further. There are some devout souls, nevertheless, who feel a regard for the Bible, and admit a material resurrection, but differ essentially in regard to its real nature. Feeling the importance of knowing the truth on this point, I am induced to examine briefly some conflicting views.

There are three general opinions among those who admit a final resurrection:

I. Many hold to what is called the "germ theory." There are several modifications of this view, all resting, however, on the continued existence of a germ which forms the true basis of identity. The prevailing belief of this class is that this germ is the human spirit as a conscious entity. At the last day spirit and body are reunited. There could be no such reunion without the existence of the spirit to serve as a sort of nucleus for the revival of the decomposed and scattered body. The advocates of this theory differ as to the essential duration of this germ, some holding to its destructibility, and others contending that it is beyond the power of decay or violence.

With the nature of the spirit we have nothing to do further than to say that the Bible never refers to it as the basis of future resurrection, nor even as having any conscious existence at all separate from the body. If you ask, How can there be a resurrection if in death man is totally unconscious and disorganized? I answer, *By the power of God;* and you are compelled to accept its sufficiency, unless you can show that the answer involves a contradiction or an absurdity. Nor can you show that the survival of a conscious spirit is at all necessary to a resurrection, unless you can also show that God is utterly unable to effect it without. The profound silence of the Scriptures, in regard to any reunion of conscious soul and unconscious body at the resurrection, must forever prove this theory false. Those who refer to the statement, "Thou sowest not that body that shall be, but bare grain," will do well to remember that Paul has undertaken to answer the question, "How are the *dead* raised up?" If he means to say that the body that shall be is totally distinct from the body that dies, he denies the resurrection at once. If, then, such cannot be his meaning, let him explain himself. We notice that his statement concerning the grain is only an illustration, and cannot apply in every part. For example: One of the plainest functions of a grain of wheat or other grain is, that it produces several others, and each *like itself*. Certainly Paul is not trying to prove that many bodies are raised from one, nor that the body raised is like the one buried in every respect. On the contrary, he is endeavoring to state the difference between the two. The circumstance that the new grain is *clothed* he makes the basis of his illustration, without intending to allude to the fact that the grain itself is precisely like that sown. Hence he says, "So also is the resurrection of the dead." Wherein? In that "it is sown in dishonor and it is raised in glory; it is sown a natural body, and it is raised a spiritual body." The bare or naked grain simply represents the unclothed or mortal body to be "clothed upon" with glory, honor, and immortality, at the sounding of the trump of God.

II. Another view may be termed the "new creation theory." According to this, it is entirely unimportant as to what particles are selected in the resurrection. It is wholly a question of omnipotence. This view is launched upon the current of popular investigation as a defense against the formidable crafts of scientists. Unable to harmonize the deductions of modern science with the Bible upon any other score, they adopt the idea that it makes no difference what becomes of the old body, as the new one possesses all its characteristics of identity. From this it may be seen that a body dying in one quarter of the globe may be resurrected in another! A traveler fallen upon the burning sands of Sahara may come forth from the embrace of ocean! It is not that the new particles are transubstantiated into the old, nor that the old particles are revived at all, but that the new body possesses all the mental and physical peculiarities of the old. This, it is claimed, is the Bible doctrine of the resurrection.

Now we are ready to admit that the resurrection is a question of omnipotence; but we are frank to say that those who adopt the theory under test are called upon to support what is not only palpably absurd, but physically impossible. Strictly speaking, what is scientifically impossible can never become a "divine possibility." For example: Two and two are four. This is a scientific demonstration. Now if we admit that divine power can make it a demonstration that two and two are five, and adopt the principle involved, we totally annihilate every criterion of judgment in regard to the sublime truths of Deity and the future life; for after we have formed a perfect demonstration to our minds concerning the nature and attributes of God, the truthfulness of revelation, etc., we are not certain that the whole argument is not fallacious. What is a plain and perfect demonstration to us now, may, by the power of God manifested, perhaps, in the next life, be directly the reverse. There is no surety from this that we are right in anything. If two and two make four now, we may sometime be able to demonstrate that they make five. Of course, God has declared the resurrection of the dead; but it may hereafter appear a clear case, according to the new and as yet incomprehensible laws of evidence, that he only meant the flight of a deer or the crash of a thunderbolt! The idea is simply insane. What has once been demonstrated can never be set aside by subsequent developments.

Now for the application. In the first place, the new creation theory admits no resurrection at all. But waiving that, as its advocates contend that it is a resurrection, inasmuch as all the mental and physical conditions of identity are restored, we pass to notice its absurdity and practical impossibility. If God can, in the resurrection, out of elements never organized, form a human being and endow him with the identical characteristics of a Mr. Smith with whom we were well acquainted in this life, he can as perfectly resurrect (?) another Mr. Smith, and endow him with the same qualities of identy, including memory. Thus the two (and the rule would apply to any number) would think and act and feel precisely alike. But how about memory? The former recollects that when in life he was early deprived of his parents—one died of consumption, the other of measles—was apprenticed to a carpenter—afterward began business for himself—by an accident broke both arms—went to war, and received a scar that he now carries—had a good old aunt Betsey whom he hoped to meet in heaven, which hope he now realizes. All these he *knows* to be true. But the other Mr. Smith recollects the very same things, carries the same scar, and recognizes the same aunt Betsey. Now which is the real Mr. Smith? Neither is composed of the same material as the one who once lived upon earth, as that would "contradict science." There is no escape from the dilemma. The more we seek to extricate ourselves, the greater is the difficulty. We are not at all inclined to doubt the power of God. We only say that however perfect the similarity may be between a body thus created without regard to choice of particles, and the old body thus imitated, the former *is not* the latter, nor can the process in any just way be called a resurrection of the dead. It is clear that God could as well make a multitude of such imitations as one; and each would be as much a resurrection of the body imitated as any other.

III. A third view has been termed the "theory of identity of particles." According to this the body resurrected must not only be *like* the one deceased in all essentials, but it must *be* that identical body. It does not claim the revival of *all* the particles of the old body, as the full restoration of identity does not demand it. It only states that the spiritual body must be collected from the natural. How much of the natural body is to be selected, and how the work is to be done, are questions referred to the wisdom and power of the Infinite.

We can but regard this as the true view. It is the only theory of the resurrection that harmonizes with the Bible, with reason, and with itself. Matter that has never been organized can never die, while the Scriptures declare the resurrection of that which has died. The plain deduction is, then, that the body revived must once have been organized. Again, it is self-evident that there can be but one identity of the same thing; but if an individual identity can be transferred to matter never organized in one case, (as identity has no independent existence of its own,) it can in another. Thus we have two identities of the same thing—a contradiction of a self-evident truth. Hence, from reason, the same particles must be restored. Finally, this view is the only view that harmonizes with itself, because while the other theories claim a resurrection, they proceed to state it in a manner that makes it no resurrection at all. How can the escape of an ever-conscious spirit be the resurrection of the dead? And how can scattered grains dug out of mountains or picked up from the depths of the sea be anything but a new-creation?

May Heaven give us the comfort of the *truth*. And when that Spirit that once brooded o'er the mighty waters shall sweep through the sepulchers of nations; when the Hand that rocked the earth in its infancy, and laid the barriers of the sea, shall break the rock-ribbed bars of molten fury, and light the funeral pile of nature; when the voices that once sang the cradle-song of man shall chant the death-dirge of a fallen world; when He who once hung the bow of promise o'er the battle-field of heaven's artillery, shall lift the bow of peace and immortality over the plains of a renewed earth; may we meet the loved and lost of long ago, and see the fair face of him who has said, *"I am the resurrection and the life!"*

Fennimore, Wis.

ALL MEN DRAWN TO CHRIST.

I. C. WELLCOME.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. (John 12: 32, 33.)

Christ was lifted up—was crucified; therefore all men *will* be drawn to him. As certainly as the one was accomplished the other *must* follow. It is not optional or conditional—it is absolute. And because it is so, many have come to the strange conclusion that all will become his disciples, either in this world, or in the one to come, and be eternally saved. Others have tried to convert the text into a promise that all the inhabitants of the earth, in some favored generation in the future, shall be converted to Christ. What saith the word?

That there were circumstances and influences connected with Christ's earthly history, calculated to more powerfully attract the attention of men to him than to any other personage, is true. That the aggravated circumstances of his betrayal, condemnation, crucifixion, as well as the miraculous rending of "the veil of the temple" and of "the rocks" of earth, and the conclusive evidences of his resurrection from the dead, were calculated to give Christ greater fame and more notoriety than any other, is evident. Then the fact of his divinity, his fulfillment of prophecy, his sympathy and love for the race of man, together with the sacrifice he made and the offer to give eternal life to all who come to him, as told in the gospel, set home to the hearts of men by the Spirit and repeated in a thousand forms by the faithful servants of Christ during eight hundred years—have accomplished in drawing men to him more than all the events connected with any other could do.

But all these attractions combined have never yet fulfilled the promise, nor can they do it in this world. No one generation has been drawn to him; only a portion of each ever heard of him. Yet in the aggregate an immense multitude have been drawn to Christ. But Christ says—"No man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." (John 6: 44.) It is the *Father*, then, who now draws *sinners* to Christ. But in our text Christ says—"*I* will draw all men unto me." Just above he had used an illustration which develops the subject, showing what is meant: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12: 24.)

Christ did die. He says: "The bread which I will give is my flesh, which I will give for the life of the world." (John 6: 53.) Man was dead—the race sentenced to death because of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [or in whom] all have sinned." (Rom. 5: 12.) Christ came to save that which was lost—that which Adam lost. To do it, he must die with man; "give himself a ransom *for* all, to be testified in due time." (I Tim. 2: 6.) This gives a universal atonement, reaching the condition of all the race in the grave. Jesus went where man was—in death—to bring him out of death. Thus Paul says, "Jesus tasted death for every man." (Heb. 2: 9.) Consequently, Jesus has bought the race of man, and put them under law to himself. "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5: 18.) All have a resurrection to life by Christ.

Again, Paul states it thus: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living;....for we must all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14: 9-11.) Therefore all must be be drawn to Christ, at his second coming, to acknowledge his right to control, to command, and to judge the race.

The same apostle still farther elucidates the subject, in these words: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 8-11.) It is better to be drawn by his love and mercy, to become his disciples and heirs of his kingdom, than to wait until he shall come to summon all nations to judgment, to reward every man according to his works. When he sits upon the "great white throne," Adam and his race will be drawn from death, in earth and sea, and stand before him to receive reward. (Rev. 20: 12, 13.)

BAPTISM.

WM. GOODWIN.

In what way were the children of Israel baptized in the cloud and in the sea? (I Cor. 10: 2.)

ALEXANDRIA.

The passage of Israel through the Red sea, to which this *refers*, is found in Ex. 14. Allusion to the same event is evidently made in the 77th Psalm in connection with the doom of Pharoah and his host. It gives a poetical and sublime description of the *terrible* displays of God's power. Some point to the passage, "The clouds poured out water," as constituting the baptism spoken of. But Dr. Scott and others rightly think that the overthrow of the Egyptians "was attended by the most tremendous and destructive tempests, thunders, lightnings, and earthquakes." We are told, "The Lord looked unto the host of the Egyptians, and took off their chariot wheels," etc. (Ex. 14: 24.) It "Israel walked upon dry land in the midst of the sea," God, who was gently leading them through, did not *pour out water* upon them, and trouble the depths, and cast abroad his arrows, and *rain hot thunderbolts* upon them, and *make the earth tremble* to terrify them. Although God could have immersed them by pouring out water till they were covered, yet this would make the baptism from the clouds alone, whereas it was "in the cloud and in the sea" together. Moreover, it was the *clouds* that poured out water, not the *"cloud"*—much less the *"pillar of fire"* by night. Probably this *cloudy pillar*—token of God's presence to lead and protect, and type of his hovering Spirit over us in baptism—remained intrinsically the same; but presenting the appearance of a cloud by the light of day, and a luminous aspect by night; as when a distant mountain forest is on fire, we see only the smoke by day, and only the fire by night.

The Greek word rendered "*baptized*," in the text, is a very definite word, in one of the most perfect and full and definite languages, never meaning sprinkled or poured, but always *dipped* or *immersed*; otherwise that philosophical language has no power to express this idea, as ours has. We could quote from the ripest Pedobaptist scholars who, like the late Prof. Stuart, tell us, "It always means immersed or dipped, either literally or figuratively." But all our Greek lexicons agree in settling that point beyond all controversy. We are not sprinkled or poured in or into the water or river, as the expression is, but immersed in the element. The word itself only determines the *mode*, and is used in connection with other elements, as *dipped in wine or oil*. In Christian baptism, however, *water* is to be used by the explicit directions of God's Word.

The Israelites "were baptized" (literally) "into Moses, in the cloud and in the sea." The idea of sprinkling here is still more unnatural; they were *merged in him* as their guide, and a type of Christ; as Christians symbolize by baptism their entering *into* a union with Christ. "As many as have been baptized *into* Christ, have put on Christ." (Gal. 3: 27.) Baptism is a *burial* and symbolizes our Savior's death and resurrection, and, by virtue of our vital union with him, our deadness to the world and rising to newness of life. "So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 3-5.) "Buried with him in baptism, wherein also ye are risen with him through the *faith* of the operation of God, who hath raised him from the dead." (Col. 2: 12.) Here rising from the baptismal grave is a *figure* of our *faith* in Christ's resurrection, and thus "with him we rise." So also in I Pet. 3: 21. "The like *figure* whereunto even baptism doth also now save us.... by the resurrection of Jesus Christ." Following the passage in Colossians it is said, "If ye then be risen with Christ, seek those things which are above.... For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (3: 1-4.)

In the passage under consideration *our fathers* were surrounded with the needful elements, and the apostle is particular to tell us that they were all under the cloud, and all passed through the sea." Being led by the authority and miraculous power of God, through Moses' instrumentality, they were under especial obligations to yield themselves up to the guidance of their divinely appointed leader. Thus were they virtually and professedly identified with him—united to him in their journey to the promised Canaan, and under the strongest obligations to *believe in God and in his servant, Moses*, who was appointed as their mediator and deliverer; as his great Antitype was subsequently to be our Savior, into whom we are baptized. Indeed, the apostle had just been speaking of the Christian race and conflict, and introduces these things, he says, *for our examples*, and *ensamples*—(margin, figures and types)—as showing our greater obligations to Christ. The terrible consequences of their rebellion are set as signal beacons to warn us of the sadder results and greater wickedness of *treading under foot the Son of God*. "Neither let us tempt Christ, as some of them also tempted." The passage is pregnant with meaning, and the entire connection impressive with its symbolical bond imposed, and the fearful death-doom as the penalty for breaking away from God's guiding hand and the Savior's loving heart.

A brother who had been walking in the light of gospel truth and Christian privilege, modestly arose in a recent prayer-meeting and gave this blessed testimony: "My love for Jesus increases. It has been increasing ever since I found him. Indeed, it seems as if it increased as the squares of the times—geometrically." Alas that so many are obliged to reverse the rule, and tell a doleful story of geometrically diminished love!

Sound doctrine is very important, but a man may be ever so sound in doctrine and yet be lost.

Doctrinal.

"PROVE ALL THINGS."

THE RESURRECTION.—NO. 6.

ALVIRUS N. HITCHCOCK.

[No. 5 of this series is intentionally omitted. It contains the summary of the N. T. argument, the greater part of which is doubtless familiar to most readers of the BANNER. At some future time we may combine the several articles, with some changes and additions, in tract form for the general reader.—A. N. H.]

THE TRUE THEORY.

Truth makes no compromise with error. It is not wise to wrest the Scriptures from their natural import, that they may better accord with what we deem to be possible. If revelation declares any divine purpose, we must have a feeble and irreverent faith in its authority if we withhold belief until we have taken a human view of the matter in the light of "scientific possibilities." It may seem superfluous, in view of the Scripture testimony advanced, to discuss the matter further. There are some devout souls, nevertheless, who feel a regard for the Bible, and admit a material resurrection, but differ essentially in regard to its real nature. Feeling the importance of knowing the truth on this point, I am induced to examine briefly some conflicting views.

There are three general opinions among those who admit a final resurrection:

I. Many hold to what is called the "germ theory." There are several modifications of this view, all resting, however, on the continued existence of a germ which forms the true basis of identity. The prevailing belief of this class is that this germ is the human spirit as a conscious entity. At the last day spirit and body are reunited. There could be no such reunion without the existence of the spirit to serve as a sort of nucleus for the revival of the decomposed and scattered body. The advocates of this theory differ as to the essential duration of this germ, some holding to its destructibility, and others contending that it is beyond the power of decay or violence.

With the nature of the spirit we have nothing to do further than to say that the Bible never refers to it as the basis of future resurrection, nor even as having any conscious existence at all separate from the body. If you ask, How can there be a resurrection if in death man is totally unconscious and disorganized? I answer, *By the power of God;* and you are compelled to accept its sufficiency, unless you can show that the answer involves a contradiction or an absurdity. Nor can you show that the survival of a conscious spirit is at all necessary to a resurrection, unless you can also show that God is utterly unable to effect it without. The profound silence of the Scriptures, in regard to any reunion of conscious soul and unconscious body at the resurrection, must forever prove this theory false. Those who refer to the statement, "Thou sowest not that body that shall be, but bare grain," will do well to remember that Paul has undertaken to answer the question, "How are the *dead* raised up?" If he means to say that the body that shall be is totally distinct from the body that dies, he denies the resurrection at once. If, then, such cannot be his meaning, let him explain himself. We notice that his statement concerning the grain is only an illustration, and cannot apply in every part. For example: One of the plainest functions of a grain of wheat or other grain is, that it produces several others, and each *like itself*. Certainly Paul is not trying to prove that many bodies are raised from one, nor that the body raised is like the one buried in *every* respect. On the contrary, he is endeavoring to state the difference between the two. The circumstance that the new grain is *clothed* he makes the basis of his illustration, without intending to allude to the fact that the grain itself is precisely like that sown. Hence he says, "So also is the resurrection of the dead." Wherein? In that "it is sown in dishonor and it is raised in glory; it is sown a natural body, and it is raised a spiritual body." The bare or naked grain simply represents the unclothed or mortal body to be "clothed upon" with glory, honor, and immortality, at the sounding of the trump of God.

II. Another view may be termed the "new creation theory." According to this, it is entirely unimportant as to what particles are selected in the resurrection. It is wholly a question of omnipotence. This view is launched upon the current of popular investigation as a defense against the formidable crafts of scientists. Unable to harmonize the deductions of modern science with the Bible upon any other score, they adopt the idea that it makes no difference what becomes of the old body, as the new one possesses all its characteristics of identity. From this it may be seen that a body dying in one quarter of the globe may be resurrected in another! A traveler fallen upon the burning sands of Sahara may come forth from the embrace of ocean! It is not that the new particles are transubstantiated into the old, nor that the old particles are revived at all, but that the new body possesses all the mental and physical peculiarities of the old. This, it is claimed, is the Bible doctrine of the resurrection.

Now we are ready to admit that the resurrection is a question of omnipotence; but we are frank to say that those who adopt the theory under test are called upon to support what is not only palpably absurd, but physically impossible. Strictly speaking, what is scientifically impossible can never become a "divine possibility." For example: Two and two are four. This is a scientific demonstration. Now if we admit that divine power can make it a demonstration that two and two are five, and adopt the principle involved, we totally annihilate every criterion of judgment in regard to the sublime truths of Deity and the future life; for after we have formed a perfect demonstration to our minds concerning the nature and attributes of God, the truthfulness of revelation, etc., we are not certain that the whole argument is not fallacious. What is a plain and perfect demonstration to us now, may, by the power of God manifested, perhaps, in the next life, be directly the reverse. There is no surety from this that we are right in anything. If two and two make four now, we may sometime be able to demonstrate that they make five. Of course, God has declared the resurrection of the dead; but it may hereafter appear a clear case, according to the new and as yet incomprehensible laws of evidence, that he only meant the flight of a deer or the crash of a thunderbolt! The idea is simply insane. What has once been demonstrated can never be set aside by subsequent developments.

Now for the application. In the first place, the new creation theory admits no resurrection at all. But waiving that, as its advocates contend that it is a resurrection, inasmuch as all the mental and physical conditions of identity are restored, we pass to notice its absurdity and practical impossibility. If God can, in the resurrection, out of elements never organized, form a human being and endow him with the identical characteristics of a Mr. Smith with whom we were well acquainted in this life, he can as perfectly resurrect (?) another Mr. Smith, and endow him with the same qualities of identy, including memory. Thus the two (and the rule would apply to any number) would think and act and feel precisely alike. But how about memory? The former recollects that when in life he was early deprived of his parents—one died of consumption, the other of measles—was apprenticed to a carpenter—afterward began business for himself—by an accident broke both arms—went to war, and received a scar that he now carries—had a good old aunt Betsey whom he hoped to meet in heaven, which hope he now realises. All these he *knows* to be true. But the other Mr. Smith recollects the very same things, carries the same scar, and recognises the same aunt Betsey. Now which is the real Mr. Smith? Neither is composed of the same material as the one who once lived upon earth, as that would "contradict science." There is no escape from the dilemma. The more we seek to extricate ourselves, the greater is the difficulty. We are not at all inclined to doubt the power of God. We only say that however perfect the similarity may be between a body thus created without regard to choice of particles, and the old body thus imitated, the former *is not* the latter, nor can the process in any just way be called a resurrection of the dead. It is clear that God could as well make a multitude of such imitations as one; and each would be as much a resurrection of the body imitated as any other.

III. A third view has been termed the "theory of identity of particles." According to this the body resurrected must not only be *like* the one deceased in all essentials, but it must *be* that identical body. It does not claim the revival of *all* the particles of the old body, as the full restoration of identity does not demand it. It only states that the spiritual body must be collected from the natural. How much of the natural body is to be selected, and how the work is to be done, are questions referred to the wisdom and power of the Infinite.

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Fennimore, Wis.

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I. C. WELLCOME.

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Christ was lifted up—was crucified; therefore all men *will* be drawn to him. As certainly as the one was accomplished the other *must* follow. It is not optional or conditional—it is absolute. And because it is so, many have come to the strange conclusion that all will become his disciples, either in this world, or in the one to come, and be eternally saved. Others have tried to convert the text into a promise that all the inhabitants of the earth, in some favored generation in the future, shall be converted to Christ. What saith the word?

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But all these attractions combined have never yet fulfilled the promise, nor can they do it in this world. No one generation has been drawn to him; only a portion of each ever heard of him. Yet in the aggregate an immense multitude have been drawn to Christ. But Christ says—"No man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." (John 6: 44.) It is the *Father*, then, who now draws sinners to Christ. But in our text Christ says—"*I* will draw all men unto me." Just above he had used an illustration which develops the subject, showing what is meant: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12: 24.)

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WM. GOODWIN.

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The Israelites "were baptized" (literally) "into Moses, in the cloud and in the sea." The idea of sprinkling here is still more unnatural; they were *merged in him* as their guide, and a type of Christ; as Christians symbolize by baptism their entering *into* a union with Christ. "As many as have been baptized *into* Christ, have put on Christ." (Gal. 3: 27.) Baptism is a *burial* and symbolizes our Savior's death and resurrection, and, by virtue of our vital union with him, our deadness to the world and rising to newness of life. "So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 3-5.) "Buried with him in baptism, wherein also ye are risen with him through the *faith* of the operation of God, who hath raised him from the dead." (Col. 2: 12.) Here rising from the baptismal grave is a *figure* of our *faith* in Christ's resurrection, and thus "with him we rise." So also in I Pet. 3: 21. "The like *figure* whereunto even baptism doth also now save us.... by the resurrection of Jesus Christ." Following the passage in Colossians it is said, "If ye then be risen with Christ, seek those things which are above.... For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (3: 1-4.)

In the passage under consideration *our fathers* were surrounded with the needful elements, and the apostle is particular to tell us that they were all under the cloud, and all passed through the sea." Being led by the authority and miraculous power of God, through Moses' instrumentality, they were under especial obligations to yield themselves up to the guidance of their divinely appointed leader. Thus were they virtually and professedly identified with him—united to him in their journey to the promised Canaan, and under the strongest obligations to *believe in God and in his servant, Moses*, who was appointed as their mediator and deliverer; as his great Antitype was subsequently to be our Savior, into whom we are baptized. Indeed, the apostle had just been speaking of the Christian race and conflict, and introduces these things, he says, *for our examples*, and *ensamples*—(margin, figures and types)—as showing our greater obligations to Christ. The terrible consequences of their rebellion are set as signal beacons to warn us of the sadder results and greater wickedness of *treading under foot the Son of God*. "Neither let us tempt Christ, as some of them also tempted." The passage is pregnant with meaning, and the entire connection impressive with its symbolical bond imposed, and the fearful death-doom as the penalty for breaking away from God's guiding hand and the Savior's loving heart.

A brother who had been walking in the light of gospel truth and Christian privilege, modestly arose in a recent prayer-meeting and gave this blessed testimony: "My love for Jesus increases. It has been increasing ever since I found him. Indeed, it seems as if it increased as the squares of the times—geometrically." Alas that so many are obliged to reverse the rule, and tell a doleful story of geometrically diminished love!

Sound doctrine is very important, but a man may be ever so sound in doctrine and yet be lost.

IN THE BODY OR OUT!

DEAD, OR ALIVE?—II COR. 12: 2.

G. W. BYERSON.

This text is frequently quoted to prove that the soul (of man) exists as a conscious entity independently of the body. One of two things is plain, and easy to be understood, viz., it either *does* prove the consciousness of the soul separated from the body, or it does *not*. If it does, then some analogy must be found, (as having existed at the time referred to,) between Paul's body and soul, and a dead man's body and soul. But if it does not, then no such likeness of condition can be found; and if no likeness of condition exists between the two cases, then nothing is proved. That no analogy does exist between Paul's case and a dead man's, is clearly evident, for Paul was alive and not dead; and life and death, so far from being correspondencies, are exactly opposites—diametrical to each other, and most extremely unlike and dissimilar. If Paul was alive, his *soul* was not separated from his body; for no man's *soul* can be taken from him, and he not be dead. If Paul's *soul* was not in him, then his body was dead; for no man's *soul* can be out of him, and be alive. But if Paul's body was dead, he knew that if was not "caught up," that it did not hear "unpronounceable words," for he understood, as well as we do, that dead bodies can neither see, feel, or *hear*, anything. If Paul's body was alive, then he also knew that his *soul* was not conveyed away from his body, for he did know that the body without the *soul* was dead, and he also knew that his body was not dead, but alive. Therefore, Paul does not teach, in this text, the consciousness of the *soul* in a separated state from the body, neither does he here make any declaration from which it can be legitimately inferred. But most surely Paul does say, "I knew a man.... (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) how that *he* was caught up to paradise."

The objector says: "If such a thing is not true, as the consciousness of the *soul*, separated from the body, why does Paul here speak of the *soul*, as if it was; and why does he say that he could not tell whether *his soul*, was in his 'body,' or whether *it* was 'out of his body,' when *he* was 'caught away?' Furthermore, if the *soul* is not the real man proper, and the body only its vestment, why does he here speak of his *soul* when 'out of the body,' as *the* HE, as *being* HIMSELF? If it be not a true doctrine, how does it happen, and how can it be accounted for, that Paul in this text talks just as if such a thing *might*, and for all he could tell *did* happen to himself—that his soul was actually out of his body and in a conscious state during the time of its separation from the body?"

Well, my good friend, excuse me for saying very plainly, *he does not*. He says nothing of the kind—not one word about the SOUL in the text, nor in the entire subject from the beginning to the end of it. Neither is there the remotest allusion to it; *that* is all imaginary, and only your own unwarrantable and illegitimate *inference*. If such a doctrine were anywhere taught, either by the prophets, Christ, or the apostles, then there would be ground for justification of such inferences, even though a different meaning might really be comprehended in Paul's declaration. But no such doctrine is anywhere taught in the Bible, expressed or implied, and quite another and very different idea is evidently comprehended in his statement of the events which happened to, and are narrated by, himself.

He says: "I will come to VISIONS *and* REVELATIONS of the Lord." Immediately he recounts one of those *visions*—a scene in the third heaven, paradise—by which a *revelation* of future things was made known to him; and in verse 7, he says these "revelations" (to him) were so abundant—made so *often*—that "a thorn in the flesh was given him," to prevent self-exaltation. But in the text he says, when put in plain English, that in receiving this revelation he could not tell whether he was transported *bodily* to the scene, in order to witness it, and got the *revelation* in that way, or whether it was simply a *mental presentation of events* transacted, constituting *a vision*, without translating the body. One thing he knew—he had it, either by his organs of sense in reality, or by mental perception in vision. *That* is all that can be legitimately made out *of* it; that is all there is *of* it; and *that is* ENOUGH!!!

Edinboro, Pa.

ETERNAL LIFE.

C. C. MARSTON.

The Scriptures represent "eternal life" as the "gift of God." How, then, is it, that many claim to have it by nature? Certainly, if God gives it to them they do not possess it by nature. Paul tells us in Rom. 6: 23, "the gift of God is eternal life" to those who "seek for glory, honor and immortality." It is very clear from this that the ungodly do not now, neither will they ever have "eternal life." It is peculiar to the saints; it is God's gift to his people. John assures us that "no murderer hath eternal life," from which it is just to infer that no sinner hath it. Of course, if a man has not eternal life it is impossible for him to live forever; and therefore, at some point in the future, all except the righteous will die and cease to be.

The following passages prove still further that eternal life is the gift of God to his saved and believing people:

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." (John 10: 27, 28.) "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given them." (John 17: 2.) Eternal life is the result of an immortal constitution. Our present life is not immortal, but transient and temporary, simply because we are mortal. The seeds of death are sown in our natures, and ere long we must yield to the enemy and give up even the temporary life. Were we immortal, death could have no dominion over us. We would live forever in spite of his power. But as long as we are mortal we must be subject. The time of our triumph will be at the "last trump," when the saints "put on immortality."

"Eternal life" belongs primarily to our Heavenly Father. He only possesses original immortality. All other beings who are immortal have received it from God. And, as immortality is the base of an endless life, we are justified in concluding that eternal life is an original and prime attribute only of "Our Father, who art in heaven." "Eternal" refers to past eternity as well as future eternity. And it would be improper to apply that term to the life promised the people of God, unless it can be shown that in some way life belongs to God himself. Man cannot live eternal life only as he lives in God's life. The apostle seems to bear out this idea when he speaks of "that eternal life which was with the Father." This life being with the Father or belonging to him originally, it becomes necessary in order to have man lay hold of it, that God should make a manifestation of it to men. We are exhorted to "lay hold on eternal life;" (I Tim. 6: 12;) but before we do this, eternal life must be revealed or manifested to man. Our "hope" which is "eternal life," (Titus 1: 2, 3, 7) is "set before us," (Heb. 6: 18,) evidently in the gospel. Yes, it is in the gospel that we find, revealed and manifested, eternal life. No other book on earth explains the way to life. David says:

"Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." (Ps. 16: 11.) It was a conceded fact that the life of God was a delightful and joyful one—"fullness of joy and pleasures forevermore"—but the great difficulty was to reach that life—"thou wilt show me the path of life." The difficulty was finally disposed of in the case of our Savior. He died like other men, but he saw "no corruption;" he was left in the abode of death—he was resurrected from the grave, and thus revealed the "path of life" to his waiting and joyful bride. Paul's testimony on this point is clear and worthy of careful attention. He says:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1: 9, 10.) It is then the "resurrection of the dead," (Acts 24: 15,) that brings to our view the endless life. At the resurrection the saints put on immortality as Jesus did, and become like the "angels of God," having deathless natures. (Luke 20: 36.)

There are a number of passages that represent "everlasting or eternal life" as being possessed at the present time. Among them are the following:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jno. 5: 24. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John 6: 54.) It is claimed that these passages teach that those who believe in Christ will never die; or, in other words, that at conversion we receive immortality. All who make this claim must certainly admit that the sinner is not immortal, and hence death to the impenitent is the extinction of conscious existence. But this school of interpreters rely upon the parable of Dives and Lazarus as a main pillar in their theology, which teaches, they say, the conscious and tormented existence of the wicked after death. And my opinion is that it will take a doctor of theology to make *all* these positions harmonize.

In what sense have the saints now possession of eternal life? Let John explain.

"If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and *this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.*" (John 5: 9, 12.)

This life is in the Son, and yet we have it. As Paul says, it is "hid with Christ in God." A man might be said to have a thousand dollars, when at the same time that thousand dollars was deposited in the bank. It was his own, he was proprietor of it in the present tense, although it was being held by another party. So with our life; we have it and yet it is his, deposited with Christ in God.

The Scriptures abundantly teach that Christ is the Life-giver of his people. The following passages as translated by Prof. Murdock, beautifully illustrate this fact:

"There is not another name under heaven, which is given to men, whereby to live." (Acts 4: 12.)

"Him hath God established as a Head and Life-giver." (Acts 5: 31.)

"I am not ashamed of the gospel, for it is the power of God unto life to all who believe." (Rom. 1: 16.)

"I did not come to judge the world but to vivify the world." (John 12: 47.)

"Believe on the name of our Lord Jesus Messiah, thou wilt have life." (Acts 16: 31.)

"Our concern is from heaven, and from thence we expect our Vivifier, our Lord Jesus Messiah." (Phil. 3: 20.)

"And he is able to vivify forever them who come to God by him." (Heb. 7: 25.)

"The appearing of our Life-giver, Jesus the Messiah, who hath abolished death, and hath made manifest life and immortality by the gospel." (I Tim. 1: 10.)

"From thy childhood thou wast taught the holy books, which can make thee wise unto life, by faith in Jesus the Messiah." (II Tim. 3: 15.)

"My Lord will rescue me from every evil work, and give me life in his heavenly kingdom." (II Tim. 4: 18.)

"For ye are dead, and your life is hidden with the Messiah in God." (Col. 3: 3.)

It is also very plainly taught in the Word of God that this life is to be given to the saints, not at conversion, nor at death, but at the "coming and kingdom of Jesus:" "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 4.) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (II Tim. 3: 8.)

"But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life." (Mark 10: 30.)

It is sometimes said that "eternal life" in the Bible means "eternal happiness."

"Future happiness alone is conditional upon faith in Christ, and not our future being. Consequently, the future non-existence of the wicked cannot follow for lack of a vital connection with Christ, by faith in him. He is 'our life,' in that he restores the soul to spiritual life by his Spirit, raises our bodies from the dead, and finally crowns the righteous with glory in heaven. But our immortal existence is not made dependent upon the reception or rejection of salvation through his name."

So writes an able orthodox divine, the Rev. Hiram Mattison, D. D. And it appears from this explanation of the case that both the righteous and the wicked live *forever*, and hence both have eternal life, at least in the sense of continual existence. It may be proper to inquire, in this connection, if the sinner is represented in any part of the Scriptures as receiving, at the end of his probation, life, or anything that can be construed to mean life, as the result of his wickedness? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.) "Then, when lust hath conceived, it bringeth forth death." (Jas. 1: 15.) "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7: 13, 14.)

These passages show clearly and fully that "life," "eternal life," is the portion of the just, while "death," which is life's opposite, is the allotment of the unjust. And further, this is so conditionally. The sinner dies because he is a sinner; the saint lives because he is a saint, and belongs to the household of God, which household it is God's purpose to make a perpetual and eternal institution. Let the sinner become a member of this family and he is safe.

The word *zoe*, according to Liddell and Scott's lexicon, means "life in opposition to death." This word occurs in the original of the New Testament one hundred and thirty-three times. In Luke 16: 25 it is translated "life-time," but in all other places of its occurrence it is rendered "life."

The phrase *zoe aionios* occurs forty-four times, and is invariably translated in one of the four following ways: "Everlasting life," (Matt. 19: 2; John 3: 16, 36, etc.,) "life everlasting," (Luke 18: 30; John 12: 50,) "eternal life," (Matt. 19: 16,) "life eternal," (Matt. 2: 36.)

If this eternal life spoken of in the Scriptures so frequently means simply "eternal happiness," it is somewhat remarkable that the original was *not once* so rendered!

But we have a definition of life in the Word of God as well as in the Greek lexicon, thus: "He asked life of thee and thou gavest it to him, even length of days forever and ever." (Ps. 21: 4.) And we find these definitions henceforth in harmony with each other. One says "life means the opposite of death," the other affirms that life means "length of days." If this is "life," we are at no loss to know what "eternal life" is. If life is "length of days," then "eternal life" is "eternal length of days," or endless existence.

The great theme upon which Christ and his apostles delighted to dwell was life, "eternal life." Well did Peter say unto his Lord, "Thou hast the words of eternal life." (John 6: 68.) An inspired apostle has declared that "Christ hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1: 10.) This revelation was brought about by the personal resurrection of Christ, who afterwards appearing to John in Patmos, says, "I am he that *liveth* and was dead; and behold I am *alive* forevermore." When we read this sublime utterance, our hearts are cheered with the hope of life, for we remember that precious promise of the Life-giver: "Because I live ye shall live also." (John 14: 19.) He might just as easily have said, "Because I am happy, ye shall be happy also;" but this would not have been the full or radical idea intended. He and his apostles uniformly use the more comprehensive term "life," without which no other good is possible.

TRIUMPH OF FAITH.—During an earthquake that occured a few years since, the inhabitants of a small village were generally much alarmed, and one of them, addressing an old lady, inquired,—

"Mother ———, are you not afraid?"

"No," said the mother in Israel; "I rejoice to know that I have a God that can shake the world."

Miscellany.

VALUE OF SLEEP.

Dr. Alexander was often heard to say in substance as follows: "Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their train of thought to bed with them. In my earlier years I greatly injured my health by studying my sermons in bed. The best thing one can do is to take care of the *last half hour before retiring*. Devotion being ended, something may be done to quiet the strings of the harp, which otherwise would go on to vibrate. Let me commend to you this maxim, which I somewhere learned from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen—a very good pedigree for a maxim: *Break the chain of thought at bed time by something of some serious and agreeable*. By all means break the continuity, or sleep will be vexed, if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any, leaving any place the moment it ceases to interest me. Some tranquilizing word often becomes a divine blessing of peace. 'He giveth his beloved sleep.'"

AN APT REPLY.

A native deacon, named Hagop, now has the charge of the Protestant Armenian Church at Trebisond, in Asia Minor, as there is no missionary there.

Mr. Wheeler, of Kharpoot, says of this man that he has good abilities, and excellent judgment, a good knowledge of the Bible, and a pleasing address.

To show his shrewd quickness in reply, he relates the following anecdote:

"Some years since the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then.

"'What!' said he one day, 'if an ass fall into a pit on the Sabbath, does not even the Savior say that it is right to pull him out?'

"'Certainly,' replied Hagop, 'but if an ass has a habit of going every Sabbath and falling into the same pit, then his owner ought either to fill up the pit or sell the ass!'"

CHURCH VENTILATION.

An exchange states that the time to change the air in churches is immediately after the congregation has departed. This is a fact for sextons to make a note of, in order to avoid the complaints of those people who, realising their right to pure air, will not breathe a vitiated element without remonstrance. When the services for the day are concluded, and while the audience-room is still warm, if the windows and doors are left open for a short time the cooler air of out-doors will rapidly displace that which has been breathed over and over again by the throng of worshipers. A better arrangement would be to so provide for ventilation in the structure of the church, that the foul air shall be constantly passing out and fresh air shall be constantly supplied—a provision for the efficiency of the services and the health of the congregation which hitherto has been almost entirely neglected.

FOUR GOOD POINTS.

Dr. Theodore L. Cuyler gives four receipts for securing sunshine in the soul:

1. Look at your mercies with both eyes; at your troubles and trials with only one.

2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they don't have, make [illegible] stretched.

3. [illegible]ome work of usefulness [illegible] brings heart-health.

4. Keep your heart's window always open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

The happiness a man derives from money is in proportion to his liberality. A poor man who thinks he can afford to give his mite, feels richer than the miser who will not give anything.

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G. W. STETSON.

This text is frequently quoted to prove that the soul (of man) exists as a conscious entity independently of the body. One of two things is plain, and easy to be understood, viz., it either *does* prove the consciousness of the soul separated from the body, or it does *not*. If it does, then some analogy must be found, (as having existed at the time referred to,) between Paul's body and soul, and a dead man's body and soul. But if it does not, then no such likeness of condition can be found; and if no likeness of condition exists between the two cases, then nothing is proved. That no analogy does exist between Paul's case and a dead man's, is clearly evident, for Paul was alive and not dead; and life and death, so far from being correspondencies, are exactly opposites—diametrical to each other, and most extremely unlike and dissimilar. If Paul was alive, his *soul* was not separated from his body; for no man's *soul* can be taken from him, and he not be dead. If Paul's *soul* was not in him, then his body was dead; for no man's *soul* can be out of him, and he be alive. But if Paul's body was dead, he knew that *it* was not "caught up," that it did not hear "unpronounceable words," for he understood, as well as we do, that dead bodies can neither see, feel, *or hear*, anything. If Paul's body was alive, then he also knew that his *soul* was not conveyed away from his body, for he did know that the body without the *soul* was dead, and he also knew that his body was not dead, but alive. Therefore, Paul does not teach, in this text, the consciousness of the *soul* in a separated state from the body, neither does he here make any declaration from which it can be *legitimately* inferred. But most surely Paul does say, "I knew a man.... (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) how that *he* was caught up to paradise."

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Well, my good friend, excuse me for saying very plainly, *he does not*. He says nothing of the kind—not one word about the SOUL in the text, nor in the entire subject from the beginning to the end of it. Neither is there the remotest allusion to it; *that* is all imaginary, and only your own unwarrantable and illegitimate *inference*. If such a doctrine were anywhere taught, either by the prophets, Christ, or the apostles, then there would be ground for justification of such inferences, even though a different meaning might really be comprehended in Paul's declaration. But no such doctrine is anywhere taught in the Bible, expressed or implied, and quite another and very different idea is evidently comprehended in his statement of the events which happened to, and are narrated by, himself.

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"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." (John 10: 27, 28.) "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given them." (John 17: 2.) Eternal life is the result of an immortal constitution. Our present life is not immortal, but transient and temporary, simply because we are mortal. The seeds of death are sown in our natures, and ere long we must yield to the enemy and give up even the temporary life. Were we immortal, death could have no dominion over us. We would live forever in spite of his power. But as long as we are mortal we must be subject. The time of our triumph will be at the "last trump," when the saints "put on immortality."

"Eternal life" belongs primarily to our Heavenly Father. He only possesses original immortality. All other beings who are immortal have received it from God. And, as immortality is the base of an endless life, we are justified in concluding that eternal life is an original and prime attribute only of "Our Father, who art in heaven." "Eternal" refers to past eternity as well as future eternity. And it would be improper to apply that term to the life promised the people of God, unless it can be shown that in some way life belongs to God himself. Man cannot live eternal life only as he lives in God's life. The apostle seems to bear out this idea when he speaks of "that eternal life which was with the Father." This life being with the Father or belonging to him originally, it becomes necessary in order to have man lay hold of it, that God should make a manifestation of it to men. We are exhorted to "lay hold on eternal life;" (I Tim. 6: 12;) but before we do this, eternal life must be revealed or manifested to man. Our "hope" which is "eternal life," (Titus 1: 2, 3, 7) is "set before us," (Heb. 6: 18,) evidently in the gospel. Yes, it is in the gospel that we find, revealed and manifested, eternal life. No other book on earth explains the way to life. David says:

"Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." (Ps. 16: 11.) It was a conceded fact that the life of God was a delightful and joyful one—"fullness of joy and pleasures forevermore"—but the great difficulty was to reach that life—"thou wilt show me the path of life." The difficulty was finally disposed of in the case of our Savior. He died like other men, but he saw "no corruption;" he was left in the abode of death—he was resurrected from the grave, and thus revealed the "path of life" to his waiting and joyful bride. Paul's testimony on this point is clear and worthy of careful attention. He says:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1: 9, 10.) It is then the "resurrection of the dead," (Acts 24: 15,) that brings to our view the endless life. At the resurrection the saints put on immortality as Jesus did, and become like the "angels of God," having deathless natures. (Luke 20: 36.)

There are a number of passages that represent "everlasting or eternal life" as being possessed at the present time. Among them are the following:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jno. 5: 24. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John 6: 54.) It is claimed that these passages teach that those who believe in Christ will never die; or, in other words, that at conversion we receive immortality. All who make this claim must certainly admit that the sinner is not immortal, and hence death to the impenitent is the extinction of conscious existence. But this school of interpreters rely upon the parable of Dives and Lazarus as a main pillar in their theology, which teaches, they say, the conscious and tormented existence of the wicked after death. And my opinion is that it will take a doctor of theology to make *all* these positions harmonize.

In what sense have the saints now possession of eternal life? Let John explain.

"If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and *this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.*" (John 5: 9, 12.)

This life is in the Son, and yet we have it. As Paul says, it is "hid with Christ in God." A man might be said to have a thousand dollars, when at the same time that thousand dollars was deposited in the bank. It was his own, he was proprietor of it in the present tense, although it was being held by another party. So with our life; we have it and yet it is his, deposited with Christ in God.

The Scriptures abundantly teach that Christ is the Life-giver of his people. The following passages, as translated by Prof. Murdock, beautifully illustrate this fact:

"There is not another name under heaven, which is given to men, whereby to live." (Acts 4: 12.)

"Him hath God established as a Head and Life-giver." (Acts 5: 31.)

"I am not ashamed of the gospel, for it is the power of God unto life to all who believe." (Rom. 1: 16.)

"I did not come to judge the world but to vivify the world." (John 12: 47.)

"Believe on the name of our Lord Jesus Messiah, thou wilt have life." (Acts 16: 31.)

"Our concern is from heaven, and from thence we expect our Vivifier, our Lord Jesus Messiah." (Phil. 3: 20.)

"And he is able to vivify forever them who come to God by him." (Heb. 7: 25.)

"The appearing of our Life-giver, Jesus the Messiah, who hath abolished death, and hath made manifest life and immortality by the gospel." (I Tim. 1: 10.)

"From thy childhood thou wast taught the holy books, which can make thee wise unto life, by faith in Jesus the Messiah." (II Tim. 3: 15.)

"My Lord will rescue me from every evil work, and give me life in his heavenly kingdom." (II Tim. 4: 18.)

"For ye are dead, and your life is hidden with the Messiah in God." (Col. 3: 3.)

It is also very plainly taught in the Word of God that this life is to be given to the saints, not at conversion, nor at death, but at the "coming and kingdom of Jesus:" "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 4.) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (II Tim. 3: 8.)

"But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life." (Mark 10: 30.)

It is sometimes said that "eternal life" in the Bible means "eternal happiness."

"Future happiness alone is conditional upon faith in Christ, and not our future being. Consequently, the future non-existence of the wicked cannot follow for lack of a vital connection with Christ, by faith in him. He is 'our life,' in that he restores the soul to spiritual life by his Spirit, raises our bodies from the dead, and finally crowns the righteous with glory in heaven. But our immortal existence is not made dependent upon the reception or rejection of salvation through his name."

So writes an able orthodox divine, the Rev. Hiram Mattison, D. D. And it appears from this explanation of the case that both the righteous and the wicked live forever, and hence both have eternal life, at least in the sense of continual existence. It may be proper to inquire, in this connection, if the sinner is represented in any part of the Scriptures as receiving, at the end of his probation, life, or anything that can be construed to mean life, as the result of his wickedness? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.) "Then, when lust hath conceived, it bringeth forth death." (Jas. 1: 15.) "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7: 13, 14.)

These passages show clearly and fully that "life," "eternal life," is the portion of the just, while "death," which is life's opposite, is the allotment of the unjust. And further, this is so conditionally. The sinner dies because he is a sinner; the saint lives because he is a saint, and belongs to the household of God, which household it is God's purpose to make a perpetual and eternal institution. Let the sinner become a member of this family and he is safe.

The word *zoe*, according to Liddell and Scott's lexicon, means "life in opposition to death." This word occurs in the original of the New Testament one hundred and thirty-three times. In Luke 16: 25 it is translated "life-time," but in all other places of its occurrence it is rendered "life."

The phrase *zoe aionios* occurs forty-four times, and is invariably translated in one of the four following ways: "Everlasting life," (Matt. 19: 2; John 3: 16, 36, etc.,) "life everlasting," (Luke 18: 30; John 12: 50,) "eternal life," (Matt. 19: 16,) "life eternal," (Matt. 2: 36.)

If this eternal life spoken of in the Scriptures so frequently means simply "eternal happiness," it is somewhat remarkable that the original was *not once* so rendered!

But we have a definition of life in the Word of God as well as in the Greek lexicon, thus: "He asked life of thee and thou gavest it to him, even length of days forever and ever." (Ps. 21: 4.) And we find these definitions henceforth in harmony with each other. One says "life means the opposite of death;" the other affirms that life means "length of days." If this is "life," we are at no loss to know what "eternal life" is. If life is "length of days," then "eternal life" is "eternal length of days," or endless existence.

The great theme upon which Christ and his apostles delighted to dwell was life, "eternal life." Well did Peter say unto his Lord, "Thou hast the words of eternal life." (John 6: 68.) An inspired apostle has declared that "Christ hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1: 10.) This revelation was brought about by the personal resurrection of Christ, who afterwards appearing to John in Patmos, says, "I am he that *liveth* and was dead; and behold I am *alive* forevermore." When we read this sublime utterance, our hearts are cheered with the hope of life, for we remember that precious promise of the Life-giver: "Because I live ye shall live also." (John 14: 19.) He might just as easily have said, "Because I am happy, ye shall be happy also;" but this would not have been the full or radical idea intended. He and his apostles uniformly use the more comprehensive term "life," without which no other good is possible.

TRIUMPH OF FAITH.—During an earthquake that occured a few years since, the inhabitants of a small village were generally much alarmed, and one of them, addressing an old lady, inquired,—

"Mother ———, are you not afraid?"

"No," said the mother in Israel; "I rejoice to know that I have a God that can shake the world."

Miscellany.

VALUE OF SLEEP.

Dr. Alexander was often heard to say in substance as follows: "Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their train of thought to bed with them. In my earlier years I greatly injured my health by studying my sermons in bed. The best thing one can do is to take one *of the last half hour before retiring*. Devotion being ended, something may be done to quiet the strings of the harp, which otherwise would go on to vibrate. Let me commend to you this maxim, which I somewhere learned from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen—a very good pedigree for a maxim: *Break the chain of thought at bed-time by something at once serious and agreeable.* By all means break the continuity, or sleep will be vexed, if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any, leaving any place the moment it ceases to interest me. Some tranquilizing word often becomes a divine blessing of peace. 'He giveth his beloved sleep.'"

AN APT REPLY.

A native deacon, named Hagop, now has the charge of the Protestant Armenian Church at Trebizond, in Asia Minor, as there is no missionary there.

Mr. Wheeler, of Kharpoot, says of this man that he has good abilities, and excellent judgment, a good knowledge of the Bible, and a pleasing address.

To show his shrewd quickness in reply, he relates the following anecdote:

"Some years since the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then.

"'What!' said he one day, 'if an ass fall into a pit on the Sabbath, does not even the Savior say that it is right to pull him out?'

"'Certainly,' replied Hagop, 'but if an ass has a habit of going every Sabbath and falling into the same pit, then his owner ought either to fill up the pit or sell the ass!'"

CHURCH VENTILATION.

An exchange states that the time to change the air in churches is immediately after the congregation has departed. This is a fact for sextons to make a note of, in order to avoid the complaints of those people who, realizing their right to pure air, will not breathe a vitiated element without remonstrance. When the services for the day are concluded, and while the audience-room is still warm, if the windows and doors are left open for a short time the cooler air of out-doors will rapidly displace that which has been breathed over and over again by the throng of worshipers. A better arrangement would be to so provide for ventilation in the structure of the church, that the foul air shall be constantly passing out and fresh air shall be constantly supplied—a provision for the efficiency of the services and the health of the congregation which hitherto has been almost entirely neglected.

FOUR GOOD POINTS.

Dr. Theodore L. Cuyler gives four receipts for securing sunshine in the soul:

1. Look at your mercies with both eyes; at your troubles and trials with only one.

2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they don't have, make [illegible] stretched.

3. [illegible] some work of usefulness [illegible] bring heart-health.

4. Keep [illegible] heart's window always open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

The happiness a man derives from money is in proportion to his liberality. A poor man who thinks he can afford to give his mite, feels richer than the miser who will not give anything.

CONTENTMENT IS HAPPINESS.

SUGGESTED BY AN EASTERN FABLE.

J. ALBERT LIBBY.

"I have learned in whatsoever state I am therewith to be content.—Paul.

Once on a time a simple quarry man
Worked much, gained little, and was ill content.
He wished he might be rich, and live at ease,
Enwrapped in silken sheets his time be spent.

And so it chanced his wish was granted him,
And all ensconched in softest silk he lay,
Till lo, an Emperor, with a grand escort,
On prancing steed, o'er shielded passed that way.

"What good is riches, since I've no escort,
In van or rear, to guard my dangerous way;
And none to break, with golden parasol,
From off my head the sun's descending ray!

"Why am I not an Emperor?" And he was;
His body-guard dashed up before, behind.
They held above his royal head the shield,
And filled each wish of his aspiring mind.

But all around the ardent beams shot down;
The roads grew dusty, and the quivering light,
Reflected from the floor of burning sands,
Vexed and bewildered, and fatigued his sight.

"O, but if one could only be the sun,
To dash exhausting heat and light afar!
There is a power I envy." Have your choice,
If not content with being what you are.

And now a sun afar, to right and left
He flung his fiery beams in reckless mirth,
To blind the eyes of princes with his light,
Or scorch the growing herbage of the earth.

But soon a pitying cloud flying between
Most haughtily threw cooling shadows down.
"My power is broken," cried the wrathful sun,
"I would I were the cloud o'er all to frown."

Again came transformation strange;
He was a cloud and threw his shadows wide.
Moreover showers fell fast o'er all the land,
And rivers rolled a devastating tide.

One only thing the cloud looked down upon—
A grand old rock beside the river stood;
In vain the bellowing waters beat its sides—
It moveless sat and laughed at storm and flood.

"Superior thing," then quoth the angry cloud,
"I would I might become that mighty rock."
The change was wrought; and soon grown proud,
He feared nor stroke of sun nor torrent's shock;

But sadly saw, anon, one standing near—
Though roughly clad yet with determined face—
His hands were loaded with the hardest steel,
To break and hew at will his firm set base.

"What!" cried the rock, "O angel of my change,
To rend me mighty doth this figure plan?"
The same, the angel said. So cried the rock,
"Then it were better I should be that man."

Have you your will, again the angel spake,
Once more at ease through many a changing scene;
Be thou the man the unconquered rock to break;
And he became what he at first had been.

A poor stone-cutter—simple quarry-man—
His work was hard, and but a little brought;
Yet he had learned, through unsuccessful change,
At last to be contented with his lot.

West Poland, Me.

FIRST PRINTED BIBLE.

DONALD G. MITCHELL.

In the year 1420 there was living in the city of Haarlem an old gentleman, who kept the keys of the cathedral, and who used, after dinner, to walk in the famous wood that up to this time is growing just without the city walls. One day, while walking there, he found a very smooth bit of beech bark, on which—as he was a handy man with his knife—he cut several letters so plainly and neatly that after his return home he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been neatly done, the old gentleman—whose name was Lawrence Coster—fell to thinking of what might be done with such letters cut in wood. By blackening them with ink, he made black stamps upon paper; and by dint of much thinking and much working, he came, in time, to the stamping of whole broadsides of letters—which was really printing.

But before he succeeded in doing this well, he had found it necessary to try many experiments, and to take into his employ several apprentices. He did his work secretly, and enjoined upon his apprentices to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentleman's wooden blocks, and entire pages of a book which he was about to print.

John Gutenberg, at the very time when this old Dutchman was experimenting with his blocks in Holland, was also working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secret of the arts he was engaged upon. But one of the partners died; and, upon this, his heirs claimed a right to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward in an old tower of Strasburg.

This trial took place in the year 1439. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg, and lost so much money in his experiments, that he went away to Mayence, which is a German city, farther down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time it should be repaid to him.

Then Gutenberg set to work in earnest. Some accounts say he had a brother who assisted him; and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters, and filling up gaps in the printing. This Schoffer was a shrewd fellow, and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skilful worker in metals, run types in a mould. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Shoffer—to whom he gave his only daughter Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg could not pay, and in consequence he had to give up to Faust all his tools, his presses, and his unfinished work, among which was a Bible, nearly two-thirds completed. This, Faust and Schoffer hurried through, and sold as a manuscript.

There are two copies in the National Library at Paris; one copy in the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible, but is of earlier date than that. It is without name of printer or publisher, and without date. It is in two great folio volumes, of about 600 pages each.

It was certainly the first Bible printed from movable types; but poor Gutenberg got no money from it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years afterward succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and sharply as books are printed to-day.—*St. Nicholas.*

"WHAT THE BEES TEACH."

M. THERESA HALL.

Bees teach! Yes, my little friend, we can learn a lesson from the busy bees. There is something to be learned from every one of God's creatures, whether small or great. First, the bees teach a lesson of *industry*. Did you ever watch them? How busy they are! Not one minute is wasted. They fly from flower to flower gathering up a store of sweetness. They improve every moment of time. "Summer is short," they seem to say, "we must work while we can."

Did you ever hear a text, "Work while it is day, for the night cometh when no man can work?" Here is the second lesson the bees teach us. We should be busy about our Master's work, before the long night of old age and death comes, when "no man can work".

Then the bees teach us to be *provident*. Do you know what that word means? It means we should provide for future need. The bees know when winter comes they must have food to keep them alive until bright summer returns with its sweet flowers. This is your summer, children. Now is the time for you to store those little hives, your minds, with the fragrant sweets and rich stores of learning; with gospel lessons. *Be provident.* Learn all you can, because you never know in what circumstances you may be placed, nor how useful knowledge may become that now seems useless. "Lay up for yourselves treasures in heaven," as the bee lays up honey for winter use. Death will come to you, as winter comes to bees; then how sad if you have no store nor place in those heavenly mansions!

Again the bees teach us to be *orderly*. What exquisite neatness within the hive! Every thing in its place, nothing allowed to go to waste! Look through the glass of the hive, and you cannot but admire the *order* in which it is kept.

Obedience is the fifth lesson. They obey their queen promptly, exactly. All would be in confusion if the bees had no head. And, children, let me whisper a secret to you. Happiness is the twin sister of Obedience. The two go hand in hand. If you obey your father and mother and teachers, or whoever is in authority over you, I can promise you, you will be a happy child. This is a hard lesson to learn, I know. Little folks are so apt to think they know best. But it is a grand mistake, and you will find, looking back over life, that the old know more than the young, and wherever you have disobeyed, misery and unhappiness have followed.

God made the fifth commandment the only one with promise, because He well knew the importance of obedience. Without it, all is anarchy and confusion. Just suppose the angels should refuse to obey God! Dear children, remember the fifth lesson the bees teach, which is the same as the fifth commandment—"*Obedience.*" Then we learn, if a thing is worth doing, it is worth doing *well*. The bees build beautiful cells and honey combs. They fill them with pure, clear honey. There is nothing slipshod about their work.

Remember these lessons, as you watch the busy bees humming around the flowers this summer. Don't call them "nasty things" and be afraid of their stings. Bees seldom sting unless in self defence. We should respect them, as one of the most industrious, careful, and wonderful of God's creation.

Let us sum up the lessons taught by the bee:

1. Be industrious.
2. Be active while you can.
3. Be provident.
4. Be orderly.
5. Be obedient.
6. Be careful to do your best.

DOMESTIC ECONOMY.

AUNT MARTHA.

FOOD FOR CHILDREN.

Milk, bread, and rice, should be the principal food for children, because these articles are of very easy digestion, requiring only about two hours for that purpose; whereas animal food, most vegetables, cakes and pies, require a much longer time. It is natural for children to be taking food much oftener than adults, and if they take fresh food into the stomach before that previously received is digested and passed therefrom, it deranges the action of the stomach, promoting fermentation, indigestion, and all the long train of dyspeptic evils.

The temperature of the body in children being higher, all their functions are in more intense action and their respiration consequently more rapid; hunger recurs much sooner and is felt much more keenly than in adults. And, as long as the body is growing, more food in proportion is required than after it has attained its full growth.

QUALITY OF FOOD.

As to the quality of food we eat, there can be no doubt that the more simply it is cooked the more easily it is digested. Potash is a substance that dissolves metals, but we do not hesitate to eat saleratus which is a modified preparation of it, and has the same though a more gradual effect upon the organic tissues and the blood. Spices destroy the flavor of other articles of food, and make an unnatural and injurious stimulus to appetite.

The first object of a house-keeper should be to procure unadulterated articles of food. In cities, especially, and also in the country to a certain extent, this is very difficult. There are but very few articles that are not adulterated; even wheat flour, sugar, salt, coffee, spices, teas, farina, and, indeed almost all prepared articles are impure. Pie crust and other shortened articles of food are almost wholly indigestible by many persons, remaining a long time in the stomach, producing eructations and other dyspeptic symptoms.

Vice has this additional condemnation, that the present is dogged and hunted down by the evil companionship of the past; that its words have the taint, and its suggestions the stain of a worn-out debauch; that it cannot shake itself loose from the foul memories which hang about it, nor rebuke the malignant and sneering devils now evoked even by the purest objects.—*John Bascom.*

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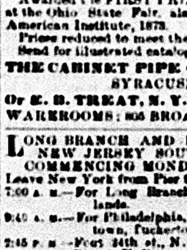

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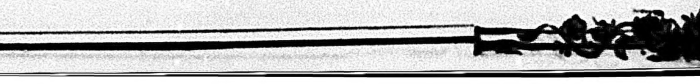

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CONTENTMENT IS HAPPINESS.

SUGGESTED BY AN EASTERN FABLE.

J. ALBERT LIBBY.

"I have learned in whatsoever state I am therewith to be content."—Paul.

Once on a time a simple quarry man
Worked much, gained little, and was ill content.
He wished he might be rich, and live at ease,
Enwrapped in silken sheets his time be spent.

And so it chanced his wish was granted him,
And all ensconched in softest silk he lay,
Till lo, an Emperor, with a grand escort,
On prancing steed, o'er shielded passed that way.

"What good is riches, since I've no escort,
In van or rear, to guard my dangerous way;
And none to break, with golden parasol,
From off my head the sun's descending ray!

"Why am I not an *Emperor?*" And he was;
His body-guard dashed up before, behind.
They held above his royal head the shield,
And filled each wish of his aspiring mind.

But all around the ardent beams shot down;
The roads grew dusty, and the quivering light,
Reflected from the floor of burning sands,
Mocked, and bewildered, and fatigued his sight.

"O, but if one could only be the *sun*,
To dash exhausting heat and light afar!
There is a power I envy." Have your choice,
If not content with being what you are.

And now a sun afar, to right and left
He flung his fiery beams in reckless mirth,
To blind the eyes of princes with his light,
Or scorch the growing herbage of the earth.

But soon a pitying cloud flying between
Men haughtily threw cooling shadows down.
"My power is broken," cried the wrathful sun,
"I would I were the cloud o'er all to frown."

Again came transformation strange;
He was a cloud and threw his shadows wide.
Moreover showers fell fast o'er all the land,
And rivers rolled a devastating tide.

One only thing the cloud looked down upon—
A grand old rock beside the river stood;
In vain the bellowing waters beat its sides—
It moveless sat and laughed at storm and flood.

"Superior thing," then quoth the angry cloud,
"I would I might become that mighty rock."
The change was wrought; and soon grown proud,
He feared not stroke of sun nor torrent's shock;

But sadly saw, anon, one standing near—
Though roughly clad yet with determined face—
His hands were loaded with the hardest steel,
To break and hew at will his firm set base.

"What!" cried the rock, "O angel of my change,
To rend me mighty doth this figure plan?"
The same, the angel said. So cried the rock,
"Then it were better I should be that man."

Have you your will, again the angel spake,
One'er at ease through many a changing scene;
Be thou the man the unconquered rock to break:
And he became what he at first had been.

A poor stone-cutter—simple quarry-man—
His work was hard, and but a little brought;
Yet he had learned, through unsuccessful change,
At last to be contented with his lot.

West Poland, Me.

FIRST PRINTED BIBLE.

DONALD G. MITCHELL.

In the year 1420 there was living in the city of Haarlem an old gentleman, who kept the keys of the cathedral, and who used, after dinner, to walk in the famous wood that up to this time is growing just without the city walls. One day, while walking there, he found a very smooth bit of beech bark, on which—as he was a handy man with his knife—he cut several letters so plainly and neatly that after his return home he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been neatly done, the old gentleman—whose name was Lawrence Coster—fell to thinking of what might be done with such letters cut in wood. By blackening them with ink, he made black stamps upon paper; and by dint of much thinking and much working, he came, in time, to the stamping of whole broadsides of letters—which was really printing.

But before he suceeded in doing this well, he had found it necessary to try many experiments, and to take into his employ several apprentices. He did his work secretly, and enjoined upon his apprentices to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentleman's wooden blocks, and entire pages of a book which he was about to print.

John Gutenberg, at the very time when this old Dutchman was experimenting with his blocks in Holland, was also working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secret of the arts he was engaged upon. But one of the partners died; and, upon this, his heirs claimed a right to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward in an old tower of Strasburg.

This trial took place in the year 1439. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg, and lost so much money in his experiments, that he went away to Mayence, which is a German city, farther down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time it should be repaid to him.

Then Gutenberg set to work in earnest. Some accounts say he had a brother who assisted him; and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters, and filling up gaps in the printing. This Schoffer was a shrewd fellow, and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skilful worker in metals, run types in a mould. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Shoffer—to whom he gave his only daughter Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg could not pay, and in consequence he had to give up to Faust all his tools, his presses, and his unfinished work, among which was a Bible, nearly two-thirds completed. This, Faust and Schoffer hurried through, and sold as a manuscript.

There are two copies in the National Library at Paris; one copy in the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible, but is of earlier date than that. It is without name of printer or publisher, and without date. It is in two great folio volumes, of about 600 pages each.

It was certainly the first Bible printed from movable types; but poor Gutenberg got no money from it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years afterward succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and sharply as books are printed to-day.—*St. Nicholas.*

"WHAT THE BEES TEACH."

M. THERESA HALL.

Bees teach! Yes, my little friend, we can learn a lesson from the busy bees. There is something to be learned from every one of God's creatures, whether small or great. First, the bees teach a lesson of *industry*. Did you ever watch them? How busy they are! Not one minute is wasted. They fly from flower to flower gathering up a store of sweetness. They improve every moment of time. "Summer is short," they seem to say, "we must work while we can."

Did you ever hear a text, "Work while it is day, for the night cometh when no man can work?" Here is the second lesson the bees teach us. We should be busy about our Master's work, before the long night of old age and death comes, when "no man can work".

Then the bees teach us to be *provident*. Do you know what that word means? It means we should provide for future need. The bees know when winter comes they must have food to keep them alive until bright summer returns with its sweet flowers. This is your summer, children. Now is the time for you to store those little hives, your minds, with the fragrant sweets and rich stores of learning; with gospel lessons. *Be provident.* Learn all you can, because you never know in what circumstances you may be placed, nor how useful knowledge may become that now seems useless. "Lay up for yourselves treasures in heaven," as the bee lays up honey for winter use. Death will come to you, as winter comes to bees; then how sad if you have no store nor place in those heavenly mansions!

Again the bees teach us to be *orderly*. What exquisite neatness within the hive! Every thing in its place, nothing allowed to go to waste! Look through the glass of the hive, and you cannot but admire the *order* in which it is kept.

Obedience is the fifth lesson. They obey their queen promptly, exactly. All would be in confusion if the bees had no head. And, children, let me whisper a secret to you. Happiness is the twin sister of Obedience. The two go hand in hand. If you obey your father and mother and teachers, or whoever is in authority over you, I can promise you, you will be a happy child. This is a hard lesson to learn, I know. Little folks are so apt to think they know best. But it is a grand mistake, and you will find, looking back over life, that the old know more than the young, and wherever you have disobeyed, misery and unhappiness have followed.

God made the fifth commandment the only one with promise, because He well knew the importance of obedience. Without it, all is anarchy and confusion. Just suppose the angels should refuse to obey God! Dear children, remember the fifth lesson the bees teach, which is the same as the fifth commandment—"*Obedience.*" Then we learn, if a thing is worth doing, it is worth doing *well*. The bees build beautiful cells and honey combs. They fill them with pure, clear honey. There is nothing slipshod about their work.

Remember these lessons, as you watch the busy bees humming around the flowers this summer. Don't call them "nasty things" and be afraid of their stings. Bees seldom sting unless in self defence. We should respect them, as one of the most industrious, careful, and wonderful of God's creation.

Let us sum up the lessons taught by the bee:

1. Be industrious.
2. Be active while you can.
3. Be provident.
4. Be orderly.
5. Be obedient.
6. Be careful to do your best.

DOMESTIC ECONOMY.

AUNT MARTHA.

FOOD FOR CHILDREN.

Milk, bread, and rice, should be the principal food for children, because these articles are of very easy digestion, requiring only about two hours for that purpose; whereas animal food, most vegetables, cakes and pies, require a much longer time. It is natural for children to be taking food much oftener than adults, and if they take fresh food into the stomach before that previously received is digested and passed therefrom, it deranges the action of the stomach, promoting fermentation, indigestion, and all the long train of dyspeptic evils.

The temperature of the body in children being higher, all their functions are in more intense action and their respiration consequently more rapid; hunger recurs much sooner and is felt much more keenly than in adults. And, as long as the body is growing, more food in proportion is required than after it has attained its full growth.

QUALITY OF FOOD.

As to the quality of food we eat, there can be no doubt that the more simply it is cooked the more easily it is digested. Potash is a substance that dissolves metals, but we do not hesitate to eat saleratus which is a modified preparation of it, and has the same though a more gradual effect upon the organic tissues and the blood. Spices destroy the flavor of other articles of food, and make an unnatural and injurious stimulus to appetite.

The first object of a house-keeper should be to procure unadulterated articles of food. In cities, especially, and also in the country to a certain extent, this is very difficult. There are but very few articles that are not adulterated; even wheat flour, sugar, salt, coffee, spices, teas, farina, and, indeed almost all prepared articles are impure. Pie crust and other shortened articles of food are almost wholly indigestible by many persons, remaining a long time in the stomach, producing eructations and other dyspeptic symptoms.

Vice has this additional condemnation, that the present is dogged and hunted down by the evil companionship of the past; that its words have the taint, and its suggestions the stain of a worn-out debauch; that it cannot shake itself loose from the foul memories which hang about it, nor rebuke the malignant and sneering devils now evoked even by the purest objects.—*John Bascom.*

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4.30 P. M. For Long Branch, Red Bank, Toms River, Waretown and Tuckerton.

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4.30 P. M. From Vineland, Bridgeton, Winslow, Whitings, Philadelphia, Pemberton, Red Bank and Long Branch.

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10.30 A. M. For New York, Red Bank and Long Branch.

3.30 P. M. For Whitings, Barnegat and Tuckerton.

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COMMENCING MONDAY, JUNE 15, 1874.
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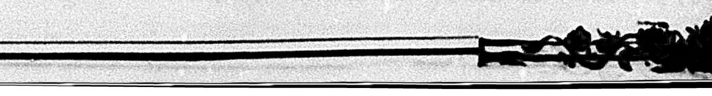

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CONTENTMENT IS HAPPINESS.

SUGGESTED BY AN EASTERN FABLE.

J. ALBERT LIBBY.

"I have learned in whatsoever state I am therewith to be content.—Paul.

Once on a time a simple quarry man
Worked much, gained little, and was ill content.
He wished he might be rich, and live at ease,
Enwrapped in silken sheets his time be spent.

And so it chanced his wish was granted him,
And all ensconched in softest silk he lay,
Till, as an Emperor, with a grand escort,
On prancing steed, o'er shielded passed that way.

"What good is riches, since I've no escort,
In van or rear, to guard my dangerous way;
And none to break, with golden parasol,
From off my head the sun's descending ray!

"Why am I not an *Emperor?*" And he was;
His body-guard dashed up before, behind.
They held above his royal head the shield,
And filled each wish of his aspiring mind.

But all around the ardent beams shot down;
The roads grew dusty, and the quivering light,
Reflected from the floor of burning sands,
Vexed, and bewildered, and fatigued his sight.

"O, but if one could only be the *sun*,
To dash exhausting heat and light afar!
There is a power I envy." Have your choice,
If not content with being what you are.

And now a sun afar, to right and left
He flung his fiery beams in reckless mirth,
To blind the eyes of princes with his light,
Or scorch the growing herbage of the earth.

But soon a pitying cloud flying between
Most haughtily threw cooling shadows down.
"My power is broken," cried the wrathful sun,
"I would I were the cloud o'er all to frown."

Again came transformation strange;
He was a cloud and threw his shadows wide.
Moreover showers fell fast o'er all the land,
And rivers rolled a devastating tide.

One only thing the cloud looked down upon—
A grand old rock beside the river stood;
In vain the bellowing waters beat its sides—
It moveless sat and laughed at storm and flood.

"Superior thing," then quoth the angry cloud,
"I would I might become that mighty rock."
The change was wrought; and soon grown proud,
He feared nor stroke of sun nor torrent's shock;

But sadly saw, anon, one standing near—
Though roughly clad yet with determined face—
His hands were loaded with the hardest steel,
To break and hew at will his firm set base.

"What?" cried the rock, "O angel of my change,
To rend me mighty doth this figure plan!"
The same, the angel said. So cried the rock,
"Then it were better I should be that man."

Have you your will, again the angel spake,
O'ne'er at ease through many a changing scene;
Be thou the man the unconquered rock to break!
And he became what he at first had been.

A poor stone-cutter—simple quarry-man—
His work was hard, and but a little brought;
Yet he had learned, through unsuccessful change,
At last to be contented with his lot.

West Poland, Me.

FIRST PRINTED BIBLE.

DONALD G. MITCHELL.

In the year 1420 there was living in the city of Haarlem an old gentleman, who kept the keys of the cathedral, and who used, after dinner, to walk in the famous wood that up to this time is growing just without the city walls. One day, while walking there, he found a very smooth bit of beech bark, on which—as he was a handy man with his knife—he cut several letters so plainly and neatly that after his return home he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been neatly done, the old gentleman—whose name was Lawrence Coster—fell to thinking of what might be done with such letters cut in wood. By blackening them with ink, he made black stamps upon paper; and by dint of much thinking and much working, he came, in time, to the stamping of whole broadsides of letters—which was really printing.

But before he succeeded in doing this well, he had found it necessary to try many experiments, and to take into his employ several apprentices. He did his work secretly, and enjoined upon his apprentices to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentleman's wooden blocks, and entire pages of a book which he was about to print.

John Gutenberg, at the very time when this old Dutchman was experimenting with his blocks in Holland, was also working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secret of the arts he was engaged upon. But one of the partners died; and, upon this, his heirs claimed a right to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward in an old tower of Strasburg.

This trial took place in the year 1439. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg, and lost so much money in his experiments, that he went away to Mayence, which is a German city, farther down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time it should be repaid to him.

Then Gutenberg set to work in earnest. Some accounts say he had a brother who assisted him; and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters, and filling up gaps in the printing. This Schoffer was a shrewd fellow, and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skilful worker in metals, run types in a mould. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Shoffer—to whom he gave his only daughter Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg could not pay, and in consequence he had to give up to Faust all his tools, his presses, and his unfinished work, among which was a Bible, nearly two-thirds completed. This, Faust and Schoffer hurried through, and sold as a manuscript.

There are two copies in the National Library at Paris; one copy in the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible, but is of earlier date than that. It is without name of printer or publisher, and without date. It is in two great folio volumes, of about 600 pages each.

It was certainly the first Bible printed from movable types; but poor Gutenberg got no money from it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years afterward succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and sharply as books are printed to-day.—*St. Nicholas.*

"WHAT THE BEES TEACH."

M. THERESA HALL.

Bees teach! Yes, my little friend, we can learn a lesson from the busy bees. There is something to be learned from every one of God's creatures, whether small or great. First, the bees teach a lesson of *industry*. Did you ever watch them? How busy they are! Not one minute is wasted. They fly from flower to flower gathering up a store of sweetness. They improve every moment of time. "Summer is short," they seem to say, "we must work while we can."

Did you ever hear a text, "Work while it is day, for the night cometh when no man can work?" Here is the second lesson the bees teach us. We should be busy about our Master's work, before the long night of old age and death comes, when "no man can work".

Then the bees teach us to be *provident*. Do you know what that word means? It means we should provide for future need. The bees know when winter comes they must have food to keep them alive until bright summer returns with its sweet flowers. This is your summer, children. Now is the time for you to store those little hives, your minds, with the fragrant sweets and rich stores of learning; with gospel lessons. *Be provident.* Learn all you can, because you never know in what circumstances you may be placed, nor how useful knowledge may become that now seems useless. "Lay up for yourselves treasures in heaven," as the bee lays up honey for winter use. Death will come to you, as winter comes to bees; then how sad if you have no store nor place in those heavenly mansions!

Again the bees teach us to be *orderly*. What exquisite neatness within the hive! Every thing in its place, nothing allowed to go to waste! Look through the glass of the hive, and you cannot but admire the *order* in which it is kept.

Obedience is the fifth lesson. They obey their queen promptly, exactly. All would be in confusion if the bees had no head. And, children, let me whisper a secret to you. Happiness is the twin sister of Obedience. The two go hand in hand. If you obey your father and mother and teachers, or whoever is in authority over you, I can promise you, you will be a happy child. This is a hard lesson to learn, I know. Little folks are so apt to think they know best. But it is a grand mistake, and you will find, looking back over life, that the old know more than the young, and wherever you have disobeyed, misery and unhappiness have followed.

God made the fifth commandment the only one with promise, because He well knew the importance of obedience. Without it, all is anarchy and confusion. Just suppose the angels should refuse to obey God! Dear children, remember the fifth lesson the bees teach, which is the same as the fifth commandment—"*Obedience.*" Then we learn, if a thing is worth doing, it is worth doing *well*. The bees build beautiful cells and honey combs. They fill them with pure, clear honey. There is nothing slipshod about their work.

Remember these lessons, as you watch the busy bees humming around the flowers this summer. Don't call them "nasty things" and be afraid of their stings. Bees seldom sting unless in self defence. We should respect them, as one of the most industrious, careful, and wonderful of God's creation.

Let us sum up the lessons taught by the bee:

1. Be industrious.
2. Be active while you can.
3. Be provident.
4. Be orderly.
5. Be obedient.
6. Be careful to do your best.

DOMESTIC ECONOMY.

AUNT MARTHA.

FOOD FOR CHILDREN.

Milk, bread, and rice, should be the principal food for children, because these articles are of very easy digestion, requiring only about two hours for that purpose; whereas animal food, most vegetables, cakes and pies, require a much longer time. It is natural for children to be taking food much oftener than adults, and if they take fresh food into the stomach before that previously received is digested and passed therefrom, it deranges the action of the stomach, promoting fermentation, indigestion, and all the long train of dyspeptic evils.

The temperature of the body in children being higher, all their functions are in more intense action and their respiration consequently more rapid; hunger recurs much sooner and is felt much more keenly than in adults. And, as long as the body is growing, more food in proportion is required than after it has attained its full growth.

QUALITY OF FOOD.

As to the quality of food we eat, there can be no doubt that the more simply it is cooked the more easily it is digested. Potash is a substance that dissolves metals, but we do not hesitate to eat saleratus which is a modified preparation of it, and has the same though a more gradual effect upon the organic tissues and the blood. Spices destroy the flavor of other articles of food, and make an unnatural and injurious stimulus to appetite.

The first object of a house-keeper should be to procure unadulterated articles of food. In cities, especially, and also in the country to a certain extent, this is very difficult. There are but very few articles that are not adulterated; even wheat flour, sugar, salt, coffee, spices, teas, farina, and, indeed almost all prepared articles are impure. Pie crust and other shortened articles of food are almost wholly indigestible by many persons, remaining a long time in the stomach, producing eructations and other dyspeptic symptoms.

Vice has this additional condemnation, that the present is dogged and hunted down by the evil companionship of the past; that its words have the taint, and its suggestions the stain of a worn-out debauch; that it cannot shake itself loose from the foul memories which hang about it, nor rebuke the malignant and sneering devils now evoked even by the purest objects.—*John Bascom.*

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4.30 P. M. For Long Branch, Red Bank, Toms River, Waretown and Tuckerton.

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9.35 A. M. From Tuckerton, Toms River, Red Bank, and Long Branch.

4.30 P. M. From Vineland, Bridgeton, Winslow, Whitings, Philadelphia, Pemberton, Red Bank and Long Branch.

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10.30 A. M. For New York, Red Bank and Long Branch.

3.30 P. M. For Whitings, Barnegat and Tuckerton.

LEAVE VINELAND.

9.42 A. M. For New York, Long Branch, Red Bank, Farmingdale, Toms River, Whitings, Mt. Holly, Atsion and Winslow.

4.16 P. M. For Bridgeton, Greenwich and Bay Side.

ARRIVE VINELAND.

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"He giveth his beloved sleep."—Psa. 127 : 2.

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The hero's heart to be unmoved—
The poet's star-tuned harp to sweep—
The senate's shout to patriot's vows—
The monarch's crown to light the brows!
"He giveth his beloved sleep."

What do we give to our beloved?
A little faith all undisproved—
A little dust to over weep—
And bitter memories to make
The whole earth blasted for our sake!
"He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say;
But have no time to drive away
The dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber, when
"He giveth his beloved sleep."

O earth so full of dreary noises,
O men with wailing in your voices!
O delved gold, the wailer's heap!
O strife, O curse, that o'er it fall!
God makes a silence through you all,
"And giveth his beloved sleep."

His dew drops mutely on the hill;
His cloud above it saileth still,
Though on its slopes men toil and reap!
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved sleep."

Yea! men may wonder, while they scan
A thinking, feeling, living man,
In such a rest his heart to keep;
But angels saw—and through the word,
I ween their blessed smile is heard—
"He giveth his beloved sleep."

And friends!—dear friends!—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must o'er her fall,"
"He giveth his beloved sleep."

—*Elizabeth B. Browning.*

HUDSON AND HIS WORKS.

D. T. TAYLOR.

Charles Frederick Hudson had his birth at Wadsworth, Medina County, Ohio, May 14th, 1821. He graduated with honor at the Western Reserve College, and finished his theological studies in preparation for the ministry at Lane Seminary, Walnut Hills, O., his certificate of merit and fitness being given by Lyman Beecher and others. He shortly after this had his attention drawn to the doctrine of eternal death, and was not long in substituting the better view, as an article of Christian faith, in the place of his previous notion of endless misery. This change of opinion respecting the end of evil beings led to the dissolution of his connection with the Congregational Church at Sycamore, Illinois, where he was for some years an acceptable pastor.

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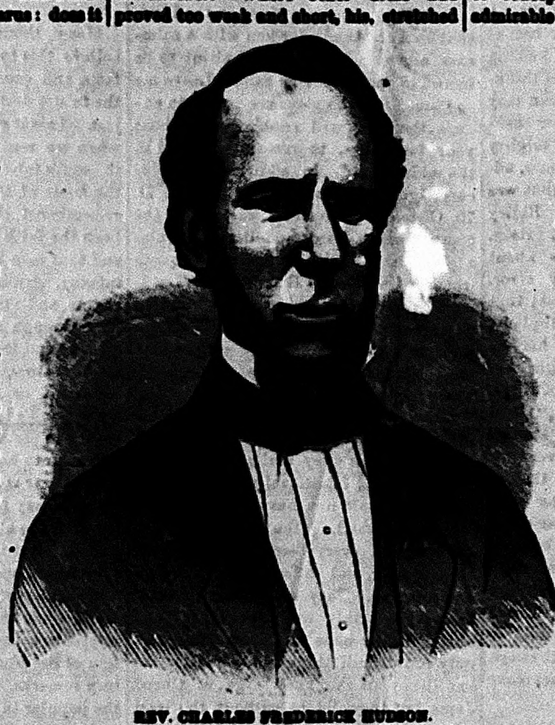

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"Come, thou Fount of every blessing,
Tune my heart to sing thy grace."

The next two lines give the reason for this petition, namely:

"Streams of mercy, never ceasing,
Call for songs of loudest praise."

Having rendered the reason, the petition is renewed with greater fervor, and under the inspiration of that "call," breaks forth:

"Teach me some melodious sonnet,
Sung by flaming tongues above."

Nothing here is adequate to express the grateful emotions called into being by those "streams of mercy, never ceasing." But now the pent-up joy must come forth in such language as it can find; hence—

"Praise the Mount, I'm fixed upon it;
Mount of thy redeeming love."

Now, being fixed, the promptings of the heart are to memorialize the event—to "set up a stone of remembrance; (1 Saml. 7 : 12;) hence the grateful record:

"Here I'll raise mine Ebenezer;
Hither by thy help I'm come."

What can be more natural than the expectation that he who has helped thus far will help all the way through? Hence the confiding strain:

"And I hope, by thy good pleasure,
Safely to arrive at home."

Beyond the final home there is nothing; therefore, if this song is to be continued it must be by taking a new departure, which is found by the operation of the mental law of association of ideas, in the case of all this help. Thus:

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood."

This reflection elicits a fresh burst of gratitude in the lines—

"O to grace how great a debtor
Daily I'm constrained to be."

This gush of gratitude appropriately culminates in the prayer—"*Let thy goodness*"—that goodness which constrains my debtorship of thankfulness—"*Let*" that "goodness, like a fetter, bind my *wandering*"—no, no! that is out of harmony with the spirit of the song. How can my heart be "wandering" when it is "*fixed upon the Mount!*" Better far, to sing—

"Bind my grateful heart to thee."

Now comes the "dead flies" which cause this vase of precious "ointment to send forth a stinking savor." (Eccl. 10 : 1.)

"Prone to wander, Lord, I feel it—
Prone to leave the God I love."

The question is not—Are these lines truly descriptive of *some* Christian experience, (backsliding experience for example,) but—Do they correctly represent the experience of one full of gratitude for divine mercies, "fixed upon the Mount of God," and calling for the "sonnets of flaming tongues above" to utter forth his praises? The idea is preposterous!

That you may fully appreciate the absolute incongruity of these lines with the spirit of the hymn, let us parody the verse as the love-song of a doting husband to his wife:

O my wife, how true a lover
Gladly I'm constrained to be!
Let thy graces 'round me hover—
Bind my truant heart to thee.
Prone to others, wife, I feel it—
Prone to quit the wife I love;
Here's my heart, dear, take and keep it,
Lest it find some other dove.

The husband who should sing this might, perhaps, obtain credit for the fidelity of his purpose, but to the wife-heart that asks an absorbing and exclusive *love*, the language is bitter mockery.

God, too, asks such absorbing love. Is it glorifying to him to tie our loftiest ascriptions of praise to the backward leanings of old depravities that ought to have been dead long ago? Then let us divorce the praise from this wedlock of sin, and trustingly sing—

O, to grace how great a debtor
Daily I'm constrained to be;
Let thy goodness, like a fetter,
Bind my grateful heart to thee;
Joy in Jesus, Lord, I feel it;
Praise to thee, the God I love!
Here's my heart, O take and seal it,
Seal it for thy courts above.

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THE PILGRIM'S REPOSE.

"He giveth his beloved 'sleep."—Psa. 127:2.

What would we give to our beloved?
The hero's heart to be unmoved—
The poet's star-tuned harp to sweep—
The senate's shout to patriot's vow—
The monarch's crown to light the brow?
"He giveth his beloved sleep."

What do we give to our beloved?
A little faith all undisproved—
A little dust to over weep—
And bitter memories to make
The whole earth blasted for our sake!
"He giveth his beloved sleep."

"Weep soft, beloved!" we sometimes say;
But have no time to drive away
The dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumbers, when
"He giveth his beloved sleep."

O earth so full of dreary noises,
O men with wailing in your voices!
O delved gold, the waller's heap!
O strife, O curse, that o'er it fall!
God makes a silence through you all,
"And giveth his beloved sleep."

His dew drops mutely on the hill;
His cloud above it saileth still,
Though on its slopes men toil and reap!
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved sleep."

Yea! men may wonder, while they scan
A thinking, feeling, living man,
In such a rest his heart to keep;
But angels saw—and through the cloud,
I ween their blessed smile is heard—
"He giveth his beloved sleep."

And friends!—dear friends!—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must o'er her fall,"
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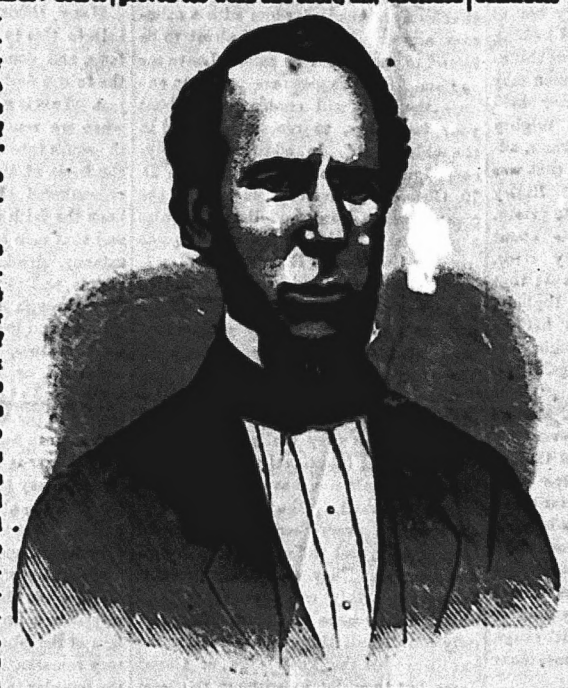

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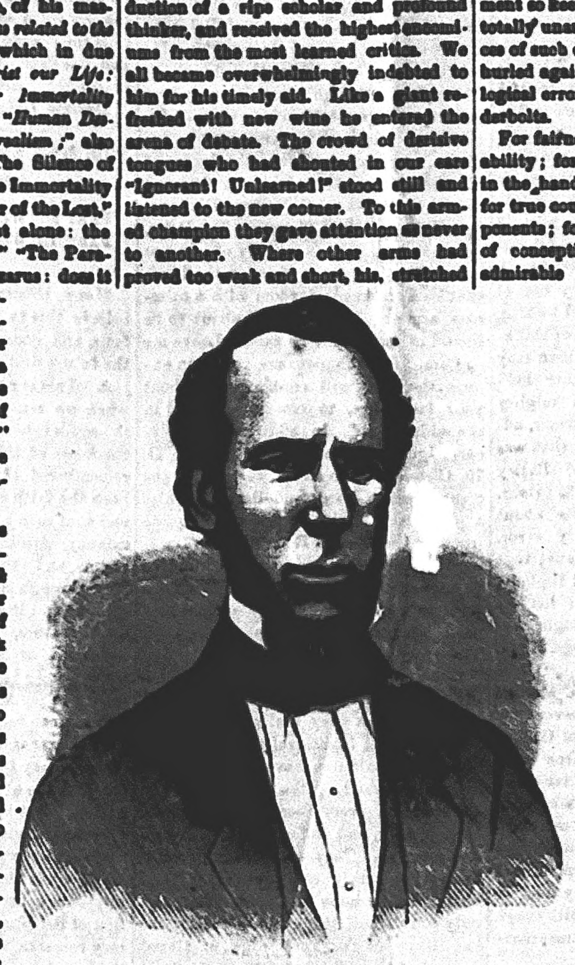
D. T. TAYLOR.

Charles Frederick Hudson had his birth at Wadsworth, Medina County, Ohio, May 16th, 1821. He graduated with honor at the Western Reserve College, and finished his theological studies in preparation for the ministry at Lane Seminary, Walnut Hills, O., his certificate of merit and fitness being given by Lyman Beecher and others. He shortly after this had his attention drawn to the doctrine of eternal death, and was not long in substituting the better view, as an article of Christian faith, in the place of his previous notion of endless misery. This change of opinion respecting the end of evil beings led to the dissolution of his connection with the Congregational Church at Sycamore, Illinois, where he was for some years an acceptable pastor.

Freer in liberty of thought, and stirred to fresh exertions in defence of his new and cherished views, now regarded by him as the only true solution of the conflict of ages and just vindication of the ways of God, some ten years of his life were spent in extensive and critical study of the Scriptures and the history of opinions regarding the nature of man, and in elaborating the truer view which he had set his strong intellect to defend. The result was the production, ten years subsequent to leaving Lane, of his master-work, "*Debt and Grace, as related to the Doctrine of a Future Life,*" which in due time was followed by "*Christ our Life: the Scripture argument for Immortality through Christ alone,*" and "*Human Destiny: a Critique on Universalism;*" also six valuable tracts, viz., "The Silence of the Scriptures respecting the Immortality of the Soul, or of the Race, or of the Lost," "Immortality through Christ alone: the Doctrine Safe and Salutary," "The Parable of the Rich man and Lazarus: does it imply Eternal Future Suffering?" "The Doctrine of Endless Misery an occasion for Skepticism," (this being a reprint from Sir James Stephen,) "The Rights of Wrong: Or, is Evil Eternal?" and "Eternal Death in the literal sense is Eternal Punishment."

The crowning labor of his life was that scholarly production, "*The Critical Greek Concordance,*" prepared for and under the direction of Rev. H. L. Hastings—a work of much value to the whole church of Christ. It exists an enduring monument to his fame. The three years patiently devoted to this volume were scarcely ended ere failing health compelled this indefatigable student to relinquish both pen and pulpit and seek in rest and medicine a renewal of his exhausted powers of body, which excessive mental toils had impaired. But he sought in vain. Life's labor was well finished. Having won a deathless name, much lamented, he fell peacefully asleep in Christ at Haddonfield, N. J., May 26th, 1867, in the dear family of Dr. B. Willard.

The remembrance of the man is fresh and fragrant. A personal friendship of twelve years—dating from the day when he, most welcome, found a quiet corner in our study in a city of Massachusetts, where during four weeks he put the finishing touches of his easy pen upon his great work, preparatory to its first publication at Boston, 1857—qualifies us in a measure to fathom the rare excellencies and attainments of this pure and gifted spirit, and to appreciate the great loss which his too early death entailed upon the cause of truth. But his works imperishably survive, and in them the dead saint yet lives and speaks. Modest, honorable, noble-hearted as a man; solid, deliberate, and instructive as a preacher; original, profound, and enchanting, as a writer; calm, candid, courteous, and triumphant as a controversialist, Charles F. Hudson had no peer in his day in his favorite line of thought, no superior at any time in eschatological researches and masterful ability. His powerful mark abides on giant minds; no one yet fills his vacant place or wears his lustrous robes. Driven from his pulpit and discarded by earlier denominational associates for holding what was deemed a heresy, his name yet towers up before all Christ's churches, as that of one who was every whit a man, unapproachable in his sphere of lofty thought, spotless and without stain of reproach in the meek grandeur of his Christian character.



REV. CHARLES FREDERICK HUDSON.

No book equal in importance to "Debt and Grace" had issued from the press for the last quarter of a century. It challenged admiration while invoking hostility. It was at once stamped as the production of a ripe scholar and profound thinker, and received the highest encomiums from the most learned critics. We all became overwhelmingly indebted to him for his timely aid. Like a giant refreshed with new wine he entered the arena of debate. The crowd of derisive tongues who had shouted in our ears "Ignorant! Unlearned!" stood still and listened to the new comer. To this armed champion they gave attention as never to another. Where other arms had proved too weak and short, his, stretched forth in strength, wielded the sword of truth with telling effect. Men struck back, but they heard. Some could only reply by vainly trying to make good the ironical apothegm of Bishop Wharburton made to the English nobleman, "Orthodoxy, my Lord, means my-doxy; heterodoxy means your-doxy." Undaunted by the charge, the new apostle launched his polished shaft at the temple of a hideous error and shook it to its base. He was sufficient to cope with the scholarly legions everywhere arrayed against a few defenders of Truth. He came boldly to the rescue of an unpopular belief, came at the right time, came in the calm consciousness of divine might, and in him, as never in others, the Christian philosopher, the lettered divine, the cunning student in academic halls, found his match. He became the skillful and earnest advocate of an immortal theodicy, and wherever he is candidly read the mind becomes luminous with the light of a higher and better knowledge of eternal things.

Hudson cannot be answered by a sneer, nor put down with sophistries. In him the mere polemic finds a foe worthy of his steel. And we claim that of all who have ventured to break a lance with him, not one has returned from the field with the laurels of victory. Though dead he still lives and confessedly is master of his high position, the apex of the citadel of Truth.

There are passages in his works of extraordinary power. There are subtleties of the finest yet faintest kind. There is logic of the most cogent quality. There are dialectics of the sharpest, most striking method. There is research of the most exhaustive order. There is erudition that challenges the studied collegian. There are theses so invulnerable, that they are incapable of being overthrown by human reasoning. There is argument so keen and overwhelming as to be totally unanswerable. There are sentences of such concentrated power that when hurled against false philosophy and theological error they seem like forged thunderbolts.

For fairness of statement and masterly ability; for candor and cool enthusiasm in the handling of a terrible question; for true courtesy in the treatment of opponents; for originality in and boldness of conception;—as exhibiting the most admirable combination of controversial sharpness with true Christian temper on a vexed inquiry; as containing the completest reference to authorities; as a mosaic literary gem in the weaving in of the varied thoughts of others with the writer's own — meanwhile with no appearance of pedantry; as being the most elaborate and comprehensive in its line of investigation; as a splendid vindication of the mercy, the justice, and government of God; as beautifully presenting the scheme of eternal redemption in Jesus Christ; as a work not mastered by a single perusal; as being a fine discipline for the mind; as filling by its main doctrine a great need in our evil times; Hudson's works—especially "Debt and Grace"—have no equal or parallel in the tomes of modern literature.

Immortality and Eternal Life! Who of us will live forever? Who will die the second death? These questions are momentous. The themes are ponderous. The issues are tremendous. They involve the will and purpose of Almighty God respecting the well being and destiny of every human soul. We are brought in contact with the most awful scenes ever to be enacted, the most solemn words ever spoken. Death, Heaven, Hell, Judgment, and Infinity, with man's relation to them, come in view and are actualized before us as we seek to penetrate the verities of "Debt and Grace." Imagination stands appalled at the vision of the grandeur and everlastingness of the fast approaching consummation. Age on age stretches magnificently in the nearing distance. We seem to touch eternity.

Rouses Point, N. Y.

RIGHT SINGING FOR RIGHT LIVING.

S. H. PLATT, A. M.

"Come, thou Fount of every blessing."

This hymn, by Robinson, opens with a petition evidently in allusion to James 1:17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," etc. It strikes a jubilant key with the first note:

"Come, thou Fount of every blessing,
Tune my heart to sing thy grace."

The next two lines give the reason for this petition, namely:

"Streams of mercy, never ceasing,
Call for songs of loudest praise."

Having rendered the reason, the petition is renewed with greater fervor, and under the inspiration of that "call," breaks forth:

"Teach me some melodious sonnet,
Sung by flaming tongues above."

Nothing here is adequate to express the grateful emotions called into being by those "streams of mercy, never ceasing." But now the pent-up joy must come forth in such language as it can find; hence—

"Praise the Mount, I'm fixed upon it;
Mount of thy redeeming love."

Now, being fixed, the promptings of the heart are to memorialize the event—to "set up a stone of remembrance; (I Saml. 7:12;) hence the grateful record:

"Here I'll raise mine Ebenezer;
Hither by thy help I'm come."

What can be more natural than the expectation that he who has helped thus far will help all the way through? Hence the confiding strain:

"And I hope, by thy good pleasure,
Safely to arrive at home."

Beyond the final home there is nothing; therefore, if this song is to be continued it must be by taking a new departure, which is found by the operation of the mental law of association of ideas, in the case of all this help. Thus:

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood."

This reflection elicits a fresh burst of gratitude in the lines—

"O to grace how great a debtor
Daily I'm constrained to be."

This gush of gratitude appropriately culminates in the prayer—"Let thy goodness"—that goodness which constrains my debtorship of thankfulness—"Let" that "goodness, like a fetter, bind my *wandering*"—no, no! that is out of harmony with the spirit of the song. How can my heart be "wandering" when it is "*fixed upon the Mount?*" Better far, to sing—

"Bind my grateful heart to thee."

Now come the "dead flies" which cause this vase of precious "ointment to send forth a stinking savor." (Eccl. 10:1.)

"Prone to wander, Lord, I feel it—
Prone to leave the God I love."

The question is not—Are these lines truly descriptive of *some* Christian experience, (backsliding experience for example,) but—Do they correctly represent the experience of one full of gratitude for divine mercies, "fixed upon the Mount of God," and calling for the "sonnets of flaming tongues above" to utter forth his praises? The idea is preposterous!

That you may fully appreciate the absolute incongruity of these lines with the spirit of the hymn, let us parody the verse as the love-song of a doting husband to his wife:

O my wife, how true a lover
Gladly I'm constrained to be!
Let thy graces 'round me hover—
Bind my truant heart to thee.
Prone to others, wife, I feel it—
Prone to quit the wife I love;
Here's my heart, dear, take and keep it,
Lest it find some other dove.

The husband who should sing this might, perhaps, obtain credit for the fidelity of his purposes, but to the wife-heart that asks an absorbing and exclusive *love*, the language is bitter mockery.

God, too, asks such absorbing love. Is it glorifying to him to tie our loftiest ascriptions of praise to the backward leanings of old depravities that ought to have been dead long ago? Then let us divorce the praise from this wedlock of sin, and trustingly sing—

O, to grace how great a debtor
Daily I'm constrained to be;
Let thy goodness, like a fetter,
Bind my grateful heart to thee;
Joy in Jesus, Lord, I feel it;
Praise to thee, the God I love!
Here's my heart, O take and seal it,
Seal it for thy courts above.

Brooklyn, N. Y.

THINK FOR YOURSELF.

There is great need in the present day for reminding men that God expects them to prove all things by the Bible, and to think for themselves. Give me your attention while I try to set before you the *right, duty, and necessity of private judgment.*

When I say the *right* of private judgment, I mean that every individual Christian has a right to judge for himself, by the word of God, whether that which is put before him as religious truth, is God's truth, or is not,

When I say the *duty* of private judgment, I mean that God requires every Christian man to use the right of which I have just spoken; to compare man's writings with God's revelation, and to make sure that he is not deluded and taken in by false teaching.

And when I say the *necessity* of private judgment, I mean this—that it is absolutely needful for every Christian, who loves his soul and would not be deceived, to exercise that right, and discharge that duty to which I have referred, seeing that the neglect of private judgment has always been the cause of immense evils in the church of Christ.

The principle of private judgment is this: "You are to prove all things by the word of God: all ministers, all teaching, all preaching, all doctrines, all sermons, all writings, all opinions, all practices. Measure all by the measure of the Bible. Compare all by the standard of the Bible. Weigh all in the balances of the Bible. Examine all by the light of the Bible Test all in the crucible of the Bible. That which can abide the fire of the Bible, receive, hold, believe, and obey. That which cannot abide the fire of the Bible, reject, refuse, repudiate, and cast away."

This is the right you are to exercise if you love your soul. You are not to believe things in religion merely because they are said by Popes or Cardinals, by Bishops or Priests, by Presbyters or Deacons, by Churches, Councils, or Synods, by Fathers, Puritans, or Reformers. You are not to argue, "Such and such things must be true, because these men say so." You are to prove all things by the word of God.

I know such doctrine sounds shocking in some men's ears. But I write it down advisedly, and believe it cannot be disproved. I want to encourage no man in ignorant presumption or ignorant contempt. I praise not the man who seldom reads his Bible, and yet sets himself to pick holes in his minister's sermons. I praise not the man who knows nothing but a few texts in the New Testament, and yet undertakes to settle questions in divinity which have puzzled God's wisest children. But still I hold with Bishop Bilson, (A. D. 1575,) that "all hearers have both liberty to discern and a charge to beware of seducers; and woe to them that do it not." And I say with Bishop Davenant, (A. D. 1627,) "We are not to believe all who undertake to teach in the church, but must take care and weigh with serious examination, whether their doctrine be sound or not."

This is the principle laid down by our Lord Jesus Christ in the sermon on the Mount. Remember what he says: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (Matt. 7: 15.) How is it possible that men shall know these false prophets, except they exercise their private judgment as to what their fruits are.

This is the practice you find commended in the Bereans, in the Acts of the Apostles. They did not take the apostle Paul's word for granted, when he came to preach to them. You are told that they "searched the Scriptures daily, whether these things were so;" and "*therefore*," it is said, "many of them believed." (Acts 17: 11, 12.) What was this again but private judgment?

This is the spirit of the advice given in 1 Cor. 10: 15—"I speak unto wise men; judge ye what I say; and in Col. 2: 18—"Beware lest any man spoil you through philosophy and vain deceit;" and in 1 Thess. 5: 21—"Prove all things;" and in 1 John 4: 1—"Beloved, believe not every spirit, but try the spirits whether they are of God;" and in II John 10—"If there come any unto you, and bring not this doctrine, receive him not into your house." If these passages do not recommend the use of private judgment, I do not know what words mean.

Whatever men may say against private judgment, it cannot be neglected without immense danger. You may not like it, but you never know what you may come to if you refuse to use it. No man can say into what depths of false doctrine you may be drawn if you will not do what God requires of you, and "prove all things."

Suppose that in fear of private judgment, you resolve to believe whatever the church believes. What is your security against error? *The church is not infallible. The particular branches of the church are not infallible.* Any one of them may err. Many of them have fallen foully, or have been swept away. Where is the church of Ephesus at this day? Where the church of Sardis at the present time? Where the church of Hippo in Africa? Where the church of Carthage? They are all gone! Not a vestige of any of them is left. Will you then be content to err, merely because the church errs? Will your company be any excuse for your error? Will your erring in company with the church remove your responsibility for your own soul? It were surely a thousand times better for a man to stand alone and be saved, than to err in company with the church, and be lost.

But suppose that, to cut matters short, you resolve to believe whatever your minister believes. Once more I ask, Where is your safety? Where is your security? *Ministers are not infallible any more than churches.* All of them have not the Spirit of God. The very best of them are only men. Call us bishops, priests, deacons, or whatever names you please, we are all earthen vessels. I speak not merely of Popes who have promulgated awful superstitions and led abominable lives. I would rather point to the very best of Protestants, and say, "Beware of looking upon them as infallible—beware of thinking of any man, (whoever that man may be,) that he cannot err." Luther held consubstantiation; that was a mighty error. Calvin, the Geneva reformer, advised the burning of Servetus; that was a mighty error. Cranmer and Ridley urged the putting of Hooper into prison, because of some trifling dispute about vestments; that was a mighty error. Whitgift persecuted the Puritans; that was a mighty error. Wesley and Toplady, in the last century, quarreled fiercely about Calvanism; that was a mighty error. All these things are warnings, if you will only take them. All say, "Come from man." All show us that if a man's religion hangs on ministers, whoever they may be, and not on the word of God, it hangs on a broken reed. *Never make ministers Popes.* Follow us so far as we follow Christ, but not a hair's-breadth farther. Believe whatever we can show you out of the Bible, but do not believe a single word more. Neglect the duty of private judgment, and you may find, to your cost, the truth of what Whitby says, "The best of overseers do sometimes make oversights."

I warn you not to be moved by the specious argument, that it is *humility* to disallow private judgment; that it is humility to have no opinion of your own; that it is the part of a true Christian not to think for himself! I tell you that such a humility is a *false humility.* Call it rather *laziness.* Call it rather *sloth.* It makes a man strip himself of all his responsibility, and throw the whole burden of his soul into the hands of the minister and the church. It gives a man a mere vicarious religion, a religion by which he places his conscience and all his spiritual concerns under the care of others. He need not trouble himself! He need no longer think for himself! He has embarked in a safe ship, and placed his soul under a safe pilot, and will get to heaven! O, beware of supposing that this deserves the name of humility. It is refusing to exercise the gift that God has given you. It is refusing to employ the sword of the Spirit which God has forged for the use of your hand. Blessed be God! our forefathers did not act upon such principles. had they done so, we should never have had the Reformation. Had they done so, we might have been bowing down to the image of the Virgin Mary at this moment, or praying to the spirits of departed saints, or having a service performed in Latin. From such humility, may the good Lord ever deliver you!

As long as you live, beware of the blindfold system, which many commend in the present day—the system of following a leader and having no opinion of our own—the system which practically says, "Only keep your church, only receive the sacraments, only believe what the ordained ministers who are set over you tell you, and then all shall be well." I warn you that this will not do. I warn you that if you are content with this kind of religion, you are perilling your soul. Let the Bible, and not any church upon earth, or any minister upon earth, be your rule of faith.—*J. C. Ryle.*

NOTES ON THE RESURRECTION OF CHRIST.

ALVIRUS N. HITCHCOCK.

1. It is a matter capable of the clearest proof that the books of the New Testament were written by the authors to whom they are ascribed. Deists would make it appear that they cannot be traced as far back as the days of the apostles, but in this they are quite unsuccessful. Nothing is clearer than that one book quoted in another was written before it. Applying this rule to the books of the New Testament, we are able to follow them back to the very period when they are said to have been written. Not only have they been extensively quoted by the later fathers of the church, but by the apostolic fathers themselves, and in such a manner as to leave their authorship beyond a doubt. Polycarp was the disciple of the apostle John. As John died about the year 100, the testimony of Polycarp is thrown back as far as the year 90. He wrote a short epistle to the church at Philippi, and though occupying only four small quarto pages, it contains ten or fifteen clear allusions to, and twenty-five distinct quotations from, the books of Matthew, Luke, Acts, Romans, first and second Corinthians, Galatians, Philippians, Ephesians, first Timothy, first Peter, and first John. It is worthy of note, as indicating his steadfast faith in the Lord, that he suffered martyrdom with a calmness almost divine. When about to be bound to the stake, he said, "Leave me as I am. He who gives me power to endure the fire, will enable me, without your fastenings, to remain unmoved in the midst of it." In addition to Polycarp, Ignatius, bishop of Antioch, A. D. 70, Clement, bishop of Rome, one of the companions of Paul, and Barnabas, also a fellow-laborer with Paul, severally quote from the Gospels and Epistles. Dr. Lardner has adduced more than two hundred passages which are either direct quotations or verbal coincidences so close that their scriptural origin is undisputed. These facts cannot be denied.

2. As all the writers of the New Testament state the Resurrection as a fact, it is evident that they *really believed* it or were guilty of *intentional fraud.*

3. They could not have been guilty of intentional fraud, for the preaching of the Resurrection everywhere brought upon them danger, and suffering, and poverty, and disgrace. They were ready to sacrifice every earthly comfort rather than abandon their hope in Christ. They not only counted all things but loss for the excellency of the knowledge of Christ Jesus, but they did so without the least *reluctance.* When mocked by enemies, they rejoiced the more exceedingly that they were *counted worthy* to suffer shame for his name. Certainly no such conduct could have been dictated by a secret motive. Hence they must have at least *believed* what they preached.

4. Thus believing that Jesus was what he claimed to be, as he everywhere denounced falsehood, his disciples would not knowingly utter an untruth. Indeed they would not *dare* to falsify, for Christ commanded them to be honest, and the salvation which they expected from him they knew to depend on keeping his commands. But they declare that they saw him alive after he had been dead and buried. Therefore they must have *believed* that they saw him.

5. Their supposed sight could have been no deception, for Christ was not seen by one merely, but by *above five hundred at once;* not in the night alone, but in the daytime also. They were ready to testify to this as a fact, and they must have known whether it were a fact or not; and further, they must have told the *truth*, for to utter falsehood would have destroyed their hope in Christ, in defense of which they were even ready to die. Thus the proof is clear.

6. Again, as they did not dare to utter an untruth, *their* statement concerning the report of the guard that the body was stolen, must be *true.* This shows, from the mouth of enemies, that the body was *gone from the tomb.*

7. The report of the *guard* that the body was stolen cannot be true; for if the disciples stole the body, they could not have believed that it rose from the dead, whereas their conduct proves beyond a doubt that they did believe this.

8. Therefore, as from the testimony of enemies the tomb was vacant, and as the body could not have been stolen, and further, as we have the testimony of a large number who could not possibly have had a motive for lying, but would have condemned themselves in the very act, that they saw Christ alive after his death, the evidence is conclusive that *Jesus rose.*

9. As corroborative evidence of the Resurrection, we have the following: The Church was planted at Jerusalem near which Jesus was buried. The religion taught by the disciples was built upon the alleged resurrection of Christ. Now if he had not risen, it would have been very easy for the Jews to produce his dead body, and thus settle the controversy and end the tumult. This they never pretended to do. The religion of Christ, then, has gained the victory. The tomb of the Nazarine becomes radiant with undying memories. The cross of calvary becomes illumined with the glory of the world's Redeemer. And the path of him who wandered lonely by sea and mountain, ends not at the "hewn sepulchre," but upward to the gates of God we trace its shining course. And now, far along the crowded aisles of eighteen centuries rolls the silvery echo, "I am he that liveth and was dead; and behold I am alive for evermore." Blessed be his name!

Madison University.

RICH MAN AND LAZARUS.—Luke 16.

GEORGE THOMSON.

PART I. *What it does not mean.*
PART II. *What it does mean.*

PART I.

Many thousands, no doubt, honestly believe this to be a narrative of actual facts, and consequently representative of the future destiny of the just and the unjust. This is not at all to be wondered at when we remember that the doctrine of the soul's inherent immortality forms the the basis of this belief. And when it is remembered also that this doctrine has been the faith of the church for centuries, and that men have imbibed it from early infancy, drinking it in from nursery rhyme and the spelling-book, all the way through to the classics; from the pulpit and the press; that it permeates all literature, whether it be religious, historical, or sensational—with such religious and educational preconceptions, it is easy to picture the immortal soul of the rich man in hell, and the immortal soul of poor Lazarus in glory; and similar inferences may be drawn from other Scriptures, in the absence of a candid investigation. But there are hundreds who will investigate, and who will gladly exchange a bare inference for a positively declared truth, when they are convinced that such inference contradicts a positive declaration of Scripture. With these introductory remarks, we will proceed to examine the popular interpretation of this subject, and in so doing, we pray that God may divest us of all prejudice in writing or reading. Let us be candid. Let us open our hearts for the reception of the truth.

We are told in the first place that this is *not* a parable, but a narrative of *facts* which actually occurred in the case of two individuals, both of whom died; one was sent to hell, and the other to heaven, where they recognised each other, and a conversation occurred, proving one to be in conscious misery, and the other in conscious happiness. And furthermore, that these cases were representative; or, they were presented for the purpose of teaching the time and nature of future rewards and punishments. If this statement is true, what tremendous issues are dependent upon this narrative—the *weal* or *woe* of millions. How careful the Savior would be not to weave into the narrative any ambiguity, lest some poor soul might be deceived or led astray. And how particular he would be to omit no feature or fact bearing on so momentous a subject. We should not only be informed that they were sent to heaven and hell respectively when they died, and that in one case there was enjoyment, and in the other suffering, but we shall be also told *why* they were sent there; otherwise, the narrative will utterly fail in proving a warning to any one. Let us now carefully examine all the details of this so-called literal narrative.

"There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed by the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores." Here are the two characters, who, it is claimed, stand as the representatives of millions. Here they are, on probation for heaven or hell. And yet not one word, either in commendation or condemnation, in reference to their moral *character.* The rich man might have been faultless in his dealings with his God and his fellow man, for aught that is alleged against him to the contrary. He is simply charged with doing what thousands of leading church members of the present day are doing—dressing well and eating all the luxuries at command. But who thinks of subjecting them to discipline, and expelling them from the church on that account? They are the very class sought after, and generally make excellent managers of church festivals and oyster suppers. However it might have been in ancient times, the modern church would rather send twenty poor men to hell than one of their rich men!

And what of Lazarus? He is not said to be a believer in Christ. It is not said that he prayed. He is not credited with being pious. It is not even affirmed that he was virtuous, or even honest. This might or might not be true of him, but it was certainly not taken into the account. He was poor, extremely poor—a beggar; and for no other assigned reason he is dispatched to glory. He might have pilfered a little occasionally, as thousands of beggars have done and still do. He might have lied and profaned as thousands of beggars do, for aught that we learn to the contrary from the narrative (so-called.)

Now, to sum up on this point, all must admit that if this is interpreted according to the popular view, it teaches that the extremely poor are sure of heaven, while the rich are doomed to hell inevitably. Can it be that we have misunderstood the true import of the gospel? "He that believeth and is baptised shall be saved. He that believeth not shall be damned." Does it really mean that he who would be saved must become a beggar, while the rich, who dress and eat well, are sure to be damned? Who dare preach such a doctrine?

But again, it is said that they both died, and the rich man was buried, but the beggar was carried by the angels into Abraham's bosom. Now let me ask, do those who claim this to be a narrative believe that Lazarus was carried soul and body to Abraham's bosom, and that the rich man, soul and body, went to hell? "O, no!" you will say, "it was only the rich man's *soul* that went to hell, and the *soul* of Lazarus was carried to Abraham's bosom." But remember, there is not one word said about "soul" or spirit in the narrative. If it is a narrative of *fact*, we must stick to the text. We are not at liberty to infer something not found in the statement. If this is a narrative of actual facts, then the rich man went to hell *body* and *soul*; and Lazarus was carried *bodily*, or all that constituted Lazarus, into Abraham's bosom. While many will not be willing to accept this inevitable conclusion, in view of the fact that they believe a future resurrection and judgment to be a pre-requisite to the union of soul and body, either in happiness or woe, yet there are others who deny any future resurrection and judgment, associating these events with death. Such may be ready to admit the consistency of the conclusion, on the basis of this so-called narrative. However, we would suggest an easy test. Let the grave of some notorious sinner be opened one weeks or months after burial, and we think it more than probable that the body will be found there, unless it be stolen by medical students; and the same will be true in the case of the most pious. Thus we see the absurdity of claiming this to be literal.

But we proceed in the next place to examine the places to which these two personages were sent, and how they got there. "The beggar died and was carried by angels into Abraham's bosom." Where was Abraham's bosom? This is a very important query in this connection, this being a narrative *of facts.* Let us get our Bible and Concordance. We find a brief history of Abraham's life, a record of his death, and of his burial in the cave of Machpelah. Then Abraham's home was in the cave of Machpelah, and the angels carried the beggar to the cave of Machpelah. "O, no!" you say, "it does not mean that." Why not, if it is a literal narrative? "O, that part is figurative, or parabolic; that means heaven. The beggar was carried by the angels to heaven." Who said so? Where is such

an explanation given? Certainly not in the Bible. I am aware that *Josephus*, in his discourse on *Hades*, represents it as an unfinished place, where there is perpetual darkness, which is partitioned off into two apartments, into one of which the souls of the righteous are detained until the resurrection; this he calls Abraham's bosom. But Josephus does not claim to be inspired, and our religion is not founded on Josephus, but on the Bible. And supposing you accept Josephus as authority in this matter, still you cannot get the beggar into *Hades*.

But concerning the rich man, it is said that he also died and was "buried" "in hell." Is it customary to bury the lost in hell? But perhaps the hell in this case, like Abraham's bosom in the other case, is figurative, and therefore means something else; perhaps the grave. But you will not consent to this. You will plead for the strictest literal hell in this case, with all its theological terrors. But I ask, by what logic (except the stern necessities of a theological idea) is the interpretation figurative in one case, and literal in the other? It is a well-known fact which cannot be successfully controverted, that the hell of this text is not the hell of future punishment. There are three Greek words rendered hell in the common version—*gehenna*, *tartarus*, and *hades*. *Gehenna* occurs twelve times in the New Testament, and usually refers to the punishment of the wicked. But in no instance is that punishment said to take place at death. "The Lord knoweth how .... to reserve the unjust unto the day of judgment, to be punished." (II Pet. 2: 9.) Instances of hell from *gehenna* are found in Mark 9: 43, 45, 47. *Tartarus* occurs but once (II Pet. 2: 4), where it is said that the angels who sinned were cast down to hell to be "reserved unto judgment." *Hades* is found eleven times, and is the Greek translation of the Hebrew *sheol*, which is found in the Old Testament sixty-five times, and is rendered "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. Doubtless this word should have been translated simply "grave," in every instance. And no candid Bible critic, who prefers truth to theory, would for one moment insist that *sheol* is a place of conscious punishing. The stream cannot rise higher than its head. So neither is *hades* presented in the New Testament as a place of conscious punishing, except in parabolic figure, as in the case before us.

We would call the attention of our readers to two significant facts in this connection. One is, this same *hades* is rendered "grave" in I Cor. 15: 55, and very properly too; for had the translators here rendered it "hell," it would have appeared as though the saints passed through hell, as well as death, to get the victory. The other is, this same *hades* give up its occupants at the judgment, and is then destroyed in the lake of fire, together with death; which lake of fire is the *gehenna* or real hell of future punishment (Rev. 20: 13-15.) But perhaps some will be disposed to refer to Josephus and his *hades* for proof of their theory. I commend the wisdom of such, as the evidence cannot be found in the Bible. I presume they have a right to seek it elsewhere. I would also recommend the Koran and the Book of Mormon to such, as being wonderfully fertile in the same class of evidences.

But we continue our examination of this subject in the light of a literal narrative. Although there was a great impassable gulf between the two parties, yet they were near enough for recognition and conversation; and not only so, but they were cognizant of each other's condition. Lazarus knew that the rich man was suffering. The rich man knew that Lazarus was happy. As a matter of course, this being representative, those fortunate enough to get to heaven must witness the sufferings of the damned, and evermore listen to their moans, and groans, and horrid imprecations. The American Tract Society published a tract (No. 277), from which we make the following extract. It is headed—"Eternal Misery of Hell."

"As God will aggravate the sufferings of the damned by displaying his glorious attributes, their hatred of him will be unbounded, their torment will excite their hatred, their hatred will aggravate their torment. Is not this the height of misery, to be filled with unmixed hate toward that perfect being, the supreme being, the sovereign beauty—in a word, to hate the infinite God? Doth this not present to your mind a state the most melancholy, the most miserable? One chief excellence of the glory of happy spirits is a consummate love to their Creator. One of the most horrid punishments of hell is the exclusion of divine love. O miserable state of the damned! In it they utter as many blasphemies against God, as the happy souls in heaven shout alleluias to his praise."

And according to this theory these blasphemies must ring in the ears of the saints to all eternity. Who would wish to be in heaven under such circumstances? This conclusion is inevitable, if this is a narrative of *facts*. But it is maintained by some that we shall be so constituted, in heaven, that we shall not be unfavorably affected by these scenes. Hear what President Edwards has said on this point:

"The woes of sinners in hell will not be a cause of *grief* to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an amiable disposition and a perfect holiness and conformity to Christ. .... When they hear you groan and sigh, and gnash your teeth, these things will not move them at all to pity you. After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery."

What are we to think of a theory which demands the extinction of the finest and tenderest feelings that the human heart is capable of—pity, compassion, sympathy? In the same proportion as a person exhibits in behalf of the suffering those blessed traits, do we exalt them in the scale of humanity. And the absence of these traits in this life makes manly selfish, brutish, cruel. Let it be remembered that the authors of the above sentiments base those sentiments (full as they are of cruel bitterness and bitter cruelty) on the literal interpretation of the rich man and Lazarus.

Another feature in this subject we will notice, which has a tendency to intensify what has been said on this point. The rich man prayed to Abraham—"Father Abraham, have mercy on me." Then the lost can pray out of hell, at least to father Abraham. But who would like to be in Abraham's place, to listen to the prayers of the damned to all eternity without being able to render them any assistance? But as God is no respecter of persons, others may hear prayer as well as Abraham. And so a pious father in heaven may be compelled to listen in vain to the earnest petitions of a son in hell, and that to all eternity! A mother in heaven may attempt to flee from the piteous importunities of a once loved but now lost daughter in hell, but all to no avail. A lost wife may be craving from the more favored and fortunate husband a drop of cold water to cool the parched tongue. The groaning and agonizing husband may plead with the saved wife for some alleviation of his sufferings, but all, all in vain! This picture is not overdrawn. It is the legitimate conclusion of the premise—the rich man and Lazarus a narrative of actual facts.

But some will endeavor to escape the absurdities consequent upon adopting the above premises in full, by arguing that it is partly literal, and partly parabolic. But we would inquire, Where is the line to be drawn? And where is the rule by which we are to determine which is parabolic, and which is literal? A rule may be manufactured from theories, but let one be produced from the Bible. There are prophecies, doubtless, which are partly symbolic and partly literal: but parables, we think, never. This is *all* literal or *all* figurative. And furthermore, in treating it as a parable, we are not in any way necessitated to divide it, but stand ready to accept it all as a parable. Dare our opponents on their part accept it as *all literal*?

We have thus endeavored to show *the absurdities and inconsistencies* of the popular theory concerning this matter, when followed out to their legitimate conclusions. But we have not yet presented the overwhelming Scripture evidences bearing on the doctrines claimed as being eliminated from this parable, namely, future rewards and punishments, and which prove most conclusively that the popular theory is incorrect. Perhaps we could not close this part of our subject more appropriately than by giving some positive proof texts in reference to the time of rewards and punishments. As we expect this to be read by many who are anxiously inquiring for the truth, such, we are confident, will be able to judge of the relative value of a "thus saith the Lord," and a theological inference. But first, we give a scriptural account of the place called *sheol* or *hades*, where the rich man was: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." (Eccl. 9: 10.) Hence, it must of necessity be a place of unconsciousness. If rewards and punishments are not meted out at death, when are they to be? "Ye shall be recompensed at the resurrection of the just." (Luke 14: 14.) "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." (Isa. 40: 10; 62: 11.) The following passages are so explicit, that none need err on this point:

"The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." (Matt. 16: 27.) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world .... Then shall he also say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25: 31-34.) "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.) "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. .... And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy [margin, corrupt] the earth." (Rev. 11: 15, 18.)

As the word of God does not contradict itself, and these are plain didactic statements, it is very evident that the *time* for giving rewards is at *the second coming of Christ*, when the dead are resurrected and both living and dead are judged. And as the Scriptures nowhere affirm that future rewards and punishments are to be dealt out in *instalments*, it follows necessarily that there will be no rewards received at death.

One more important point in this connection is definitely settled by the Scriptures, that is, the *place* of rewards and punishments. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. 11: 31.) "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." (Psa. 37: 22.) "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off, and the transgressors shall be rooted out of it." (Prov. 2: 21, 22.)

In concluding this part of the subject, we submit to our readers, as a candid jury, if we have not shown, by a fair and critical examination, *that this parable does not mean what tradition assigns to it.*

Prairie du Sac, Wis.

EXPOSITION.

THE CHURCH AND THE ROCK.

WM. GOODWIN.

What is the import of the passage, "Thou art Peter, and upon this rock I will build my church," etc.? (Matt. 16: 18, 19.) BYNEUS.

The text was responsive to the reply of Peter, "Thou art the Christ, the Son of the living God." Peter is pronounced "blessed" for giving Christ his true character and title; and then Christ proceeds to represent Peter's characteristics and office-work. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Peter signifies *rock*; and by a natural play upon the word, the appellation is shifted from the person and applied to his peculiar characteristic. When first they met, Christ gave him the Syriac and Chaldaic name of "Cephas, which is, by interpretation, a stone;" or rather, as the article is wanting, *Peter*, the Greek for *rock*. That *rock* in the passage refers to Peter as a repetition of the original word, is evident from the general drift, and from the grammatical construction. If Christ were immediately to return and refer to himself as the rock, what pertinency was there in introducing Peter, telling him so impressively the well-known fact that his name was Peter? The change from *Petros* (masculine when applied to a man) to *Petra* (feminine when applied to a rock) is necessary. The same change is observable when Christ is called a rock in I Cor. 10: 4. "That Rock was Christ." Here the Greek word *petra*, said to be (or represent) Christ, is feminine.

That the above is unmistakably the sense of the text, Barnes and many other good biblical critics bear witness; and no other meaning would ever have been wrung out of it but through fear of favoring the Romanists, who by a most absurd assumption wrest it to prove that the Pope has peculiar an[illegible]ive prerogatives, derived from Peter. But Scripture should always be interpreted according to its obvious import; then it will be agreeable to truth and in harmony with itself, and not be perverted to prove a pet dogma, or avoid abuse, or an imaginary difficulty.

The same or a worse dilemma presents itself in the other part of the text (ver. 19), which shows a connection with the preceding and a continuation in the same line of Peter's prerogatives. The 18th and 19th verses are perfect counterparts; and as the latter necessarily applies to Peter, so must the former. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. *And* I will give unto *thee* the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." To attempt to parry the plain import of such passages by a false and forced rendering, serves to cast suspicion upon the Protestant interpretation of the divine record, as the only rule of faith; and the Pope will proudly dangle his *keys* by his side, in spite of such subterfuges. If we honestly and squarely meet the issues of God's word, all bugbears will be banished; and the inconsistencies and errors that have drawn a pall of darkness over his professed children, and plunged them into a dreamy nightmare that has paralyzed free and noble action, will flee before the morning dawn.

Peter had a prompt decision of character, verging on impetuosity—a firmness and rock-like immovability to resist mere outside influences; hence the name Cephas, or Peter, which Christ gave him. This peculiarity is alluded to as the controlling element in his character, and as fitting him for the pioneer work of the New Dispensation. He was bold and fearless and forward in the promulgation of the Gospel kingdom, and in point of time had the precedence. After Christ's ascension, he first preached to Jews and Gentiles the *truths* and *doctrines* of the kingdom of Christ. These were the *keys* that unlocked the door of heaven's great storehouse, and abundant blessings descended. He preached to the Jews on the day of Pentecost, and three thousand souls entered the Christian Church through the door thus unlocked. After it was shown him that God is no respecter of persons, by a trance-vision, in which he saw all manner of beasts and creeping things and fowls let down by heaven's cleansing hand, Peter preached the Gospel of the kingdom to Cornelius and those assembled in his house, and a goodly number, as the first-fruits of the Gentiles, entered the open door into the kingdom and were baptised. (Acts 10.) He said subsequently, "Ye know how that a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the word of the Gospel, and believe." (Acts 15: 7.)

The door is open. Blessings abound. Paul is converted and called to preach. The Gospel of the uncircumcision is committed to him, and that of the circumcision to Peter. Paul says, "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. 2: 8.) The Christian world are now almost exclusively of the latter. He says again: "I labored more abundantly than they all. (I Cor. 15: 10.) So, if Peter had the *precedence*, Paul had the *pre-eminence*, if in any sense there were such a thing. He wrote most of the Epistles. He "withstood Peter to the face," because he *dissembled*, and "was to be blamed." (Gal. 2: 11, 13.) In the council at Jerusalem, they "hearkened" fully as much to James and the other apostles as to Peter, (Acts 15), and the latter was the only one that denied his Lord. Just after the text we read the withering rebuke administered to him by our Savior: "Get thee behind me, Satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men"—a befitting and foreshadowing reproof to those assuming to sit in the chair of Pope Peter. If, in point of time, Peter had precedence, how can the Pope claim *for* him or *from* him pre-eminence in power, even on the supposition that it were possible for *any* of the apostles to have successors? He was not *exclusively* a pillar of the church, for "James and Cephas and John" are all incidentally mentioned as "pillars." (Gal. 2: 9.)

Introductory to the text, we find that Peter answered a question addressed to all the disciples; then in reply Christ addressed him personally as in the text. A little further on, the same binding and loosing power is delegated to them all, and in precisely the same language. (Matt. 18: 18.) So, again, after Christ's crucifixion, he breathed upon his disciples, and said, "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (John 20: 23.) The terms *bind* and *loose* were of frequent use among the Jews, meaning to *forbid* and *allow*. We admit that the apostles were endowed with peculiar prerogatives—wrought miracles—were inspired to teach truth, and commissioned by Divine authority to carry on the construction of the Christian Church. What they did in this capacity—what they prohibited or allowed—was ratified in heaven. They composed a part of the spiritual temple—in fact, were foundation stones. It is said that the household of God is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. 2: 20.) If Peter were a rock—a firm and stable supporter of the Christian Church after the death of Christ—well adapted to the fundamental work of the spiritual temple, and *foremost* in that work, or himself even one of the first laid of the foundation stones, still the rest of the apostles composed a part of the underpinning in connection with him.

But, admitting all that can be wrung out of the text, how unnatural that there should be a constant changing of these foundation stones—a succession of them—a displacing and replacing, while the solid superstructure stands firm against the assaults of a wicked world and the *gates of hell!* A foundation is forever. At least it is to stand as long as the building which it sustains. The Church has been founded, and its foundation cannot again be laid. "Other foundation can no man lay than that is laid." The foundation has been laid, the Church built; the *keys* of the kingdom—the doctrines of Christ and of the cross—have been applied, and the door opened by authority of Him that "hath the key of David, that openeth and no man shutteth."

A large accession of living stones has been made to the spiritual temple, and certainly it would topple should the foundation stone be removed and the Pope substituted. To talk seriously of successors of any or all the apostles, is bloated absurdity. Even at the climax of the glorious career of the Church, when the Bridegroom shall come to claim his adorned Bride, John describes the city of New Jerusalem, which appeared in vision before him, as having "twelve foundations, and in them the names of the twelve apostles." (Rev. 21: 14.) Let no Vandal hand forge new names for those. From the time the Master Builder began to rear his sublime spiritual temple, to the time the top-most stone is laid and the loud refrain goes up, "Grace, grace, unto it," there never has been and there never will be any other names than those already inscribed indelibly upon the foundation stones by the immutable finger of God. All other names are but the counterfeit results of sacrilegious usurpation.

Christ is the chief corner-stone. If, in the subordinate foundation all claims to the successorship are spurious, surely the *Rock of Ages* can have no substitute—Christ no vicegerent. Every pretender to such high and holy office is an impostor, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God. (See II Thess. 2: 4-12.) There is but one Mediator. Christ is the living head of his mystical body, and there can be no other. He is the Head of the Bride, (the Church,) and none can come between the Groom and Bride to separate her from her loving Lord. We have one Lord and Savior and great High Priest, "who ever liveth to make intercession for us" in the spiritual temple. The great Architect called a class of men to compose the solid foundation of the church edifice—to be pillars—and to assist in its construction. Those apostles thus chosen, who were to be *eye-witnesses* of the resurrection of Jesus Christ, could, *from the nature of the case*, have no successors.

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Another feature in this subject we will notice, which has a tendency to intensify what has been said on this point. The rich man prayed to Abraham—"Father Abraham, have mercy on me." Then the lost can pray out of hell, at least to father Abraham. But who would like to be in Abraham's place, to listen to the prayers of the damned to all eternity without being able to render them any assistance? But as God is no respecter of persons, others may hear prayer as well as Abraham. And so a pious father in heaven may be compelled to listen in vain to the earnest petitions of a son in hell, and that to all eternity! A mother in heaven may attempt to flee from the piteous importunities of a once loved but now lost daughter in hell, but all to no avail. A lost wife may be craving from the more favored and fortunate husband a drop of cold water to cool the parched tongue. The groaning and agonizing husband may plead with the saved wife for some alleviation of his sufferings, but all, all in vain! This picture is not overdrawn. It is the legitimate conclusion of the premise—the rich man and Lazarus a narrative of actual facts.

But some will endeavor to escape the absurdities consequent upon adopting the above premises in full, by arguing that it is partly literal, and partly parabolic. But we would inquire, Where is the line to be drawn? And where is the rule by which we are to determine which is parabolic, and which is literal? A rule may be manufactured from theories, but let one be produced from the Bible. There are prophecies, doubtless, which are partly symbolic and partly literal: but parables, we think, never. This is *all* literal or *all* figurative. And furthermore, in treating it as a parable, we are not in any way necessitated to divide it, but stand ready to accept it all as a parable. Dare our opponents on their part accept it as *all literal*?

We have thus endeavored to show *the absurdities* and *inconsistencies* of the popular theory concerning this matter, when followed out to their legitimate conclusions. But we have not yet presented the overwhelming Scripture evidences bearing on the doctrines claimed as being eliminated from this parable, namely, future rewards and punishments, and which prove most conclusively that the popular theory is incorrect. Perhaps we could not close this part of our subject more appropriately than by giving some positive proof texts in reference to the time of rewards and punishments. As we expect this to be read by many who are anxiously inquiring for the truth, such, we are confident, will be able to judge of the relative value of a "thus saith the Lord," and a theological inference. But first, we give a scriptural account of the place called *sheol* or *hades*, where the rich man was: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." (Eccl. 9: 10.) Hence, it must of necessity be a place of unconsciousness. If rewards and punishments are not meted out at death, when are they to be? "Ye shall be recompensed at the resurrection of the just." (Luke 14: 14.) "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." (Isa. 40: 10; 62: 11.) The following passages are so explicit, that none need err on this point:

"The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." (Matt. 16: 27.) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world .... Then shall he also say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25: 31-34.) "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.) "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. .... And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy [margin, corrupt] the earth." (Rev. 11: 15, 18.)

As the word of God does not contradict itself, and these are plain didactic statements, it is very evident that the *time* for giving rewards is at *at the second coming of Christ*, when the dead are resurrected and both living and dead are judged. And as the Scriptures nowhere affirm that future rewards and punishments are to be dealt out in *instalments*, it follows necessarily that there will be no rewards received at death.

One more important point in this connection is definitely settled by the Scriptures, that is, the *place* of rewards and punishments. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. 11: 31.) "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." (Psa. 37: 22.) "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off, and the transgressors shall be rooted out of it." (Prov. 2: 21, 22.)

In concluding this part of the subject, we submit to our readers, as a candid jury, if we have not shown, by a fair and critical examination, *that this parable does not mean what tradition assigns to it.*

Prairie du Sac, Wis.

EXPOSITION.

THE CHURCH AND THE ROCK.

WM. GOODWIN.

What is the import of the passage, "Thou art Peter, and upon this rock I will build my church," etc.? (Matt. 16: 18, 19.) STUDENT.

The text was responsive to the reply of Peter, "Thou art the Christ, the Son of the living God." Peter is pronounced "blessed" for giving Christ his true character and title; and then Christ proceeds to represent Peter's characteristics and office-work. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Peter signifies *rock;* and by a natural play upon the word, the appellation is shifted from the person and applied to his peculiar characteristic. When first they met, Christ gave him the Syriac and Chaldaic name of "Cephas, which is, by interpretation, a stone;" or rather, as the article is wanting, *Peter*, the Greek for *rock*. That *rock* in the passage refers to Peter as a repetition of the original word, is evident from the general drift, and from the grammatical construction. If Christ were immediately to return and refer to himself as the rock, what pertinency was there in introducing Peter, telling him so impressively the well-known fact that his name was Peter? The change from *Petros* (masculine when applied to a man) to *Petra* (feminine when applied to a rock) is necessary. The same change is observable when Christ is called a rock in I Cor. 10: 4. "That Rock was Christ." Here the Greek word *petra*, said to be (or represent) Christ, is feminine.

That the above is unmistakably the sense of the text, Barnes and many other good biblical critics bear witness; and no other meaning would ever have been wrung out of it but through fear of favoring the Romanists, who by a most absurd assumption wrest it to prove that the Pope has peculiar an[illegible]ine prerogatives, derived from Peter. But Scripture should always be interpreted according to its obvious import; then it will be agreeable to truth and in harmony with itself, and not be perverted to prove a pet dogma, or avoid abuse, or an imaginary difficulty.

The same or a worse dilemma presents itself in the other part of the text (ver. 19), which shows a connection with the preceding and a continuation in the same line of Peter's prerogatives. The 18th and 19th verses are perfect counterparts; and as the latter necessarily applies to Peter, so must the former. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. *And* I will give unto *thee* the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." To attempt to parry the plain import of such passages by a false and forced rendering, serves to cast suspicion upon the Protestant interpretation of the divine record, as the only rule of faith; and the Pope will proudly dangle his keys by his side, in spite of such subterfuges. If we honestly and squarely meet the issues of God's word, all bugbears will be banished; and the inconsistencies and errors that have drawn a pall of darkness over his professed children, and plunged them into a dreamy nightmare that has paralyzed free and noble action, will flee before the morning dawn.

Peter had a prompt decision of character, verging on impetuosity—a firmness and rock-like immovability to resist mere outside influences; hence the name Cephas, or Peter, which Christ gave him. This peculiarity is alluded to as the controlling element in his character, and as fitting him for the pioneer work of the New Dispensation. He was bold and fearless and forward in the promulgation of the Gospel kingdom, and in point of time had the precedence. After Christ's ascension, he first preached to Jews and Gentiles the *truths* and *doctrines* of the kingdom of Christ. These were the keys that unlocked the door of heaven's great storehouse, and abundant blessings descended. He preached to the Jews on the day of Pentecost, and three thousand souls entered the Christian Church through the door thus unlocked. After it was shown him that God is no respecter of persons, by a trance-vision, in which he saw all manner of beasts and creeping things and fowls let down by heaven's cleansing hand, Peter preached the Gospel of the kingdom to Cornelius and those assembled in his house, and a goodly number, as the first-fruits of the Gentiles, entered the open door into the kingdom and were baptized. (Acts 10.) He said subsequently, "Ye know how that a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the word of the Gospel, and believe." (Acts 15: 7.)

The door is open. Blessings abound. Paul is converted and called to preach. The Gospel of the uncircumcision is committed to him, and that of the circumcision to Peter. Paul says, "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. 2: 8.) The Christian world are now almost exclusively of the latter. He says again: "I labored more abundantly than they all. (I Cor. 15: 10.) So, if Peter had the *precedence*, Paul had the *pre-eminence*, if in any sense there were such a thing. He wrote most of the Epistles. He "withstood Peter to the face," because he *dissembled*, and "was to be blamed." (Gal. 2: 11, 13.) In the council at Jerusalem, they "hearkened" fully as much to James and the other apostles as to Peter, (Acts 15), and the latter was the only one that denied his Lord. Just after the text we read the withering rebuke administered to him by our Savior: "Get thee behind me, Satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men"—a befitting and foreshadowing reproof to those assuming to sit in the chair of Pope Peter. If, in point of time, Peter had precedence, how can the Pope claim *for* him or *from* him pre-eminence in power, even on the supposition that it were possible for any of the apostles to have successors? He was not *exclusively* a pillar of the church, for "James and Cephas and John" are all incidentally mentioned as "pillars." (Gal. 2: 9.)

Introductory to the text, we find that Peter answered a question addressed to all the disciples; then in reply Christ addressed him personally as in the text. A little farther on, the same binding and loosing power is delegated to them all, and in precisely the same language. (Matt. 18: 18.) So, again, after Christ's crucifixion, he breathed upon his disciples, and said, "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (John 20: 23.) The terms *bind* and *loose* were of frequent use among the Jews, meaning to *forbid* and *allow*. We admit that the apostles were endowed with peculiar prerogatives—wrought miracles—were inspired to teach truth, and commissioned by Divine authority to carry on the construction of the Christian Church. What they did in this capacity—what they prohibited or allowed—was ratified in heaven. They composed a part of the spiritual temple—in fact, were foundation stones. It is said that the household of God is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. 2: 20.) If Peter were a rock—a firm and stable supporter of the Christian Church after the death of Christ—well adapted to the fundamental work of the spiritual temple, and *foremost* in that work, or himself even one of the first laid of the foundation stones, still the rest of the apostles composed a part of the underpinning in connection with him.

But, admitting all that can be wrung out of the text, how unnatural that there should be a constant changing of these foundation stones—a succession of them—a displacing and replacing, while the solid superstructure stands firm against the assaults of a wicked world and the *gates of hell!* A foundation is forever. At least it is to stand as long as the building which it sustains. The Church has been founded, and its foundation cannot again be laid. "Other foundation can no man lay than that is laid." The foundation has been laid, the Church built; the keys of the kingdom—the doctrines of Christ and of the cross—have been applied, and the door opened by authority of Him that "hath the key of David, that openeth and no man shutteth."

A large accession of living stones has been made to the spiritual temple, and certainly it would topple should the foundation stone be removed and the Pope substituted. To talk seriously of successors of any or all the apostles, is bloated absurdity. Even at the climax of the glorious career of the Church, when the Bridegroom shall come to claim his adorned Bride, John describes the city of New Jerusalem, which appeared in vision before him, as having "twelve foundations, and in them the names of the twelve apostles." (Rev. 21: 14.) Let no Vandal hand forge new names for those. From the time the Master Builder began to rear his sublime spiritual temple, to the time the top-most stone is laid and the loud refrain goes up, "Grace, grace, unto it," there never has been and there never will be any other names than those already inscribed indelibly upon the foundation stones by the immutable finger of God. All other names are but the counterfeit results of sacrilegious usurpation.

Christ is the chief corner-stone. If, in the subordinate foundation all claims to the successorship are spurious, surely the *Rock of Ages* can have no substitute—Christ no vicegerent. Every pretender to such high and holy office is an impostor, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God. (See II Thess. 2: 4-12.) There is but one Mediator. Christ is the living head of his mystical body, and there can be no other. He is the Head of the Bride, (the Church,) and none can come between the Groom and Bride to separate her from her loving Lord. We have one Lord and Savior and great High Priest, "who ever liveth to make intercession for us" in the spiritual temple. The great Architect called a class of men to compose the solid foundation of the church edifice—to be pillars—and to assist in its construction. Those apostles thus chosen, who were to be *eye-witnesses* of the resurrection of Jesus Christ, *could, from the nature of the case, have no successors.*

THE BIBLE BANNER.

EDITOR:
A. A. PHELPS,.....*Vineland, N. J.*

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CAMP MEETINGS.

We are in favor of these extra gatherings in Nature's leafy temple. They afford a rare opportunity to form valuable Christian acquaintances, and to gather up precious gems of knowledge and experience. They break up dry monotony and dead formalism. The tide of spirituality often runs high, where a large number of the saints mingle their devotions together, and God's melting and saving power is sometimes manifested in a striking manner. We have seen the waves of glory roll, amid the cries of the penitent and the shouts of the redeemed. It is a good time to move when the waters are troubled. Let us *improve* these extra privileges, by seeking an extra supply of *grace*. God has wonderful things in store for us. The deep, rich, full, frequent baptisms of the Holy Spirit are the greatest need of the church.

Should a kind providence favor, we expect to attend the Camp Meetings at Alton Bay, N. H., Pittsfield, Me., and Mechanic Falls, Me. We hope to greet many of the dear saints, and to drink with them at the gushing fountain of life and love. It will also afford many a good opportunity to subscribe or renew for the BANNER.

TO MINISTERS.

We would gladly send the BANNER to every minister in the land, "without money and without price," but we are utterly unable to carry so large a load of free subscribers. We now offer the paper to any preacher of the gospel at *half price*, or fifty cents a year. Most of those who have hitherto had it free, will now find a date in connection with their names, showing the time to which they may consider their subscription paid. If any of you find a small "d" after the name, these remarks do not apply to you. We well know how to sympathize with the poor preachers; but *a thousand* of you can better afford to make up $500, than the present publisher of the BANNER—already deeply involved—can afford to pay that amount out of his own pocket. We greatly prefer that each one of you shall pay your subscription by sending *two new subscribers*. If you send more, we will allow you the regular commission. Dear brethren, you *can*, you *must*, and you *will* help to give the BANNER a *wider circulation*.

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THE GREAT SCANDAL.

The Tilton-Beecher scandal has been the leading topic of the papers for a number of weeks past, and the end is not yet. The case is briefly this: Theodore Tilton and his wife, Elizabeth, were members of Plymouth Church, Brooklyn, of which Rev. Henry Ward Beecher is pastor. Several years ago, Mr. Tilton and Mr. Beecher became alienated from each other. Mr. Tilton affirms that the trouble arose from a criminal intimacy that existed between Mr. Beecher and Mrs. Tilton for about two years—from 1868 to 1870. For the sake of his wife, (after she had confessed her conduct to her husband,) Tilton accepted certain written apologies and confessions from Mr. Beecher, and agreed to keep the matter from the public.

Years passed. Tilton's name was informally dropped from the church, and a Congregational Council was at length called, to consider this unusual method of disposing of church members. The matter was smoothed over, but Mr. Beecher's special advocate (Dr. Bacon) afterwards wrote several articles on the subject, defending Beecher and denouncing Tilton as a dirty dog. As Mr. Beecher did not enter his protest against this publication, Mr. Tilton construed it into a breach of confidence and a declaration of war. From that day Tilton considered himself exonerated from all further obligation to keep the matter secret, and he resolved, in self-defence, to tell it all. His long document of charges and testimony, embodying letters from Mr. Beecher and various other parties, is a most terrible showing, if true. On the other hand, Mrs. Tilton contradicts the principal statements, and Mr. Beecher flatly denies the charge brought against him.

For several weeks past the matter has been undergoing an investigation by a committee of six men nominated by Mr. Beecher. There is a great deal of smoke, but we cannot tell how much fire. The case is considerably involved. If the charges are sustained, of course Mr. Beecher's brilliant reputation is forever eclipsed, and the cause of religion will have to bear a fresh burden of disgrace. Should this be the sad result, the people may be led to see the folly of worshiping men.

Mr. Beecher is a man of great ability, eloquence, and versatility; but as a religious teacher, we have long regarded him as exceedingly loose and unreliable. He has toned down the gospel message until Universalists have pronounced him a suitable subject for their liberal ranks. Ignoring the grand old doctrine of a physical resurrection, he seems to have become bewildered in the mazes of a spiritualistic philosophy. When a man once cuts loose from some of the fundamental truths of the Bible, it is impossible to tell into what speculative fancies and practical follies he will drift.

THE DESTROYING WATERS.

As the years speed on, each one seems to carry with it its peculiar curse and calamity. The year 1874 will be remarkable in the history of misfortune for its curse of destroying waters. Scarcely have the cries of the perishing victims of that element been hushed in one locality, before a similar wail of distress and agony is heard in another doomed district of our land. It is a season of dire distress by floods and inundations, by bursting reservoirs, by water-spouts that launch a sudden death from clouds—in a word, it is a season of water's warfare against mortals and their works.

The horrors of these successive calamities accumulate; and the last, thus far, of the series, seems to have been the most terrible of all. Its worst feature is that in the midst of the ruin and desolation, there is revealed no remedy against the recurrence of such misfortune. Not to the carelessness or unskillful work of man is the mischief due, but to the wrath of the elements, the abnormal violence of nature. It is possible, by a proper and thoroughly constructed system of levees, to provide against such inundations as have recently desolated Lousiana. It is possible, by conscientious engineering and capable workmanship, to prevent reservoirs from bursting. But Nature, and not man, is responsible for the death and destruction wrought at Pittsburg and Allegheny City.

It is appalling to look at the list of the hetacombs of human victims sacrificed to the fury of the waters, roused so suddenly and so fiercely from the placid harmlessness of their habitual repose. The vast ocean itself is not more terrible, more fatal, in its angriest mood. In the presence of such disasters, man cannot help but feel how helpless he is against the forces of Nature that are beneath, above, and around him, whenever those forces develop their capacity for mischief. The brook that sings to him as he loiters upon its banks, becomes the roaring torrent that sweeps away his home. The green-sward upon which he treads and that greets him with the smiles of its wild flowers, gapes with the earthquake and engulfs him. The zephyr that taps him pleasantly on the cheek with its perfumed wing on the hot summer day, becomes the hurricane and sweeps him to destruction. And the cheerful fire that is a servant at his hearthstone, sweeps down upon him with lurid hate, and leaves of him and the structure of his pride naught but ashes and ruin.

Surely "the floods have lifted up their voice" and uttered wrathful verdicts against the children of men. Fearful and oft-repeated have been the ravages of angry waters. A single inundation once swept the mighty millions of earth, and left only a single family to perpetuate the race. It has been a stormy world ever since. Soon the water-floods will have spent their force, and the more fearful floods of fire will pour their fury upon every object that is stamped with the curse of God.

A VOICE FROM CANADA.

DEAR BROTHER PHELPS:—All the efforts of doctors and preachers to keep people in the old ruts of theology, make it more interesting to see among Christians of the present day a growing tendency to leave off the erroneous teachings of men for the only true and safe doctrines of Christ and his apostles. And this is the more encouraging as the work of investigation and elimination is going on among the *clergy* as well as the laity. Many, like you, taking the Bible alone for their shield, have already put aside the old cumbrous armor of scholastic divinity, in order to more effectually fight the battles of the Lord with the sling of David or the sword of Gideon. And in the great and last battle of truth against error, how cheering to learn that the first is gaining ground everywhere and in spite of all opposition, not only in this country, but in Europe and in Canada.

Not long ago, I received a very interesting letter from the well-known Rev. L. Normandeau, one of the oldest missionaries in Canada, who has devoted over thirty years of labor among the French population of that country. His experience is very similar to that of many ministers and professors in this country, who have been compelled to leave their churches or chairs on account of their religious opinions. After many years' preaching and teaching, as principal in a French Protestant institution, he was finally obliged to resign, and for the following reason: A long and careful study of the Bible had wrought a complete change in his views on the subjects of immortality, final destiny of the wicked, etc., and he felt duty-bound to give expression to his convictions. This, as a matter of course, caused considerable scandal and displeasure among his colleagues. He was officially censured and admonished before a committee, and clearly given to understand that silence on his part was, to say the least, a matter of prudence and policy.

Mr. N[illegible] not wishing to be gagged [illegible]d in order to spare [illegible] remonstrance, and, i[illegible] probability, a final ejection, immed[illegible]tely tendered his resignation, and l[illegible] the school and mission with which he has been so long connected. He is now working in another and different field of labor, independent of any religious organization, and content, for the sake of truth and his conscience, to live on a very small and precarious salary—whatever his hearers are able or willing to give. He wishes me, in his letter, to appeal to the world-known liberality of the Christians of this country, and especially to those holding his views, hoping that some may be found able and willing to help him in his great need—not only for his own sustenance, but also and especially for the advancement of the good cause in Canada, through preaching and disseminating tracts, of which he has quite a number ready for the press. He says there is a large field for missionary labor in that direction. The people generally have been kept in ignorance and prejudice with regard to the great and consoling truths so ably advocated by the BANNER; but everywhere they are ready to receive them, or at least lend a willing ear to their exposition. The soil, we might say, is waiting for that heavenly seed which springs up into everlasting life, through a glorious resurrection.

May God send more laborers to this portion of his vineyard, with the means of carrying on the precious work so humbly and zealously begun. May he incline the hearts of able brethren, in this country and elsewhere, [illegible] extend to him a helping hand in [illegible] time of need and perplexity. Don[illegible] and communications may be addre[illegible] to himself at Granby, P. Q., Canada [illegible] or to your editorship, with your obliging consent. J. R. LAMOUREUX.

New York City.

OUR PRESENT NUMBER.

The reader can hardly fail to find this number of the BANNER rich in thought and filled with articles of permanent value. One or two of the articles are a little longer than we generally prefer, but the importance of the subjects, and the ability with which they are treated, are a sufficient apology. The biographical sketch of C. F. Hudson is a master-piece. J. C. Ryle's advice to "Think for Yourself" is worth *more* than its "weight in gold." Whoever reads Bro. Thomson's exposition of the "Rich Man and Lazarus" will not only pardon its longevity, but long for the next number. Our "Items of Interest" will not belie their name. The "Bible Class" is generally liked. We want you to help improve it.

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Many are behind on their subscription from six to eight months. We would be pleased to have them all c[illegible] *now at once*, without putting us to the delicate and expensive task of sending out special bills and personal letters. *We must insist on all subscribers paying in advance.* It may take a little time to bring you all up to this prompt and only sensible way of doing business, but we do hope that you will *help fast* in this direction. To save you extra trouble, we would suggest that those who are considerably behind send *two dollars*, instead of one, thus paying for the past and *for more than a year in the future. Example:* You are now marked "Dec. '73," which means that you are owing for the paper since last December. $1 pays only for the balance of this year. Why not send $2, and let us mark you "Dec. '75"—which means, paid to December, 1875?

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

SWEET SUBMISSION.

[The following is from the pen of Madame Guyon—a woman of great wealth, high intellectual culture, and intense suffering for the cause of Christ. She lived two hundred years ago, and was a zealous member of the Roman Catholic Church. Through a long train of complicated providences, involving the keenest trials, she was at length led to an experience of peculiar richness and depth. Self was crucified, and she sank into the perfect will of God. Surrounded by the darkness and superstition of popery, and tempted by all the blandishments which wealth and social position could offer, she reached a plane of Christian experience which comparatively few attain among the Protestant Churches. "God is no respecter of persons."—Ed.]

'Twas my purpose, on a day,
To embark and sail away.
As I climbed the vessel's side,
Love was sporting in the tide;
"Come," he said, "ascend—make haste,
Launch into the boundless waste."

Many mariners were there,
Having each his separate care;
They that rowed us held their eyes
Fixed upon the starry skies;
Others steered, or turned the sails
To receive the shifting gales.

Love, with power divine supplied,
Suddenly my courage tried;
In a moment it was night,
Ship and skies were out of sight;
On the briny wave I lay,
Floating rushes all my stay.

Did I with resentment burn
At this unexpected turn?
Did I wish myself on shore,
Never to forsake it more?
No! "My soul," I cried, "be still;
If I must be lost, I will."

Next he hastened to convey
Both my frail supports away;
Seized my rushes; bade the waves
Yawn into a thousand graves.
Down I went, and sunk as lead,
Ocean closing o'er my head.

Still, however, life was safe;
And I saw him turn and laugh;
"Friend," he cried, "adieu! lie low,
While the wintry storms shall blow;
When the Spring has calmed the main,
You shall rise, and float again."

Soon I saw him, with dismay,
Spread his plumes and soar away;
Now I mark his rapid flight;
Now he leaves my aching sight;
He is gone whom I adore,
'Tis in vain to seek him more.

How I trembled then, and feared,
When my Love had disappeared!
"Wilt thou leave me thus," I cried,
"Whelmed beneath the rolling tide?"
Vain attempt to reach his ear!
Love was gone, and would not hear.

Ah! return and love me still;
See me subject to thy will;
Frown with wrath, or smile with grace,
Only let me see thy face!
Evil I have none to fear;
All is good, if thou art near.

Yet he leaves me—cruel fate!
Leaves me in my lost estate;
Have I sinned? Oh, say wherein?
Tell me and forgive my sin!
King and Lord, whom I adore,
Shall I see thy face no more?

Be not angry—I resign
Henceforth all my will to thine.
I consent that thou depart,
Though thine absence break my heart;
Go then, and forever too;
All is right that thou wilt do.

This was just what Love intended;
He was now no more offended.
Soon as I became a child,
Love returned to me and smiled.
Never strife shall more betide
'Twixt the Bridegroom and his bride.

"I KNOW YOU NOT."

MRS. B. P. FRENCH.

A woman of my acquaintance, who had long and earnestly desired to do good in her day and generation, once attended a large meeting held in a grove. While there, she became very much interested for the salvation of a youth who seemed rationally and fully convinced that he ought to be a Christian. She was painfully anxious that he should take a decided stand in the service of God; not only on his own account, but because of another who was under deep conviction, but seemed to be waiting for him to move.

He understood something of the way of salvation, acknowledged the claims of the gospel, and that it was his duty to love and serve the Lord. He had respect for religion and for Christians; yet still he held back, waiting for a more convenient season, and for more feeling upon the subject. His reason and judgment were convinced. "But," said he, "I have not *feeling* enough." The lady reasoned and pleaded with him, for she felt that *then* was the accepted time. But all her pleading was in vain. He would not yield. He professed great friendship and respect for her, but refused the friendship of Jesus.

The meeting broke up, and my friend went to her home; but for a long time she bore a burden for that young man on her heart, and often carried his case to the Lord.

Two years after, the children of God again met in the grove, and once more my friend met with them. She had not forgotten the young man, nor lost her desire for his salvation. One day she met him, and with joy held out her hand to greet him. He looked up and coolly asked her name. She told him, but he pretended to be ignorant of any such person.

She was astonished, hardly knowing whether he had really forgotten her, or whether he was afraid she would again talk to him about his eternal salvation, or whether he had become proud, and felt that she was too far beneath him to be acknowledged even as an acquaintance. She met him again, and again tried to quicken his memory. But he appeared to be still ignorant, until a friend of his who stood by said, "He does know you, for he told me you were here."

Grieved and somewhat indignant, the lady turned from him and went away. The next day, as she was walking over the grounds, she met him. He looked up with a smile and said, "How do you do?" She passed by coldly, saying, "I do not know you!" That was the last salutation; each went their way, to meet no more in this world.

I have often thought of that young man, and wondered if he would reject a Savior's matchless love until he should become grieved and withdraw his Spirit from him; and if, when he shall appear to judge the world, and the poor boy shall look for a glance of recognition and a smile of love from the long-slighted Redeemer, he shall hear the dreadful words, "I know you not."

When the woman said she did not know him, she did not mean that she did not know who he was or whence he came; but in days past he had said that he believed she was his friend; had thanked her for the interest she had manifested in his salvation; had said he appreciated it, and should remember her as one who had done all she could. But when he met her again he said, by his manner, "I reject your friendship; go your way; I wish to be a stranger; I do not wish to recognize you." She accepted his proposal, and granted his wish; and when she said, "I do not know you," she gave him to understand that henceforth she was as a stranger. In like manner he had acknowledged the goodness of Christ in seeking to save the lost. He knew that Jesus was the Son of God; that he gave his life to redeem us from death. He owned that Jesus was the sinner's best friend, who had a claim upon him, and that it was his duty to love and serve him. And yet, when Jesus by his Spirit came to him with offers of friendship and boundless love—when in tones of affectionate entreaty he said, "Son, give me thine heart," that poor child made a great mistake by turning coldly away and saying, "Go thy way for this time; I am not ready for thy friendship; I wish to be a stranger to thee awhile longer."

Poor, careless soul! remember, oh, *remember*, the day is coming when you will want the friendship of Jesus. When he comes out from the most holy place, clad in his royal apparel, to judge the world in righteousness, *you* will want a smile of recognition, a word of welcome. As the joyful summons greets the ears of his children, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and as their loud hosannas rise with the triumphant shout, "Lo, this is our God; we have waited for him," how will you feel, if when he casts his eyes on you, he shall say, "I know you not; depart from me."

He will not mean that he has never seen you, and knows not who you are: he knows you better than you know yourself. He has watched you from your infancy. No act of your life has been hidden from him; but he meets you on your own ground. As a *friend* he knows you not. You have treated him as a stranger; he now treats you as such. You have turned a deaf ear to his pleadings—he has ceased to plead with you. He has entreated you to be saved. You have fortified yourself against his Spirit, and his entreaties are now ended. He has knocked at the door of your heart and begged to be admitted as a faithful friend who would bear all your burdens, and help you in every time of need; but you have shut the door and barred him out, saying, "Go thy way." *And he has gone!* Now, he has shut the door of hope against you, saying, "Depart from me, I know you not." O precious soul! Consider well before it is too late. Will you have this man to reign over you, or will you hear him say, "Depart, I know you not?"

HEAVENLY COMMUNICATION.

See these electric wires that are shooting their mysterious threads throughout our land, communicating between city and city, between man and man, however distant; dead, yet instinct with life; silent, yet vocal with hidden sound; carrying, as with a lightning flash, the tidings of good or evil from shore to shore. Separate their terminating points by one hair's breadth from the index, or interpose some non-conducting substance—in a moment intercourse is broken. No tidings come and go. The stoppage is as entire as if you had cut every wire in pieces, and cast these pieces to the winds. But re-fasten the severed points, or link them to the index with some conducting material, and instantaneously the intercourse is renewed. Joy and sorrow flow again along the line. Men's thoughts, men's feelings, men's deeds, rumors of war or assurance of peace, news of victory or defeat, the sound of falling thrones, the shouts of frantic nations—all hurrying on after each other to convey to ten thousand throbbing hearts the evil or good which they contain!

That non-conductor is *unbelief*. It interposes between the soul and all heavenly blessing, all divine intercourse. It may seem a thing too slight to effect so great a result; yet it does so inevitably. It shuts off the communication with the Source of all glad tidings. It isolates the man, and forbids the approach of blessing.

That conductor is *faith*. In itself it is nothing, but in its connection everything. It restores in a moment the broken communication; and this, not from any virtue in itself, but simply as the conducting link between the soul and the fountain of all blessing above.—*Bonar*.

CHRISTIANITY DEFINED.

Christianity is Christ-likeness. A Christian is a man who, in his disposition and purposes, resembles Jesus Christ. The elements of Christianity are not intellectual beliefs about anything whatever; they are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Christianity is simply the highest form of manhood produced by the divine influence upon the soul. It includes every kind of excellence; not only gentleness, but courage; not only devoutness, but good citizenship; the care of the body as well as of the soul; fidelity to the truth as we see it, together with the utmost respect and kindness for those who see it differently. It includes humility; a profound sense of our own weakness and ignorance and faults; and it includes the very highest self-respect—a sense of the absolute sacredness of our own nature, as the child of God and the temple of his Spirit. It looks downward; making reverent account of the humblest form of human life, and of every created thing. It looks upward; recognizing with veneration the unseen Power of the universe, and resting in its arms with peace unspeakable. It rejoices in hope, and lives in strong and joyful consciousness that good is mightier than evil, and that the universe is absolutely safe in its Father's hands. But why try to put in words all that belong to a perfect life? Look at everything that is best in men and women; at every sweet and noble quality that shines in life; add all that the past has recorded of human excellence; add all that the imagination can conceive of attainment in character; and let all that go into the picture—that is Christianity.

PRAYER.

What battles has it not fought! what victories has it not won! what burdens has it not carried! what wounds has it not healed! what griefs has it not assuaged! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down Satan, and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of statesmen, or the weight of scepters; it has arrested the wing of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings.—*Guthrie*.

LIGHT IN THE BINNACLE.

J. W. THOMAS.

"Walk in the light."—I John 1: 7.

The compass to the mariner is one of the most important of all the instruments used in seafaring business. Without it no sailor would dare venture out on the trackless ocean, for he would not know which way to steer, and his vessel would be in constant danger of striking rocks, reefs, or sand-bars. But the compass, with its needle ever pointing to the north, is placed in a little box called the binnacle, near the wheel, so that the man who steers the vessel can keep his *eye upon it*, and thus know in which direction to turn the helm.

This compass would be of no importance to the helmsman, unless he could *see* it. A blind man cannot steer a vessel, neither can a man with good eyesight, unless the compass is placed where he can *see* it, and know exactly which way its needle points. In order to this, there must be *light in the binnacle*. Man cannot see in the dark—he must have light. But the ocean is traversed quite as much in the night as in the day. When the shades of evening gather over the deep, a lamp is placed in the binnacle, so as to throw light on the compass. Thus the helmsman can guide his vessel just as well in the night as in the day.

Men are sailing on life's ocean. All are voyagers—either to the port of everlasting rest, or to the gulf of everlasting perdition. The Bible is the compass. It always points in the right direction. But in order that men may steer by this compass they must have *light*. This is a dark world. Men must in some way be enabled to see the points of the compass, or they cannot steer in the right direction.

The Holy Spirit is the light. Men may have the Bible in their hands, and a knowledge of it in their heads, and yet not *see* its truths, nor steer their lives by it. Their minds are not lit up by the Spirit. They are yet carnal. They are blind through unbelief. They need the illumination of heaven in order that they may see to steer for the celestial port.

A great many are sailing on, on, on, toward eternity, and yet they are sailing in the dark. Ministers are sailing in the dark. Churches are sailing in the dark. They have beautiful church edifices, beautiful pulpits, beautiful gilt-edge Bibles, beautiful forms and ceremonies, beautiful congregations—but no Spirit, no light.

The world of unbelievers is in the dark. All church-members who have not the Spirit are in the dark. It is the office of the Spirit to give light. It is the Spirit that convinces of sin, of righteousness, and of a judgment to come. It is the Spirit that leads into all truth. The natural man discerneth not the things of the Spirit. They are foolishness unto him. How can a man or woman understand the Bible, until the Spirit enlightens the mind, and sheds light on the sacred page? All work without the Spirit is work in the dark.

Light in the binnacle! light in the binnacle! Prayer is the match that lights the lamp in the heart. God gives his Spirit to those who *ask* for it. "Ask and ye shall receive." Voyager to eternity! have you asked for light that you might see the points of the compass, and steer your vessel in the channel of *obedience*? If not, cry to the Captain for light. Thank God, some have light in the binnacle. They see the truth, and are walking in the Spirit. Soon they will anchor safe within the vail.

UNCTION.

A young man rises in the pulpit. You see nothing engaging in his person, nothing musical in his voice, nothing winning in his manner; he has no reputation for genius, or learning, or wisdom; no illustrious ancestry, or secular sources of influence or authority; he speaks, but when you come to analyze his speech you may find neither logical ability nor rhetorical charms in it; indeed, it may be wanting in connection and void of new thought, yet all listen with eager interest—the giddy are sobered, the worldling feels that he is a fool, the sinner shudders as if brought to the mouth of hell, the saint resolves to live a better life, the minister who has preached for fame turns pale, the whole crowd trembles as in the presence of God. What is the cause? We call it *unction*. The man has been in his closet, has wrestled with God and prevailed; he has received his commission anew, has had a fresh anointing from the Holy One. He did not tell you this, but you found it out; you detected the odor of the divine ointment, as the smell of a field that the Lord had blessed, and therefore the words went forth into your heart with power as the words of God. Test the discourses of Whitefield, Massillon, Summerfield, by logical or rhetorical re-agents, and you will be at an utter loss to account for their results. As well test the power of lightning by analyzing the raindrops that fall from the clouds.

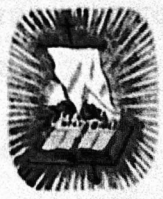
A few months ago we heard one who has been instrumental in the conversion of more souls, perhaps, than any one of his age in this generation. Men flock around him, and a marvelous power goes forth from him. It was so when we listened to him; and yet how little did he say! Lest we might have been inappreciative, we turned to an aged philosopher and asked him what he thought. "There is not sense enough in his discourse to fill a lady's thimble, but there is devotion enough to float the chariot of Elijah."

LOGIC OF A HOLY LIFE.

Some years ago, during the pastorate of Dr. White, in Scottsville, Va., a young man presented himself before the session, a candidate for the sealing ordinances of the church. He gave clear evidences that he was truly a subject of the regenerating grace of God, and without hesitation was admitted to the communion. The session was somewhat curious to know what had led to the change in the young man, as he had been wild and thoughtless. The pastor asked him if any sermon or book had impressed him, and he promptly answered, "No!" "What was it then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state to the session what first led you to think of your eternal welfare?" The reply was, "I live in the same boarding-house and eat at the same table with N. J." "Well, did he ever talk to you about your salvation?" "No, never, until I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly mindedness, a holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort, and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a sermon to me. He was 'a living epistle,' speaking by actions so clearly that I could resist no longer, and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counseled me, watched over me. The result was that I found Christ precious to my soul; and here I am desirous to profess my faith in him before the world." Many a quiet, orderly, consistent Christian speaks thus to the heart of the unbeliever by his actions; and there is a power, a logic in his life which will shut the mouth of a gainsayer, and prove a more resistless argument for the truth of the religion of Jesus than a demonstration couched in the most eloquent language.

ONE IN CHRIST.

Christ is one, though we are many; and if we are all in him, wholly in him, and so holy to him, we are one with each other, even as the several branches are all one in the tree to which they belong, and as the several members are one in the one body of which each is a part. Christian unity, therefore, springs directly from holiness to the Lord. Whole or holy union with Jesus unites us as one with each other, and makes us a unit. This is no dry unity of the head, but a beautiful unity of heart. Christ becomes the one great treasure of the heart. Baptized or experimentally introduced into him, he fills the heart full of himself, who is the fulness of all that is lovely, and excludes all that is selfish or unlovely, whether it be personal or family or church selfishness, and binds us together in the sweet bond of the fellowship of love. You can no more be wholly the Lord's, and yet selfish or sectarian, than you can be loving and hating the same thing at the same time. The hearts of Christians of all denominations, when wholly given up to Christ and filled with faith and the Holy Ghost, run together like globules of quicksilver: the instant they touch each other, they become one.—*W. E. Boardman*.



The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Personal or Spiritual?

Will the coming of Jesus be a personal, visible coming, or will it be a spiritual coming?
D. SPAULDING.

We have no hesitancy in saying that if the Bible teaches anything, it teaches the literal, visible, personal coming of Jesus Christ, at the close of human probation. About three hundred passages, in the New Testament, allude to this important event. And the phraseology in many cases is so plain as not to be capable of any mystical interpretation. Does any one doubt that Christ once came literally to the earth? Was he not a personal being? As such did he not live—die—rise—ascend? Is he not now really in heaven? And is it not distinctly asserted that he will come "the second time?" If the first advent was a fanciful, invisible, immaterial influence, the second advent may be the same. But as surely as the real Christ once came *to suffer*, the real Christ will come again *to reign*. "The Son of man shall come in the glory of his Father, with his angels." (Matt. 16: 27.) "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) "The Lord himself shall descend from heaven." (I Thess. 4: 16.) "Unto them that look for him shall he appear the second time." (Heb. 9: 28.) Christ has been in the world *spiritually* ever since he went to heaven. But the coming of a real, visible, tangible, personal, glorified Christ, is the most glowing theme of prophecy and the most inspiring hope of the waiting church.

A. A. P.

The Marks of Jesus.

"Please explain, Galatians 6: 17. What are those marks?"
I. S. OSBORN.

To get the apostle's thought fairly before us we will read the context, beginning at the 12th verse. We will use the translation of the Emphatic Diaglott.

"As many as wish to appear fair in the flesh, *these* constrain you to be circumcised, only that they may not be persecuted for the CROSS of the ANOINTED Jesus. For not even the CIRCUMCISED themselves keep the law, but they wish you to be circumcised, so that they may boast in *your* flesh. But it is not for me to boast, except in the CROSS of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither is circumcision anything, nor uncircumcision, but a new creation. . . . . *Finally*, let no one cause me trouble; for I bear in my body the BRAND-MARKS OF JESUS."

The Diaglott has the following notes:

"The apostle calls the *scars* he received from stripes, chains, etc., in the service of Christ, (compare II Cor. 11: 23, etc.) the *marks of the Lord Jesus*, by a beautiful allusion to the *stigmata* with which servants and soldiers were sometimes marked to show to whom they belonged." See Rev. 7: 3; 13: 16, 17. II Cor. 4: 10. Coloss. 1: 24. Isa. 44: 5. Ezek. 9: 4.

Mark on their foreheads, etc. "An open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead and hands with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer."

Marks of the Lord Jesus. "The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claimed exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaising teachers."
W. I. M.

Who Reigns?

I think brother Allyn is wrong in his interpretation of I Cor. 11: 26-28, which reads:

The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

I cannot conceive what the destruction of death is, short of annihilation. Nor can I conceive that it is God who now reigns. I think the meaning is that Christ now reigns supreme, on the throne of God; and will thus remain supreme till he has destroyed the last enemy of God and subdued all to holiness and harmony. Then he will resign the restored empire to God; and he as a subject-king will reign with his saints over his own peculiar kingdom—one of the kingdoms over all the lesser kingdoms of grace in the universal empire of God—while God is all in all; of whom, to whom, and through whom are all things.

Cincinnati, O. M. SUMMERBELL.

The Old Belief.

"It is scarcely credible that God should annihilate any of his work, much less so many and so glorious works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation, which sin has marred, which the polluted breath of men and devils has defiled, and which by sin will be reduced to utter ruin, will be restored by our Jesus—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."—*Dr. Griffin.*

Curious Facts and Figures.

In the Old Testament.	Old Testament.	New Testament.	Total.
Books,	39	27	66
Chapters,	920	266	1,195
Verses,	23,214	7,959	31,173
Words,	592,493	181,253	773,746
Letters,	2,728,100	838,380	3,566,480

The Apocrypha has 183 chapters, 6081 verses, and 125,185 words.

The middle chapter and the least in the Bible is Psalm 117.

The middle verse is Psalm 118: 8.

The word "and" occurs in the Old Testament 10,684 times.

The word "Jehovah" occurs 6,855 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is Job 29.

The middle verse is II Chronicles 20:13

The least vese is I Chron. 1: 25.

Ezra 7: 21 has all the letters of the alphabet in it.

II Kings 19 and Isaiah 37 are alike.

The Book of Esther has 10 chapters in it, but neither the word "Lord" nor "God."

The middle book of the New Testament is II Thessalonians.

The middle chapter is between Romans 13 and 14.

The middle verse is Acts 17: 17.

The least verse is John 11: 35.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I would like an explanation of Matt. 27: 52, 53.
THOMAS LANE.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression?
C. W. S.

In I Jno. 3: 2, does not the personal pronoun refer, grammatically, to the *Father*, rather than the *Son*? If so, are we to expect God the Father to come and set up his throne on the new earth?
ALONZO.

Was Moses raised from the dead, and if so, when? And if not, who was it that appeared with Elias on the mountain?
MICHAEL LEE.

Why did the Lord meet Moses in the inn, and *seek to kill* him, when he was upon his way to Egypt, whither he was going in obedience to the Lord's commandment, to lead forth the children of Israel from their bondage? (Ex. 4: 24.)
S. C. STONE.

In the June BANNER, N. H. Palmer speaks repeatedly about "man's *spiritual nature, derived from Adam.*" Will he please tell us, in the light of I Cor. 15: 45-47, what he means by it, and where we may find an account of it in the Bible?
C. W. STETSON.

Items of Interest.

The Rev. Henry Bohem, the oldest American Methodist preacher, was 100 years old June 8. He has been a preacher 78 years.

The population of Ireland, notwithstanding the emigration statistics, is said to be 84,000 more than than in 1801.

The death rate of Europe is nearly double what it is in the United States, averaging yearly one out of every forty-three.

The Convention of Catholic Prelates, which lately met at Mayence, declared that modern civilization is incompatible with the Catholic Church, and therefore condemned the civilization.

Carmine, the most brilliant of red colors, is obtained from an insect found in Mexico on the nopal cactus or prickly pear. It takes 70,000 of the dried cochineals to weigh a pounds.

The Massachusetts Spiritualists have formally dedicated their encampment at Silver Lake Grove to the devil. We commend their consistency. Those that are bent on serving Satan ought not to be ashamed of their master.

Of the 8,000 liquor sellers in New York city, 4,000 have no license; every one of them is known to the Excise Board, and yet the indictments against them are never brought to trial. So says the *Observer*.

The largest locomotive in the world is the "Pennsylvania," of the Philadelphia and Reading Railroad. It has twelve driving wheels, and weighs sixty tons.

The New Testament says a great deal about the duty of carrying the gospel to every creature: but it says very little about the duty of building two hundred thousand dollar churches.

Fools are not dead yet. Recently seven hundred dupes of Mormon missionaries arrived at New York from Europe, on their way to Salt Lake City.

The number of lunatics in Paris has more than doubled since 1872. In that year there were 3182, and now the asylums contain 6523, the increase being attributed to political agitation.

A terrible crash has occurred in the Sea of Mamora. The Egyptian *Bchera* ran into the Turkish *Kars*, which had three hundred and forty persons on board. Of these, three hundred and twenty were drowned.

At Rome Protestantism now numbers more than forty chapels or places of worship, open every Sunday, and several times during the week. A Scripture Reader's Association has been formed for the purpose of reading the Bible from house to house.

A terrible land-slip has occurred at Alana, in the Province of Navarre, Spain. The overhanging rocks fell upon and utterly destroyed the village. The disaster was so sudden that few of the inhabitants escaped. Two hundred corpses have already been recovered.

It has been computed that were all the energy exerted during twenty-four hours by the heart, in propelling the blood, to be condensed into a single effort, it would have power enough to throw a ton of iron 180 feet into the air.

Although there is peace in Europe, the nations are preparing for war, as may be inferred from the fact that the canon-maker, Krupp of Prussia, has so many orders, that he is effecting a loan of seven millions five hundred thousand dollars to enlarge his manufactory.

Memorials signed by Florence Nightingale, Harriet Martineau, Mary Carpenter, and upwards of eighteen thousand others, praying for the removal of the electoral disabilities of women, have been forwarded to Mr. Disraeli and Mr. Gladstone.

Garibaldi is failing. He is so unwell as not to be able to hold a pen in his hand or move his arm. He cannot by himself bring food to his mouth; indeed, he cannot move at all. He now receives no one except his most intimate friends.

One of the results of the revival in Scotland is, that though the Psalms have not gone out, yet hymns have come in. Mr. Sankey, the co-laborer with Moody, has so fascinated the Scotchmen by his singing, that everybody sings his hymns without troubling themselves with the question whether they are "authorised" by the Kirk or not.

The Pope has been expelled from the Masonic Order by the Grand Lodge of Italy. He joined it in his early youth and refused to answer charges when they were preferred against him in 1865. The decree of expulsion is signed by Victor Emmanuel as Grand Master.

A remarkable criminal has been discovered in Boston. A lad about fourteen years of age has confessed that he deliberately murdered a playmate, and a child ten years of age who had come on an errand to his mother's store. Besides these the young fiend has several times maimed other comrades in a shocking manner. He says he "couldn't help" doing as he did.

Henry Martyn once said: "Truly, if I ever see a Hindoo a real believer in Jesus I shall see something more nearly approaching to the resurrection of a dead body than anything I have yet seen." Now there are more than 200 pastors laboring in native congregations in India, and a considerable number of them are converted Brahmins.

The shore end of the new ocean telegraph cable was landed at Rye Beach, N. H., July 15. This gives us a new telegraphic communication with the Old World. Announcement has been made also that the first cable, that of 1860, which has been out of repair for some time, has been put in good working order again.

Mrs. Hanaford, a Universalist preacher, writes, after attending some of Mr. Beecher's lectures before the Yale Theological students: "I noticed—and it was very evident—that whenever he seemed to speak in such a way that Jonathan Edwards would have sharply reproved him for laxity of doctrine, the applause from the students was prompt and hearty."

The Rothschilds, the great government bankers of Europe, are a Jewish family, twelve in number, and are worth about $1,000 000,000; and up in the back room of a tenement house in this city we know a pious old lady who has a treasure which the Rothschilds could not buy of her if they were worth twice as much.

Bishop Cummins has been formally deposed from the ministry, and the notice of the act has been published. It is signed "B. B Smith, Bishop of the diocese of Kentucky and Senior Bishop of the Protesant Episcopal Church in the United States." This is after notice had been given Bishop Cummins that if he did not within six months proclaim his fidelity to the church, he would thus be dealt with.

The Pan Handle Railroad Company, one of our most popular lines, has issued an order forbidding any of their employees to enter public houses where intoxicating liquors are sold or given away, on a penalty of immediate dismissal from the service of the Company. This means business, and it is "absolute prohibition." All travelers will feel safer on trains of such a Company, and shippers of goods will save money.

From experiments made by eminent chemists, it is stated that in every 100 pounds of bread is found 80 pounds of nutritious matter; butcher's meat, averaging the various sorts, contains 31 pounds in 100; beans, 80 pounds; peas, 83 pounds; greens and turnips, which are used for domestic purposes, only 8 pounds of solid nutritious substance in 100 pounds; potatoes, 25 pounds; carrots, 14 pounds.

A good anecdote of Professor Agassiz is told in a new volume in press at Boston. The Professor had declined to deliver a lecture before some lyceum or public society on account of the inroads which previous lectures given by him had made upon his studies and habit of thought. The gentlemen who had been deputed to invite him continued to press the invitation, assuring him that the society were ready to pay him liberally for his services. "That is no inducement to me," replied Agassiz, "I cannot afford to waste my time making money."

The country has been shocked by the news that little Charlie Ross has been stolen from his parents in Philadelphia, and letters sent to the father, by the thieves, demanding $20,000 for the boy's return, with hints that he will be put out of the way if the demand is refused or if efforts are made to capture the abductors when making the exchange. In consequence of financial loss last year Mr. Ross is unable to raise the $20,000, and public sentiment is opposed to such a settlement with the thieves. The Mayor has offered $20,000 reward for the return of the child and arrest of the abductors.

Northumberland, a small town on the Susquehanna, in Pennsylvania, is honored as being the burial-place of Joseph Priestley, the discoverer of oxygen. A few weeks since the town was still further honored by the assembling of a convention of scientific men from all parts of the country, to commemorate the one hundredth anniversary of Priestley's discovery. The proceedings seem to have been impressive and deeply interesting. As the name of the great pioneer in chemistry is recalled, few will reflect that his life was stormy with religious discussion, or that he died in the United States—an exile on account of his religious opinions. Fewer still are aware of the fact that the chief cause of opposition to him, arose from his repudiation of the current notion that the soul of man is immaterial and immortal. Thank God! the day has come when even in England a man may advocate the sentiments of Priestly—more scriptural than many are willing to admit—without running the risk of banishment.

Rev. Rowland Hill used to ride to and from church in a carriage. This gave offence to one of his members, at least, who went so far as to hand in, among the notices, one requesting the prayers of this congregation for the pastor, "who, yielding to pride, is in the habit of riding in his carriage, not content like the Divine Master, to ride upon an ass." It was not until Mr. Hill had read the paper and observed the sensation created, that he noticed its import; and then laying it down, he said, "It is true, brethren, I ride in my carriage; but if the author of this notice will appear at the conclusion of the services, saddled and bridled, I will do my best to ride him home."

Chicago was visited July 14th by another fire, which laid fifty acres of buildings in ashes. Many of them were worthless structures, yet their aggregate loss is estimated at $5,000,000, on which there was an insurance of $2,381,100, to be paid by about one hundred different companies. The great fire of 1871 began on the west side, crossed the south branch of the Chicago river, sweeping with one fell stroke of destruction almost every building to the lake, thence north across the river as far out as Lincoln Park. The late fire began in the south end, burning from three to five blocks in width. It extended north, but was extinguished soon after it entered the portion burned over in 1871.

At a recent meeting of a New York Methodist Conference, a minister is reported to have thus prayed for Dr. Curry, editor of the *Christian Advocate*: "Lord, thou knowest that Dr. Curry is called an 'old fogy' by many, but we thank thee that thou didst ever raise him up to become editor of the New York *Journal and Advocate*. We thank thee for the many bold and learned editorials penned by him, and sent forth to educate and encourage the Church; but we do pray thee, O Lord, that thou wilt forgive him for ever having written that heretical editorial on the Resurrection."

The Round Lake (N. Y.) Campmeeting which commenced on Wednesday, July 8th, is said to have been "the largest campmeeting in the world." Five bishops were present, besides fifty clergymen of great eminence. The number of ministers exceeded the number who attended the meeting of the Evangelical Alliance in New York last Fall. Seventeen sermons were preached on Sunday, July 12th, all by bishops and men of distinction, representing different denominations in the United States, Canada, England, Ireland, and Australia. Eight sermons were preached in the morning, eight in the afternoon, and one in the evening.

The wires are musical with songs of the new wonders of telegraphy. One of the recent inventions is one by which the process is perfected of sending two messages in opposite directions simultaneously over the same wire, and either or both messages dropped at every way station on the circuit. The process is one that can be worked with great certainty as well as speed. But a wonder far ahead of this is the invention of Gray, of Chicago, by which the telegraph wires are made to transmit sound. He has succeeded in sending tunes two thousand four hundred miles in an unbroken circuit, the sending instrument being something like the key-board of a piano, the receiving one more like a violin.

Rev. Alexander Clark, of the *Methodist Recorder*, has a plain way of talking. Here is a specimen that we commend to the vain and conceited: "Darwinism is accepted and the original monkey is recognized, if we judge by the fashions. Gentlemen trim their beard in such way as to appear like the side-whiskered ape: ladies are bowed upward and tilted forward by their style of apparel, in likeness of the chattering climber of the beginning. It is no use denying the modern Darwin in our theology and at the same time confessing the ancient monkey in our practices. The cut of the coat and pants, the trim and curl of hair and beard, the backward tendencies of female attire, all indicate belief in the correctness of the Darwinian theory. Fashion proves the monkeyism of all mankind."

On Sunday evening, July 26th, a most heart-rending calamity visited the city of Pittsburg, Pa., sweeping over one hundred beings into the vortex of sudden death. It is said that two black and terrible clouds came together from opposite points of the compass. When they grappled in deadly conflict, the most appalling lightnings lit up the heavens, accompanied by deep and awful bellowings of the storm-king. Then came down the torrents of destruction. It did not rain—it *poured*. Like the bursting of dikes that held an overhanging ocean in check, the flood of waters leaped from the the clouds and suddenly swelled the hill-side streams into rushing and ruinous rivers. On they dashed into the city, carrying away tenements, tearing up the ground, removing fences, carrying off bridges, upturning trees, shattering scores of houses to fragments, and destroying a multitude of precious lives. In some instances whole families were drowned. Surely this is a sad harvest of death. Keen are the heart-pangs of many thus suddenly called to gaze upon their pale-faced friends.

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Lift Up A Standard For The People.

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ROCK ME TO SLEEP, MOTHER.

Backward, turn backward, O time, in your flight,
Make me a child again, just for to-night!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep!

Backward, flow backward, O tide of years!
I am so weary of toils and of tears—
Toils without recompense, tears all in vain,
Take them and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away,
Weary of sowing for others to reap!
Rock me to sleep, mother, rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded our faces between,
Yet with strong yearning and passionate pain
Long I to-night for your presence again.
Come from the silence so long and so deep;
Rock me to sleep, mother, rock me to sleep!

Over my heart, in days that are flown,
No love like mother-love ever was shown;
No other worship abides and endures,
Faithful, unselfish, and patient, like yours;
None like a mother can charm away pain,
From the sick soul and world-weary brain;
Slumber's soft calm o'er my heavy lids creep—
Rock me to sleep, mother, rock me to sleep!

Come let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it fall over my forehead to-night,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more
Haply will throng the sweet visions of yore;
Lovingly, softly, its bright pillows sweep;
Rock me to sleep mother, rock me to sleep!

Mother, dear mother, the years have been long
Since I last hushed to your lullaby song!
Since then, and unto my soul it shall seem,
Womanhood's years have been but a dream.
Clasped to your arms in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to waken to weep,
Rock me to sleep, mother, rock me to sleep!

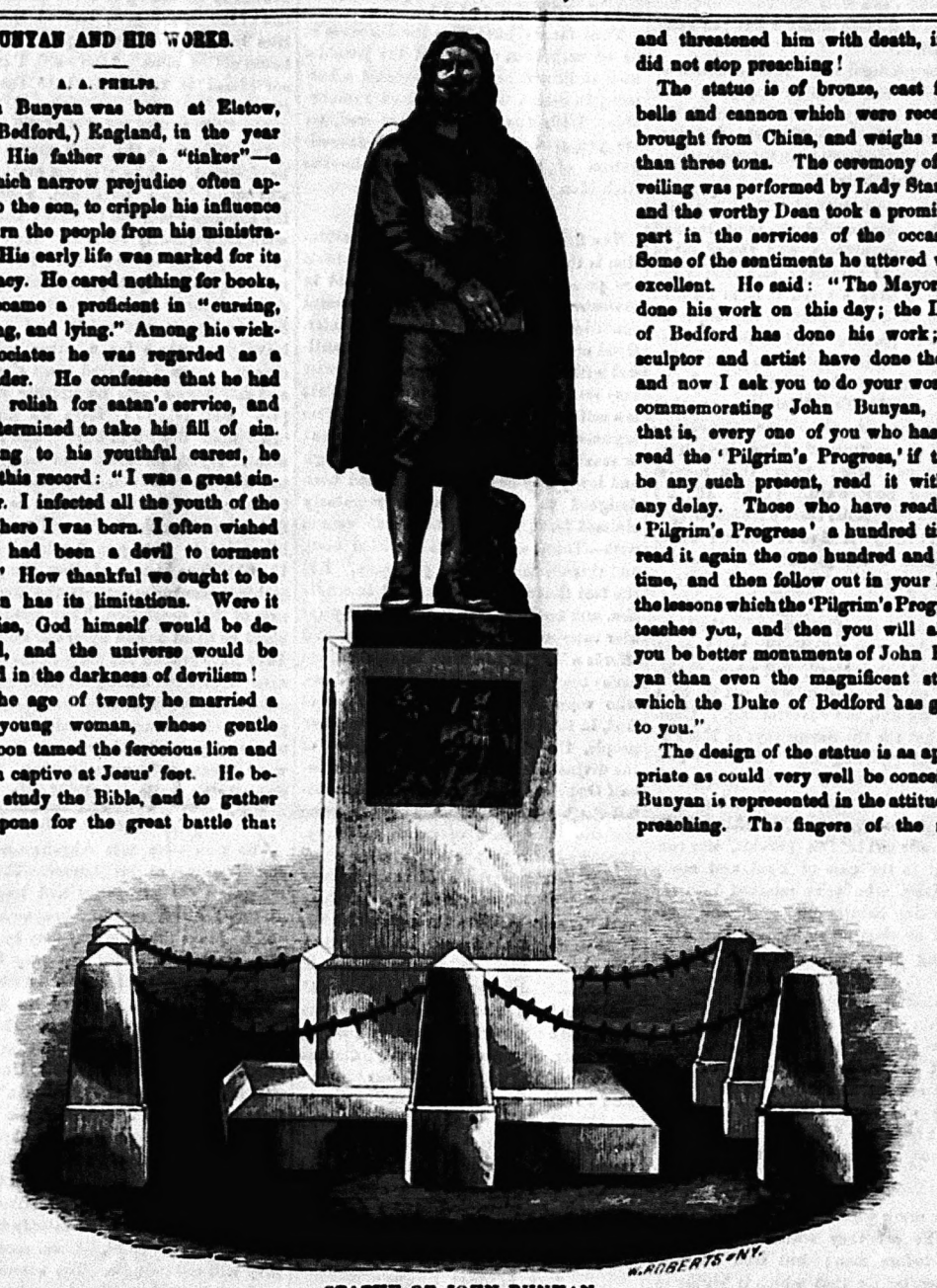
—*Mrs. Akers.*

BUNYAN AND HIS WORKS.

A. A. PHELPS.

John Bunyan was born at Elstow, (near Bedford,) England, in the year 1628. His father was a "tinker"—a title which narrow prejudice often applied to the son, to cripple his influence and turn the people from his ministration. His early life was marked for its profligacy. He cared nothing for books, but became a proficient in "cursing, swearing, and lying." Among his wicked associates he was regarded as a ringleader. He confesses that he had a keen relish for satan's service, and was determined to take his fill of sin. Referring to his youthful career, he makes this record: "I was a great sin-breeder. I infected all the youth of the town where I was born. I often wished that I had been a devil to torment others." How thankful we ought to be that sin has its limitations. Were it otherwise, God himself would be dethroned, and the universe would be mantled in the darkness of devilism!

At the age of twenty he married a pious young woman, whose gentle spirit soon tamed the ferocious lion and led him captive at Jesus' feet. He began to study the Bible, and to gather up weapons for the great battle that was before him. When he was twenty-seven years old he commenced holding meetings. He was full of zeal, and drew crowds to hear him.



STATUE OF JOHN BUNYAN.

After Bunyan had labored in the gospel field with great acceptance for about five years, he was arrested for holding what was considered by certain ecclesiastical dignitaries "an unlawful meeting." After the trial, the following sentence was pronounced: "You must be had back again to prison, and there lie for three months following; and then, if you do not submit to go to church [the Established Church, of course] to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you shall be found in this realm without special license from the king, you must stretch by the neck for it." The undaunted prisoner made this reply: "If I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

Thus, in 1660, for no other crime than that of preaching the gospel to the poor, in a way that did not sufficiently recognize the authority of the "Chief Priests" and employ the mummery of Pharisaic Churchmen, John Bunyan was thrust into Bedford jail, where he was confined much of his time for twelve years! The spirit of intolerance that forged *his* chains, was precisely the same that crucified Christ and has persecuted his faithful followers in every age. The most cruel tyranny that ever insulted God or crushed the neck of humanity, is that which is born of religious bigotry! It has cramped the consciences, enslaved the intellect, stifled great moral convictions, erected inquisitions and iron bed-steads, kindled unnumbered martyr-fires, and scattered its withering blight and dreary desolation everywhere! *We can never fall in love with it—never!*

Generations have passed, and how wonderful and even poetical are some of the changes that have been wrought! On the 10th of last June, a magnificent statue, erected to the memory of John Bunyan, was unveiled, in the presence of a vast concourse of people. This statue was erected at *Bedford*—the very place where Bunyan was held as a prisoner for so many years. It was presented to the town by the Duke of Bedford, who is a member of the *Church of England*—the very Church that persecuted the "ranting tinker" to prison, and threatened him with death, if he did not stop preaching!

The statue is of bronze, cast from bells and cannon which were recently brought from China, and weighs more than three tons. The ceremony of unveiling was performed by Lady Stanley, and the worthy Dean took a prominent part in the services of the occasion. Some of the sentiments he uttered were excellent. He said: "The Mayor has done his work on this day; the Duke of Bedford has done his work; the sculptor and artist have done theirs; and now I ask you to do your work in commemorating John Bunyan, and that is, every one of you who has not read the 'Pilgrim's Progress,' if there be any such present, read it without any delay. Those who have read the 'Pilgrim's Progress' a hundred times, read it again the one hundred and first time, and then follow out in your lives the lessons which the 'Pilgrim's Progress' teaches you, and then you will all of you be better monuments of John Bunyan than even the magnificent statue which the Duke of Bedford has given to you."

The design of the statue is as appropriate as could very well be conceived. Bunyan is represented in the attitude of preaching. The fingers of the right hand are resting upon the leaves of an open Bible which is held in the left. Symbols of his imprisonment are at his feet, and on three sides of the granite pedestal are bronze relievos illustrating episodes in the great Allegory.

HIS WORKS.

There never was but one such Pilgrim's Progress, and the man who wrote that is dead; and if he were alive, he might never equal that masterpiece. But this was not his only work. Nearly one thousand double columned octavo pages are filled with the products of his pen, only about one-sixth of the space being occupied with the story of the Pilgrims. Here are found his *Holy War; Christian Behavior; Solomon's Temple Spiritualized; Jerusalem Sinner Saved; Life and Death of Mr. Bad-man; Come and Welcome to Jesus Christ; Discourse on Prayer; Heavenly Footman*, and various other productions of lesser note.

To say that these are all equal to "Pilgrim's Progress," would be saying that Bunyan did his best every time; but those who have read the Pilgrim will be glad to trace still further the workings of the same busy brain and the same facile pen.

To such the Complete Works of Bunyan, with the eloquent introduction by Dr. Gulliver, and its portrait and numerous illustrative engravings, will prove indeed a valued boon.* Its circulation has, we learn, already been very large, and we trust that it will be still larger, and that many will catch the spirit of the old tinker of Bedford jail, who, spurning the yokes and chains of sectarianism, could say: "Since you desire to know by what name I would be distinguished, I desire to be, and I hope I am, a *Christian*; and I desire, if God should count me worthy, to be called a Christian, a believer, or any other such name that is sanctioned by the Holy Ghost. As for those factious titles of Anabaptists, Independents, Presbyterians, and the like, I believe they come neither from Jerusalem nor Antioch, but rather from Hell and Babylon."

*Bunyan's Complete Works, with a portrait and elegant illustrations, and an introduction by John F. Gulliver, D. D. A large octavo volume, 1012 pp. Published by Brad ley, Garretson & Co., 49 North 5th street, Philadelphia. Sold by subscription.

FIRST IMPRESSIONS.

E. P. WOODWARD.

In spite of all that has been said about the difficulty of settling any question from the Bible, and the ease with which all sects prove their peculiar tenets and uphold their particular practices from its pages, one fact cannot be denied or "explained away," namely, *the first impressions received by those who for the first time study the Book, are strikingly similar.* Some of those theological questions which have been used, like Samson's weapon, for offense and defense, till they are as dry and unattractive as a bone, are almost invariably settled *one way* by the poor savage who, for the first time, reads the words of life. Some of the precepts of Christ, which professing Christians use all their power to evade and nullify, come home to the conscience of the "heathen" with a power unknown to those who have heard the Bible read from childhood.

Our first impressions of Bible truth are so mingled with human opinion and prejudice, received unconsciously from those around us, that we almost lose the power to distinguish between the two. To him who has all his life-time sat in darkness, the first rays of the true light have a reality and brightness which we know but little about. The whole course and tenor of his life are seen in such marked contrast with the ideal life now for the first time placed before him, that, until selfish desire and mortal weakness have had time to rally their forces, there is very little question about true Christian belief or practice. The following anecdote well illustrates this fact:

"When the devoted missionary, Robert Moffat, was in England, he told an amusing story of a poor African who lived near one of the missionary settlements, and whose dog, by some accident, had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves. This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped to protect his property by guarding it from wild beasts, and also in hunting and destroying them; but he feared it would be useless for the time to come. The missionary asked him how this was, and why his dog should not be as useful as formerly. As for the injury done, that was but an accident, and the Testament could be replaced by another copy. 'That is true,' said the poor man, 'but still I am afraid the dog will of no further use to me. The words of the New Testament are full of love and gentleness; and after the dog has eaten them, it is not likely that he will hunt *or fight* for me any more.'"

...ligion taught respecting the state of ...e dead; how would he regard those dis...repancies? Clearly he would derive ...om his examination no definite idea of ...ur sentiments on a very solemn and im...portant topic. And should not some doc...trine on the subject be, if possible, com...monly established, that would consist at ...nce with plain thinking and with Chris...tianity?"

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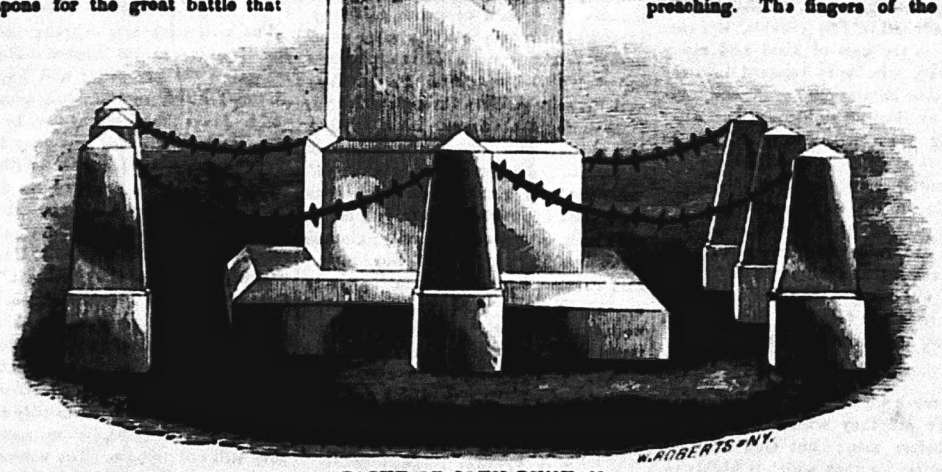
BUNYAN AND HIS WORKS.

A. A. PHELPS.

John Bunyan was born at Elstow, (near Bedford,) England, in the year 1628. His father was a "tinker"—a title which narrow prejudice often applied to the son, to cripple his influence and turn the people from his ministration. His early life was marked for its profligacy. He cared nothing for books, but became a proficient in "cursing, swearing, and lying." Among his wicked associates he was regarded as a ringleader. He confesses that he had a keen relish for satan's service, and was determined to take his fill of sin. Referring to his youthful career, he makes this record: "I was a great sin-breeder. I infected all the youth of the town where I was born. I often wished that I had been a devil to torment others." How thankful we ought to be that sin has its limitations. Were it otherwise, God himself would be dethroned, and the universe would be mantled in the darkness of devilism!

At the age of twenty he married a pious young woman, whose gentle spirit soon tamed the ferocious lion and led him captive at Jesus' feet. He began to study the Bible, and to gather up weapons for the great battle that was before him. When he was twenty-seven years old he commenced holding meetings. He was full of zeal, and drew crowds to hear him.



STATUE OF JOHN BUNYAN.

After Bunyan had labored in the gospel field with great acceptance for about five years, he was arrested for holding what was considered by certain ecclesiastical dignitaries "an unlawful meeting." After the trial, the following sentence was pronounced: "You must be had back again to prison, and there lie for three months following; and then, if you do not submit to go to church [the Established Church, of course] to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you shall be found in this realm without special license from the king, you must stretch by the neck for it." The undaunted prisoner made this reply: "If I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

Thus, in 1660, for no other crime than that of preaching the gospel to the poor, in a way that did not sufficiently recognize the authority of the "Chief Priests" and employ the mummery of Pharisaic Churchmen, John Bunyan was thrust into Bedford jail, where he was confined much of his time for twelve years! The spirit of intolerance that forged *his* chains, was precisely the same that crucified Christ and has persecuted his faithful followers in every age. The most cruel tyranny that ever insulted God or crushed the neck of humanity, is that which is born of religious bigotry! It has cramped the conscience, enslaved the intellect, stifled great moral convictions, erected inquisitions and iron bed-steads, kindled unnumbered martyr-fires, and scattered its withering blight and dreary desolation everywhere! *We can never fall in love with it—never!*

Generations have passed, and how wonderful and even poetical are some of the changes that have been wrought! On the 10th of last June, a magnificent statue, erected to the memory of John Bunyan, was unveiled, in the presence of a vast concourse of people. This statue was erected at *Bedford*—the very place where Bunyan was held as a prisoner for so many years. It was presented to the town by the Duke of Bedford, who is a member of the *Church of England*—the very Church that persecuted the "ranting tinker" to prison, and threatened him with death, if he did not stop preaching!

The statue is of bronze, cast from bells and cannon which were recently brought from China, and weighs more than three tons. The ceremony of unveiling was performed by Lady Stanley, and the worthy Dean took a prominent part in the services of the occasion. Some of the sentiments he uttered were excellent. He said: "The Mayor has done his work on this day; the Duke of Bedford has done his work; the sculptor and artist have done theirs; and now I ask you to do your work in commemorating John Bunyan, and that is, every one of you who has not read the 'Pilgrim's Progress,' if there be any such present, read it without any delay. Those who have read the 'Pilgrim's Progress' a hundred times, read it again the one hundred and first time, and then follow out in your lives the lessons which the 'Pilgrim's Progress' teaches you, and then you will all of you be better monuments of John Bunyan than even the magnificent statue which the Duke of Bedford has given to you."

The design of the statue is as appropriate as could very well be conceived. Bunyan is represented in the attitude of preaching. The fingers of the right hand are resting upon the leaves of an open Bible which is held in the left. Symbols of his imprisonment are at his feet, and on three sides of the granite pedestal are bronze relievos illustrating episodes in the great Allegory.

HIS WORKS.

There never was but one such Pilgrim's Progress, and the man who wrote that is dead; and if he were alive, he might never equal that masterpiece. But this was not his only work. Nearly one thousand double columned octavo pages are filled with the products of his pen, only about one-sixth of the space being occupied with the story of the Pilgrims. Here are found his *Holy War; Christian Behavior; Solomon's Temple Spiritualized; Jerusalem Sinner Saved; Life and Death of Mr. Bad-man; Come and Welcome to Jesus Christ; Discourse on Prayer; Heavenly Footman*, and various other productions of lesser note.

To say that these are all equal to "Pilgrim's Progress," would be saying that Bunyan did his best every time; but those who have read the Pilgrim will be glad to trace still further the workings of the same busy brain and the same facile pen.

To such the Complete Works of Bunyan, with the eloquent introduction by Dr. Gulliver, and its portrait and numerous illustrative engravings, will prove indeed a valued boon.* Its circulation has, we learn, already been very large, and we trust that it will be still larger, and that many will catch the spirit of the old tinker of Bedford jail, who, spurning the yokes and chains of sectarianism, could say: "Since you desire to know by what name I would be distinguished, I desire to be, and I hope I am, a *Christian:* and I desire, if God should count me worthy, to be called a Christian, a believer, or any other such name that is sanctioned by the Holy Ghost. As for those factious titles of Anabaptists, Independents, Presbyterians, and the like, I believe they come neither from Jerusalem nor Antioch, but rather from Hell and Babylon."

*BUNYAN'S COMPLETE WORKS, with a portrait and elegant illustrations, and an introduction by John F. Gulliver, D. D. A large octavo volume, 1011 pp. Published by Brad ley, Garretson & Co., 49 North 4th street, Philadelphia. Sold by subscription.

FIRST IMPRESSIONS.

E. P. WOODWARD.

In spite of all that has been said about the difficulty of settling any question from the Bible, and the ease with which all sects prove their peculiar tenets and uphold their particular practices from its pages, one fact cannot be denied or "explained away," namely, *the first impressions received by those who for the first time study the Book, are strikingly similar.* Some of these theological questions which have been used, like Samson's weapon, for offense and defense, till they are as dry and unattractive as a bone, are almost invariably settled *one way* by the poor savage who, for the first time, reads the words of life. Some of the precepts of Christ, which professing Christians use all their power to evade and nullify, come home to the conscience of the "heathen" with a power unknown to those who have heard the Bible read from childhood.

Our first impressions of Bible truth are so mingled with human opinion and prejudice, received unconsciously from those around us, that we almost lose the power to distinguish between the two. To him who has all his life-time sat in darkness, the first rays of the true light have a reality and brightness which we know but little about. The whole course and tenor of his life are seen in such marked contrast with the ideal life now for the first time placed before him, that, until selfish desire and mortal weakness have had time to rally their forces, there is very little question about true Christian belief or practice. The following anecdote well illustrates this fact:

"When the devoted missionary, Robert Moffat, was in England, he told an amusing story of a poor African who lived near one of the missionary settlements, and whose dog, by some accident, had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves. This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped to protect his property by guarding it from wild beasts, and also in hunting and destroying them; but he feared it would be useless for the time to come. The missionary asked him how this was, and why his dog should not be as useful as formerly. As for the injury done, that was but an accident, and the Testament could be replaced by another copy. 'That is true,' said the poor man, 'but still I am afraid the dog will of no further use to me. The words of the New Testament are full of love and gentleness; and after the dog has eaten them, it is not likely that he will hunt *or fight* for me any more.'"

Doctrinal.

"PROVE ALL THINGS."

RICH MAN AND LAZARUS.—Luke 16.

GEORGE THOMSON.

PART I. *What it does not mean.*
PART II. *What it does mean.*

PART II.

In entering upon the discussion of this part of the subject, we remark that we believe it to be a *parable*, not based upon any religious theory, held by the Jews at that time, but upon precedents found in the Old Testament, to which we shall presently refer. We cannot endorse the views endorsed by some, that our Savior took up a false religious theory and used it for the purpose of instructing and warning the covetous and sinful Jews. It would be a somewhat similar movement for a Bible preacher to go into a community of orthodox sinners, and preach the doctrine of going to heaven or hell at death, as a motive to repentance; he would certainly be considered as either endorsing those views, or acting hypocritically. We cannot for one moment conceive the possibility of our Savior placing himself in such a position.

In the fourteenth chapter of Isaiah we have a parable of a similar character, of which the king of Babylon is the principal subject:

"Hell [*sheol*] from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become as weak as we? art thou become like unto us? thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee."

Here this mighty conqueror and oppressor, who slew many kings and sent them to sheol, the unconscious place of the dead, (Eccl. 9: 10,) is now represented as being laid low by death; and these dead kings are represented as rising up *en masse* from their thrones in hell, to greet this great king, and taunt him for the helplessness to which they had been reduced; for death lays all alike low, and makes great kings, conquerors and captives, all equal. The design of this parable is obvious. We find a similar one concerning Egypt, in Ezek. 32: 21—"The strong among the mighty shall speak to him out of the midst of hell [*sheol*] with them that help him; they are gone down, they lie uncircumcised, slain by the sword." The 27th verse speaks of those conquerors going down to hell (*sheol*) with their weapons of war, and having their swords laid under their heads; evidently alluding to the practice of burying the weapons with the warrior. Those who would argue the literality of these cases, must also admit the absurdity of ghosts carrying weapons to hell.

CHRIST'S AUDIENCE.

The Savior's audience consisted of Scribes and Pharisees, publicans and sinners. It is necessary, in order to a correct understanding of the whole subject, that we have a knowledge of those different characters.

The Pharisees were the popular sect of the Jews at that time, because most numerous and influential. They were considered the real representatives of the Jewish economy, as is evident from what the Savior says in Matt 23: 2—"The Scribes and the Pharisees sit in Moses' seat." Let us keep this fact in view, for it will aid us much in understanding all the parables in this discourse. The Scribes were not another sect, but were Pharisees also. We find the Savior pronouncing five distinct woes upon the Scribes and Pharisees. The Publicans were tax gatherers, or collectors of tribute money assessed by the Roman government, and as a class were loathed and execrated by the Jews; and if, as was frequently the case, a Jew accepted that office, he would be excommunicated. (Matt. 18: 17.) Sinners were the heathen, or Gentiles, and no doubt included all who were without the pale of the Jewish church. See Gal. 2: 11-16. We are not ignorant of the dis-esteem in which the Jews held the heathen, or Gentile sinners. We find it evidenced on every occasion when they come in contact under the Savior's teaching.

CONNECTED PARABLES.

Now we have obtained a knowledge of the characters composing the Savior's audience on this occasion, and their relative position toward each other. There are really but *two* classes—the Jews and the Gentiles—the popular church, and those considered by them outside of the favor of God. "And the Pharisees and Scribes murmured, saying, This man receiveth *sinners*, and eateth with them." Here we have the groundwork of the Savior's whole discourse on this occasion. From this standpoint we can readily discover the design of all the parables in the connection. A close observer cannot fail to discover the rising inflection, if I may so call it, or increasing intensity of illustration exhibited in each succeeding parable, until the last, where the climax is reached.

1. The hundred sheep—the lost one found again—the sinners, or Gentiles, restored to God's favor. I have no objection to giving this a personal application, but it was designed primarily to apply to the Gentiles as a *class*.

2. The lost piece of silver has the same application.

3. The prodigal son. Most commentators, I believe, agree in applying this parable primarily to the return of the Gentiles to the favor of God; and this parable is more forcible on this point than the preceding ones.

4. The unjust steward. Here is a parable which has puzzled the most learned of our commentators, and the wisest of the doctors of divinity; and simply because they have severed it from its connections, and attempted to explain it as an isolated parable. In the three former ones Jesus has illustrated one great truth —the return of the Gentiles to God's favor. In this he illustrates another great truth, in the same connection, namely, the cutting off of the Jews from the divine favor: "For thou mayest no longer be steward." (Chap. 16: 2) "Because of unbelief there were *broken off*." (Rom. 11: 20.) And so the Savior would teach them in the parable that it would be wise policy in them to conciliate rather than to murmur against the then "mammon of unrighteousness"—the Gentiles—who were destined to become stewards in their stead, and whose "habitation" or stewardship was not to be a temporary one, but "everlasting." Compare what the the Savior says in Mark 2: 22, about "putting new wine into new bottles." The Savior did not propose to engraft the new covenant religion upon the old covenant carcass. And what the Savior advised in this parable, was carried out in the case of Paul and many other Jews, who were received into the "everlasting habitations," or the new covenant of everlasting righteousness. After charging them with unfaithfulness to their trust, as stewards of God, he reminds them that it is impossible for them still to remain in the service of God, while they are practicing unrighteousness. "No servant can serve two masters.... Ye cannot serve God and mammon." That all this was applied to the Pharisees is evident from the fact that they received it as such, and derided him therefor.

THE GREAT LESSON.

Now mark what follows: "He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." They were highly esteemed among men; they were popular; and in addition to the popular esteem, they had an abundance of *self*-esteem; they considered themselves thoroughly orthodox, and did not suppose that their *status*, religiously, should ever be changed. *But the whole drift of the Savior's discourse bore directly on that point, namely, the reversing of the condition, religiously, of the two classes that were represented in his audience.* See Rom. 9: 25—"I will call them my people which were not my people." And right here the Savior drops all figure and parabolic form of speech for a moment, for the purpose of informing the Jews that their economy was limited, and that the limitation had expired. "The law and they prophets were until John; since that time the kingdom of God is preached, and every man [not the Jews only] presseth into [or toward] it." And yet he assures them that the law shall not fail, although he has intimated its abrogation. This is explained by Paul in Rom. 10: 4—"Christ is the end of the law for righteousness to every one the believeth." Christ, having fulfilled the claims of the law, now stands in the place of the law.

The Savior's remark concerning divorce and adultery, in the eighteenth verse, the Jews very well understood. They were charged with committing adultery when they forsook God and his law, and embraced other religious systems, *while that law was in force*, or alive. And although the Savior does not state the converse of the proposition, the Jews evidently understood it, as Paul did afterward, in these words:

"Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye *also* are become *dead* to the law by the *body of Christ*, that ye should be *married to another*, even to *him* who is *raised from the dead*, that we should bring forth fruit unto God." (Rom. 7: 1-4.)

Thus far we have seen the discourse to be an unbroken chain, and the parables used in illustration have revealed a harmony in design which is indeed remarkable. With the light thus received, we are prepared to enter upon the investigation of the remaining parable—the Rich Man and Lazarus.

A COMMON ERROR.

The first thing that claims our attention is the fact, that the two individuals are presented to us in *condition*, not in *character*. Riches and poverty represent condition, but do not represent character. Good or bad character may stand identified with riches. Good or bad character may stand identified with poverty. This is a self-evident fact, and should need no argument to prove it. Vice lurks in hut or marble hall, and virtue with the high and lowly may be found. If this had been designed to teach what is popularly claimed for it, it would have commenced with—There was a certain *wicked* man, and there was a certain *good* man. But the fact that they are presented in *condition*, and not in *character*, proves the popular interpretation to be erroneous, and affords a key to the true interpretation: hence the "rich man" represents the Jews, who were indeed "rich" in the favor of God, in that they had been God's peculiar people, the depositaries of his grace, of the divine wisdom and law. In their behalf God displayed his power, and manifested all his attributes. They were the exclusive possessors of genuine history. Through their prophets and seers alone were revelations made of the purposes and plans of Deity concerning man. They were the only medium through which the heathen might obtain the favor of God. And so the Savior said to the woman of Samaria—"Salvation is of the Jews." Truly the term "rich" was an appropriate illustration of their condition, *religiously*, and their priesthood literally clothed themselves in "purple and fine linen." And in the same proportion reversely were the Gentiles "poor," religiously, and were even "beggars." There was no provision made for them *outside of the Jewish church*; they were glad to receive the "crumbs" of divine favor which fell from "the rich man's table," for they had no table of their own.

THE RADICAL CHANGE.

And now the Savior proceeds to illustrate a reversion of conditions, and so we read that "the begger died," indicating a change, and that "the rich man also died," indicating a change also in the case of the rich man. Death is here used in its figurative, or parabolic sense, as it is thus frequently used. When a person falls from a high political or social position, we say he is politically or socially dead. But we proceed to examine the result of this change. "The begger died and was carried by angels into Abraham's bosom." Mark, if you please, the manner in which they are disposed of. After the change, the begger was carried to Abraham's bosom; that is, the Gentiles, no longer poor, are introduced to the blessings of the Abrahamic promise by the messengers, the apostles and disciples. The fulfillment of this is stated so specifically in his letter to the Galatians, that we here insert it:

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; *that the blessing of Abraham might come on the Gentiles through Jesus Christ*; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men. Though it be but a man's covenant, yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come [compare Luke 16: 16] to whom the promise was made, ordained by angels [messengers] in the hand of a Mediator....And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here we discover how the "poor man" (Gentiles) was carried by the angels (messengers) into Abraham's bosom (the Abrahamic promise.) We also discover that the Jewish economy was but a temporary arrangement, "added because of transgressions, till the seed should come." This was the grand truth the Savior was gradually unfolding to them until Peter, one of the messengers, carried the Gentiles into the Abrahamic promise, in the house of Cornelius. Afterward, Paul was accredited as the "Apostle to the Gentiles."

THE PROPHECY VERIFIED.

In reference to the "rich man," it will be observed that he was *not carried*, but was *buried*. This, no doubt, represents the hopeless condition to which the Jews were subsequently reduced. Here is a prophecy right to the point: "Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye shall leave your name for a curse unto my chosen, for the Lord God shall *slay* thee, and call his servants by another name." (Isa. 65: 14, 15.) Here we find the "rich man" dead and buried, and in torment, "crying for sorrow of heart," and howling for vexation of spirit." O how fearfully have these predictions been verified. And hear the Savior: "Behold your house is left unto you desolate." (Luke 13: 35.) The history of that people for eighteen centuries attests the completeness of that desolation. They cried—"His blood be upon us and upon our children." They have reaped the folly of their rashness. Scattered among all nations, without a nationality themselves, everywhere proscribed, frequently banished, everywhere a by-word and reproach, truly the word "torment" expresses their history since their rejection of the Messiah.

IMPASSABLE GULF.

The rich man sees Abraham afar off, and Lazarus in his bosom. The Jew recognizes the prosperity and happiness of the Gentiles, in the Abrahamic faith, and he prays that Lazarus may be sent to him. Observe, he does not pray that he may be taken to Lazarus. With what tenacity the Jew clings to his defunct system! While he would gladly have his suffering alleviated, and his disabilities removed, he would not come to Christ for that purpose. But the "rich man" is informed that there is between them an impassable gulf. I consider this impassable gulf as illustrating the impossibility of amalgamating the two systems of religion, the Jewish and the Christian. Efforts have been made repeatedly to unite the two together, but, like oil and water, they will not mingle. The attempt was made at Antioch, in the days of the apostles: "There rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. (Acts 15: 5.) Here we find this very "rich man," the Pharisee, making the attempt indicated in the parable; but a council of the apostles and church assembled at Jerusalem, and decided that the gulf was impassable. The same effort was made at Galatia; with what success Paul's epistle to that church informs us: "Whosoever of you are justified by the law are fallen from grace." (Gal. 5: 4.)

Similar attempts have been made in modern times, and are still persisted in but the result in every case proves that the gulf is impassable. We may put oil and water in the same vessel; we may persist in keeping them there; but to cause them to mix and amalgamate is an impossibility. A living man may be bound to a dead carcass, but the living man can never infuse life into the dead carcass. If they remain united, the dead carcass will kill the living man. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." (Rom. 7: 6.)

"THE FIVE BRETHREN."

This is usually considered the most difficult part of the parable to explain. While being satisfied that this part of the parable was significant, and capable of solution, I have never been satisfied with the explanations given. It seems clear that in the Savior's day, among the Jews, the distinctions of *tribe* were lost or absorbed in the distinctions of *sect*; tribes being seldom mentioned in the *New Testament*, except when referred to in connection with the genealogy of our Savior, as coming from the Lion of Judah. But we find that the Jews were divided into sects, and continually referred to by these sectarian distinctions. This is an important fact, and may aid us in seeking a solution of the "five brethren." Another important fact in the connection, which should not be overlooked is, that the Pharisees constituted the Jewish portion of our Savior's audience on this occasion; and, as we have already stated, were the popular sect, and real representatives of the Jewish economy. Now we have ascertained, upon investigation, that there were just five additional sects of Jews in the days of our Savior, as follows:—1. Sadducees; 2. Essenes; 3. Samaritans; 4. Herodians; 5. Hellenists, or Grecians.

They all had "Moses and the prophets," which were designed as a "schoolmaster," to bring them to Christ; but if they still adhered to the schoolmaster, they could not believe in Christ, even though one rose from the dead, as was evidenced subsequently, when a literal Lazarus was raised from the dead. (See John 12: 10, 11.)

RECAPITULATION.

The preacher—Christ. The audience—Pharisees and Gentiles. Text—The Jews murmured, saying, This man receiveth sinners (or Gentiles). Parable No. 1, lost sheep restored—Gentiles. No. 2, Lost money found—same. No. 3, Prodigal son—same. No. 4, Unjust steward—Jews cut off. No. 5, Rich man and Lazarus—the two classed reversed.

With a prayer that we may all be prepared for the coming of Jesus, the true objective point, when final and eternal destinies shall be administered to the just and the unjust, when all the saints of God, of every land and clime, and every kindred and tongue, shall find a home in the unending kingdom of God, I bid my readers farewell.

Prairie du Sac, Wis.

"SMOKE OF THEIR TORMENT."

I would like to have Rev. 14: 10, 11, reconciled with the doctrine of the destruction of the wicked or annihilation. J. M. LEIGHTON.

We think it is no difficult task, and only regret our want of space to do the subject ample justice. We will content ourselves, for the present, with a couple of pertinent paragraphs from the able pen of Henry Constable, whose remarks apply not only to the passage in question, but also to the kindred one in Rev. 20: 10. He says:

The sense we would put upon the passages in Revelation is, that they convey, in highly-wrought figures, suitable to the character of the entire book, only the old idea which we have already gathered from the rest of Scripture, viz, that the punishment of all consigned to hell will be of an eternal nature, and that its fearful effect—the plunging of its subjects into death and destruction—will ever remain visible to the redeemed and angelic worlds. We will not try to establish this sense by examining the force of each word. We deny that language so highly figurative is *capable* of any such dialectical analysis, *or that such is the manner in which we ordinarily interpret language of the kind*. We will rather turn to *similar language elsewhere*, and show that the interpretation put upon it, even by our opponents, both justifies and demands the interpretation we put on the passage from Revelation.

We will first turn to a passage in Isaiah, from which there can be little doubt that the imagery of Revelation is borrowed. Dean Alford calls it its "fountain head." Isaiah is describing the judgments brought by God upon the land of Idumea: "*The land thereof shall become burning pitch; it shall not be quenched day nor night; the smoke thereof shall go up for ever.*" Here, as in Revelation, we have the smoke of God's judgments described as going up *for ever*. But will the advocates of Augustine's hell tell us that if we went to [illegible]

[illegible] anied by deep and awful bellowings [illegible] storm-king. Then came down the [illegible] of destruction. It did not rain—it [illegible] Like the bursting of dikes that held [illegible] hanging ocean in check, the flood of [illegible] leaped from the the clouds and suddenly swelled the hill-side streams into rushing [illegible] uinous rivers. On they dashed into [illegible] y, carrying away tenements, tearing [illegible] ground, removing fences, carrying off [illegible], upturning trees, shattering scores of [illegible] to fragments, and destroying a multi[illegible] of precious lives. In some instances families were drowned. Surely this is [illegible] arvest of death. Keen are the heart[illegible] of many thus suddenly called to gaze [illegible] eir pale-faced friends.

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In the fourteenth chapter of Isaiah we have a parable of a similar character, of which the king of Babylon is the principal subject:

"Hell [*sheol*] from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it has raised up from their thrones all the kings af the nations. All they shall speak and say unto thee, Art thou also become as weak as we? art thou become like unto us? thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee."

Here this mighty conqueror and oppressor, who slew many kings and sent them to sheol, the unconscious place of the dead, (Eccl. 9: 10,) is now represented as being laid low by death; and these dead kings are represented as rising up *en masse* from their thrones in hell, to greet this great king, and taunt him for the helplessness to which they had been reduced; for death lays all alike low, and makes great kings, conquerors and captives, all equal. The design of this parable is obvious. We find a similar one concerning Egypt, in Ezek. 32: 21—"The strong among the mighty shall speak to him out of the midst of hell [*sheol*] with them that help him; they are gone down, they lie uncircumcised, slain by the sword." The 27th verse speaks of those conquerors going down to hell (*sheol*) with their weapons of war, and having their swords laid under their heads; evidently alluding to the practice of burying the weapons with the warrior. Those who would argue the literality of these cases, must also admit the absurdity of ghosts carrying weapons to hell.

CHRIST'S AUDIENCE.

The Savior's audience consisted of Scribes and Pharisees, publicans and sinners. It is necessary, in order to a correct understanding of the whole subject, that we have a knowledge of those different characters.

The Pharisees were the popular sect of the Jews at that time, because most numerous and influential. They were considered the real representatives of the Jewish economy, as is evident from what the Savior says in Matt 23: 2—"The Scribes and the Pharisees sit in Moses' seat." Let us keep this fact in view, for it will aid us much in understanding all the parables in this discusrse. The Scribes were not another sect, but were Pharisees also. We find the Savior pronouncing five distinct woes upon the Scribes and Pharisees. The Publicans were tax gatherers, or collectors of tribute money assessed by the Roman government, and as a class were loathed and execrated by the Jews; and if, as was frequently the case, a Jew accepted that office, he would be excommunicated. (Matt. 18: 17.) Sinners were the heathen, or Gentiles, and no doubt included all who were without the pale of the Jewish church. See Gal. 2: 11-16. We are not ignorant of the dis-esteem in which the Jews held the heathen, or Gentile sinners. We find it evidenced on every occasion when they come in contact under the Savior's teaching.

CONNECTED PARABLES.

Now we have obtained a knowledge of the characters composing the Savior's audience on this occasion, and their relative position toward each other. There are really but *two* classes—the Jews and the Gentiles—the popular church, and those considered by them outside of the favor of God. "And the Pharisees and Scribes murmured, saying, This man receiveth *sinners*, and eateth with them." Here we have the groundwork of the Savior's whole discourse on this occasion. From this standpoint we can readily discover the design of all the parables in the connection. A close observer cannot fail to discover the rising inflection, if I may so call it, or increasing intensity of illustration exhibited in each succeeding parable, until the last, where the climax is reached.

1. The hundred sheep—the lost one found again—the sinners, or Gentiles, restored to God's favor. I have no objection to giving this a personal application, but it was designed primarily to apply to the Gentiles as a *class*.

2. The lost piece of silver has the same application.

3. The prodigal son. Most commentators, I believe, agree in applying this parable primarily to the return of the Gentiles to the favor of God; and this parable is more forcible on this point than the preceding ones.

4. The unjust steward. Here is a parable which has puzzled the most learned of our commentators, and the wisest of the doctors of divinity; and simply because they have severed it from its connections, and attempted to explain it as an isolated parable. In the three former ones Jesus has illustrated one great truth—the return of the Gentiles to God's favor. In this he illustrates another great truth, in the same connection, namely, the cutting off of the Jews from the divine favor: "For thou mayest no longer be steward." (Chap. 16: 2) "Because of unbelief there were *broken off*." (Rom. 11: 20.) And so the Savior would teach them in the parable that it would be wise policy in them to conciliate rather than to murmur against the then "mammon of unrighteousness"—the Gentiles—who were destined to become stewards in their stead, and whose "habitation" or stewardship was not to be a temporary one, but "everlasting." Compare what the the Savior says in Mark 2: 22, about "putting new wine into new bottles." The Savior did not propose to engraft the new covenant religion upon the old covenant carcass. And what the Savior advised in this parable, was carried out in the case of Paul and many other Jews, who were received into the "everlasting habitations," or the new covenant of everlasting righteousness. After charging them with unfaithfulness to their trust, as stewards of God, he reminds them that it is impossible for them still to remain in the service of God, while they are practicing unrighteousness. "No servant can serve two masters.... Ye cannot serve God and mammon." That all this was applied to the Pharisees is evident from the fact that they received it as such, and derided him therefor.

THE GREAT LESSON.

Now mark what follows: "He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." They were highly esteemed among men; they were popular; and in addition to the popular esteem, they had an abundance of *self*-esteem; they considered themselves thoroughly orthodox, and did not suppose that their *status*, religiously, should ever be changed. *But the whole drift of the Savior's discourse bore directly on that point, namely, the reversing of the condition, religiously, of the two classes that were represented in his audience.* See Rom. 9: 25—"I will call them my people which were not my people." And right here the Savior drops all figure and parabolic form of speech for a moment, for the purpose of informing the Jews that their economy was limited, and that the limitation had expired. "The law and they prophets were until John; since that time the kingdom of God is preached, and every man [not the Jews only] presseth into [or toward] it." And yet he assures them that the law shall not fail, although he has intimated its abrogation. This is explained by Paul in Rom. 10: 4—"Christ is the end of the law for righteousness to every one tha believeth." Christ, having fulfilled the claims of the law, now stands in the place of the law.

The Savior's remark concerning divorce and adultery, in the eighteenth verse, the Jews very well understood. They were charged with committing adultery when they forsook God and his law, and embraced other religious systems, *while that law was in force*, or alive. And although the Savior does not state the converse of the proposition, the Jews evidently understood it, as Paul did afterward, in these words:

"Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye *also* are become *dead* to the law by the *body of Christ*, that ye should be *married to another*, even to *him* who is *raised from the dead*, that we should bring forth fruit unto God." (Rom. 7: 1-4)

Thus far we have seen the discourse to be an unbroken chain, and the parables used in illustration have revealed a harmony in design which is indeed remarkable. With the light thus received, we are prepared to enter upon the investigation of the remaining parable—the Rich Man and Lazarus.

A COMMON ERROR.

The first thing that claims our attention is the fact, that the two individuals are presented to us in *condition*, not in *character*. Riches and poverty represent condition, but do not represent character. Good or bad character may stand identified with riches. Good or bad character may stand identified with poverty. This is a self-evident fact, and should need no argument to prove it. Vice lurks in hut or marble hall, and virtue with the high and lowly may be found. If this had been designed to teach what is popularly claimed for it, it would have commenced with—There was a certain *wicked* man, and there was a certain *good* man. But the fact that they are presented in *condition*, and not in *character*, proves the popular interpretation to be erroneous, and affords a key to the true interpretation: hence the "rich man" represents the Jews, who were indeed "rich" in the favor of God, in that they had been God's peculiar people, the depositaries of his grace, of the divine wisdom and law. In their behalf God displayed his power, and manifested all his attributes. They were the exclusive possessors of genuine history. Through their prophets and seers alone were revelations made of the purposes and plans of Deity concerning man. They were the only medium through which the heathen might obtain the favor of God. And so the Savior said to the woman of Samaria—"Salvation is of the Jews." Truly the term "rich" was an appropriate illustration of their condition, *religiously*, and their priesthood literally clothed themselves in "purple and fine linen." And in the same proportion reversely were the Gentiles "poor," religiously, and were even "beggars." There was no provision made for them *outside of the Jewish church*; they were glad to receive the "crumbs" of divine favor which fell from "the rich man's table," for they had no table of their own.

THE RADICAL CHANGE.

And now the Savior proceeds to illustrate a reversion of conditions, and so we read that "the beggar died," indicating a change, and that "the rich man also died," indicating a change also in the case of the rich man. Death is here used in its figurative, or parabolic sense, as it is thus frequently used. When a person falls from a high political or social position, we say he is politically or socially dead. But we proceed to examine the result of this change. "The beggar died and was carried by angels into Abraham's bosom." Mark, if you please, the manner in which they are disposed of. After the change, the beggar was carried to Abraham's bosom; that is, the Gentiles, no longer poor, are introduced to the blessings of the Abrahamic promise by the messengers, the apostles and disciples. The fulfillment of this is stated so specifically in his letter to the Galatians, that we here insert it:

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; *that the blessing of Abraham might come on the Gentiles through Jesus Christ*; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men. Though it be but a man's covenant, yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come [compare Luke 16: 16] to whom the promise was made, ordained by angels [messengers] in the hand of a Mediator....And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here we discover how the "poor man" (Gentiles) was carried by the angels (messengers) into Abraham's bosom (the Abrahamic promise.) We also discover that the Jewish economy was but a temporary arrangement, "added because of transgressions, till the seed should come." This was the grand truth the Savior was gradually unfolding to them until Peter, one of the messengers, carried the Gentiles into the Abrahamic promise, in the house of Cornelius. Afterward, Paul was accredited as the "Apostle to the Gentiles."

THE PROHHECY VERIFIED.

In reference to the "rich man," it will be observed that he was *not carried*, but was *buried*. This, no doubt, represents the hopeless condition to which the Jews were subsequently reduced. Here is a prophecy right to the point: "Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye shall leave your name for a curse unto my chosen, for the Lord God shall *slay* thee, and call his servants by another name." (Isa. 65: 14, 15.) Here we find the "rich man" dead and buried, and in torment, "crying for sorrow of heart," and howling for vexation of spirit." O how fearfully have these predictions been verified. And hear the Savior: "Behold your house is left unto you desolate." (Luke 13: 35.) The history of that people for eighteen centuries attests the completeness of that desolation. They cried—"His blood be upon us and upon our children." They have reaped the folly of their rashness. Scattered among all nations, without a nationality themselves, everywhere proscribed, frequently banished, everywhere a by-word and reproach, truly the word "torment" expresses their history since their rejection of the Messiah.

IMPASSABLE GULF.

The rich man sees Abraham afar off, and Lazarus in his bosom. The Jew recognizes the prosperity and happiness of the Gentiles, in the Abrahamic faith, and he prays that Lazarus may be sent to him. Observe, he does not pray that he may be taken to Lazarus. With what tenacity the Jew clings to his defunct system! While he would gladly have his suffering alleviated, and his disabilities removed, he would not come to Christ for that purpose. But the "rich man" is informed that there is between them an impassable gulf. I consider this impassable gulf as illustrating the impossibility of amalgamating the two systems of religion, the Jewish and the Christian. Efforts have been made repeatedly to unite the two together, but, like oil and water, they will not mingle. The attempt was made at Antioch, in the days of the apostles: "There rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. (Acts 15: 5.) Here we find this very "rich man," the Pharisee, making the attempt indicated in the parable; but a council of the apostles and church assembled at Jerusalem, and decided that the gulf was impassable. The same effort was made at Galatia; with what success Paul's epistle to that church informs us: "Whosoever of you are justified by the law are fallen from grace." (Gal. 5: 4.)

Similar attempts have been made in modern times, and are still persisted in but the result in every case proves that the gulf is impassable. We may put oil and water in the same vessel; we may persist in keeping them there; but to cause them to mix and amalgamate is an impossibility. A living man may be bound to a dead carcass, but the living man can never infuse life into the dead carcass. If they remain united, the dead carcass will kill the living man. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." (Rom. 7: 6.)

"THE FIVE BRETHREN."

This is usually considered the most difficult part of the parable to explain. While being satisfied that this part of the parable was significant, and capable of solution, I have never been satisfied with the explanations given. It seems clear that in the Savior's day, among the Jews, the distinctions of *tribe* were lost or absorbed in the distinctions of *sect*; tribes being seldom mentioned in the *New Testament*, except when referred to in connection with the genealogy of our Savior, as coming from the Lion of Judah. But we find that the Jews were divided into sects, and continually referred to by these sectarian distinctions. This is an important fact, and may aid us in seeking a solution of the "five brethren." Another important fact in the connection, which should not be overlooked is, that the Pharisees constituted the Jewish portion of our Savior's audience on this occasion; and, as we have already stated, were the popular sect, and real representatives of the Jewish economy. Now we have ascertained, upon investigation, that there were just five additional sects of Jews in the days of our Savior, as follows:—1. Sadducees; 2. Essenes; 3. Samaritans; 4. Herodians; 5. Hellenists, or Grecians.

They all had "Moses and the prophets," which were designed as a "schoolmaster," to bring them to Christ; but if they still adhered to the schoolmaster, they could not believe in Christ, even though one rose from the dead, as was evidenced subsequently, when a literal Lazarus was raised from the dead. (See John 12: 10, 11.)

RECAPITULATION.

The preacher—Christ. The audience—Pharisees and Gentiles. Text—The Jews murmured, saying, This man receiveth sinners (or Gentiles). Parable No. 1, lost sheep restored—Gentiles. No. 2, Lost money found—same. No. 3, Prodigal son—same. No. 4, Unjust steward—Jews cut off. No. 5, Rich man and Lazarus—the two classed reversed.

With a prayer that we may all be prepared for the coming of Jesus, the true objective point, when final and eternal destinies shall be administered to the just and the unjust, when all the saints of God, of every land and clime, and every kindred and tongue, shall find a home in the unending kingdom of God, I bid my readers farewell.

Prairie du Sac, Wis.

"SMOKE OF THEIR TORMENT."

I would like to have Rev. 14: 10, 11, reconciled with the doctrine of the destruction of the wicked or annihilation. J. M. LEIGHTON.

We think it is no difficult task, and only regret our want of space to do the subject ample justice. We will content ourselves, for the present, with a couple of pertinent paragraphs from the able pen of Henry Constable, whose remarks apply not only to the passage in question, but also to the kindred one in Rev. 20: 10. He says:

The sense we would put upon the passages in Revelation is, that they convey, in highly-wrought figures, suitable to the character of the entire book, only the old idea which we have already gathered from the rest of Scripture, viz, that the punishment of all consigned to hell will be of an eternal nature, and that its fearful effect—the plunging of its subjects into death and destruction—will ever remain visible to the redeemed and angelic worlds. We will not try to establish this sense by examining the force of each word. We deny that language so highly figurative is *capable* of any such dialectical analysis, *or that such is the manner in which we ordinarily interpret language of the kind*. We will rather turn to *similar language elsewhere*, and show that the interpretation put upon it, even by our opponents, both justifies and demands the interpretation we put on the passage from Revelation.

We will first turn to a passage in Isaiah, from which there can be little doubt that the imagery of Revelation is borrowed. Dean Alford calls it its "fountain head." Isaiah is describing the judgments brought by God upon the land of Idumea: "*The land thereof shall become burning pitch: it shall not be quenched day nor night: the smoke thereof shall go up for ever.*" Here, as in Revelation, we have the smoke of God's judgments described as going up *for ever*. But will the advocates of Augustine's hell tell us that if we went to Idumea ... up the heavens, ...nied by deep and awful bellowings ... storm-king. Then came down the ... of destruction. It did not rain—it ... Like the bursting of dikes that held ...rhanging ocean in check, the flood of ... leaped from the the clouds and ...swelled the hill-side streams into rushing ...uinous rivers. On they dashed into ...y, carrying away tenements, tearing ... ground, removing fences, carrying off ..., upturning trees, shattering scores of ... to fragments, and destroying a multi... of precious lives. In some instances families were drowned. Surely this is ...arvest of death. Keen are the heart... of many thus suddenly called to gaze ...eir pale-faced friends.

SPES RESURRECTIONIS.

ASPIRATOR.

The late Thomas Cromwell, in his philosophical treatise on the soul, remarks: "We need but consult Dr. Maitland's very valuable description of the Primitive Church of Rome, illustrated by its sepulchral remains, [The Church in the Catacombs,] to see, with Mr. Panton Ham, that epitaphs, in original Christian lands, speak not of a part of the body only being under the temporary power of death, but of the individual himself or herself. The body and the individual, it appears undeniable, were by the first Roman Christians regarded as one; the soul of the deceased as a still-living personality, though the body was dead, had no place in their view of the subject. Their pagan persecutors were fully sensible of this; and it stirred up in them a desperate desire to deprive the triumphant martyr of that on which his expectation of futurity was built. Connecting the interment of the body with the prospect of its being restored to life, they [the persecutors] thought, by preventing the one, to cut off all hope of the other. They therefore sought, by burning and by other methods, to exterminate the very dust of the Christians. 'And they did these things,' says the ecclesiastical historian, Eusebius, 'to the end they might frustrate the purpose of God and hinder the revivifying of the saints, and thus, as they expressed it, destroy all hope of a resurrection. For the Christians, say they, having full confidence in this, have introduced a new and strange religion; they despise punishment, and salute death with rapture. Now let it be seen if they will arise again, and whether their God can help them and deliver them out of our hands.' (*Hist. Eccles.* lib. v. cap. 1.)"

Eusebius admits that it was a great grief to the survivors that they were not permitted to bury the mangled corpses of the martyrs; "he is far enough from hinting that the faith of those survivors in the doctrine of a Resurrection was at all shaken when they watched the corpses not only being reduced to ashes, but the ashes themselves cast into the rushing river and carried out to sea. Their ignorant persecutors might think that future existence was thereby blotted out, and the ancient Egyptians might have thought so; but we never heard that any believers in a risen Christ were so besotted. If we are to credit the recent newspaper reports, it was reserved for an Anglican Bishop of the nineteenth century to propagate the alarming dogma that the credibility of that which is the bright hope of the Christian world would be rudely disturbed and imperilled by a return to the practice of burning the dead. If the sermon against cremation which the bishop of Lincoln is said to have recently delivered in Westminster Abbey has been wrongly reported, it would be to his credit to set us all right about the matter. In the meanwhile we beg to assure him that from some cause or other, certainly not by the process of cremation, the hope of a resurrection has very much faded out of modern theology, or, if you will, modern teaching. If the bishop would set to work and fetch out to the light and expose the origin of this grand defect in modern teaching, he might do his generation and the State some service. At present, the confusion of thought on this topic in the public mind—a result necessarily outcropping from illogical, not to say anti-scriptural, pulpit utterances—seems to be rather on the increase than otherwise. In spite of the beautiful language of the prayer-book burial service, the sentiments of survivors as to the condition of the departed are of a character so singularly discordant as to be absolutely grotesque. Mr. Cromwell, to whom reference was made above, puts the following hypothetical case: "Suppose a stranger to the Christian religion were to visit our burying places, with a view of acquiring some knowledge of what that religion taught respecting the state of the dead; how would he regard those discrepancies? Clearly he would derive from his examination no definite idea of our sentiments on a very solemn and important topic. And should not some doctrine on the subject be, if possible, commonly established, that would consist at once with plain thinking and with Christianity?"

Mr. Cromwell means, we suppose, should not the bishops, or some others holding authority in such matters, look after the literature of the tombstones, and see that no more nonsense be perpetrated in that licensed arena for free thought and mythological conjecture? His quiet sarcasm can hardly contemplate more than this; for his own conclusions which are derived from the Bible are set forth with sufficient lucidity in the admirable work from which we quote.

He further informs us that during a series of years it had been his custom to embrace every opportunity for inspecting churchyards and other public cemeteries, with the object of ascertaining in what relative proportions the opinions of survivors manifested themselves touching the actual or future condition of their departed friends. From this observation of many thousand monumental inscriptions, it resulted that, while the vast majority set forth nothing but names and dates, with such expressions as "Sacred to the memory," and the like, a tenth, or thereabouts, were found to convey the idea that the deceased had gone from the death-bed direct to heaven; and, contrariwise, a twelfth that he or she would lie in the tomb until the resurrection. About a fiftieth led the reader to infer, of one and the same person, the two opposite conditions of immediate transference to a state of living blessedness and detention by death below the sod till the last day. The terms soul, spirit, or shade, as applied to the departed individual, occurred in (say) two memorials out of a hundred; and "remains" or "body" in the same sense, in rather less proportion.

From his collection Mr. Cromwell then proceeds to give specimens taken at random, (First,) of modern positive assertion that relatives or friends, on dying, had gone forthwith to heaven:

1. A. B. Who exchanged this mortal life for a life of immortality on (day of death here given.)

2. C. D. Who left this world of sin for the glories of heaven on (day of death here given.)

3. With Jesus they are now in bliss,
And all his glory see.

4. Look up, ye mournful pair:
Behold your darling a bright seraph there.

5. Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there.

6. But God a different, better growth has given;
The seed he planted here now blooms in heaven.

7. Forgive, blest shade, the tributary tear
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the realms of bliss.

8. Mourn not your loved ones, for they fly
At death to mansions in the sky.

9. The victory now is obtained;
She has gone her dear Saviour to see.

10. That was the parting sigh,
With that he upward fled.
He rose to realms on high;
He is not, is not dead.
No prayers, no tears, his flight could stay,
For God did cry to him, "Away!"

11. I lift the eye of faith to heaven,
I know my child is there.

12. She's an angel now on high.

13. She lives in glory.

14. She lives in bliss.

In addition to the above, we offer two or three examples from Brompton cemetery:—

15. John Wilkins.

Why should our tears run down,
And our hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven!

16. The children of Clement Crane.

The great Jehovah, full of love,
An angel bright did send,
And took our little harmless doves
To joys that never end.

17. Mary, wife of William Mitchell.

Beloved by all who knew her,
Her virtues were so rare;
To heaven her soul is gone,
To dwell with angels there.

The summary way in which this last rattles off seems to have about it a touch of the sarcastic, reminding one of the American joke that there are two brief periods in a man's life during which he regards his wife as an angel, viz., the month before her marriage and the month after her funeral.

18. William Yeo Martin.]

God in his wisdom has recalled
The precious boon his love had given;]
And, though the casket mouldera here,
The gem, we hope, is now in heaven.

19. The inscription to Edward Tribe,† touching whom we have the equivocal announcement that "for many years he was a Wesleyan," terminates with the more astounding statement that "he is not dead, but alive for evermore!"

In the following example, where two children are invoking their deceased mother, several doctrinal quibbles seem struggling for utterance. Only one more short step seems needed to carry the supplicants within the Roman pale:

20. Mrs. Kate Powell.

Mammy, dear mammy, Kit and I, beside thy little grave,
Pray to our Father in the sky, that He thy soul may save.
Mammy, we've raised this little stone to mark where thou art laid,
And show how deep thy tender love is in our hearts engraved.
Mammy, we now are orphans, left alone and friendless here;
Of all protection we're bereft, for thou'rt no longer near.
Mammy, thou art with God in heaven: look down upon us now;
Ask God to bless and teach our hearts his gospel truth to know.
Mammy, we pray to Him above with all our heart and might,
To guide our steps and love us while we think and act aright. ARRIS.

From the effusions of the above order, which it should be observed are generally extremely modern, it is a relief to turn, (Second,) to the simple old-fashioned expressions of hope contained in such a phrase as "Resurgam;" "In spe beatæ resurrectionis." Here is a specimen from the tomb of an old Devizes lawyer of the Civil War period:

Tidcombus tumulo jacet hoc Michaelis in alto,
Scepes dum clangit buccina "Surge" manet.

Which may be thus Englished:

Michael Tidcombe here,
Entombed though he lies,
Rests in surety till he hear
The trumpet sound, "Arise."

Under this class, namely of examples of positive assertion that the deceased would abide in the tomb till the general resurrection, Mr. Cromwell furnishes the following:

1. Here lie I till Christ appears.

2. Here lieth, waiting for immortal life.

3. We must lie here till Christ appears.

4. In calm repose within this grave,
To wait the call we all shall have,
Lie those we loved so well.

5. Rest, child beloved, and wait the Almighty will
Rise when Christ calls, and be an angel still.

6. Here lies.....till the resurrection.

7. May spotless spirits.....
Preserve him safe, in soft repose,
Till the archangel's trumpet blows;
For then immortal shall he rise,
And mount in triumph to the skies.

8. She sleeps in dust, and free from pain,
Till Christ shall raise her up again.

9. On a Mariner.

Though Boreas' blasts and Neptune's waves
Did toss me to and fro,
The past is past, and now in peace
I harbor here below.

While here I at an anchor ride,
With many of our fleet,
But shall not fail again to sail,
Our Admiral Christ to meet.

10. Kind angels watch this sleeping dust,
Till Jesus comes to raise the just;
Then she shall wake with sweet surprise,
And in her Saviour's image rise.

11. Here my precious child doth lie,
Till called to immortality.

12. This peaceful grave me safe shall keep,
Until the glorious day when I awake
From my long sleep and leave this bed of clay.

13. Till the great day shall I be sleeping here.

The following is from Brompton Cemetery, on the tomb of Mrs. Jane Howells:

14. Rest, weary head.
Lie down to slumber in the peaceful tomb;
Light from above hath broken through the tomb;
Here in the place where once thy Saviour lay,
Where he shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest.

Of the examples given of assertion that the deceased was both gone to heaven and would remain in the tomb till the last day, two may suffice:

1. Here a father lies. He passed into the hands of his creator on [date of death here given.]
".....but thou, my sire,
Amid the wreck of worlds shalt soar at last
To immortality beyond the skies.

2. Here rests till the resurrection.....
.....Heaven is now her home.

A quaint instance of faith in the separation of body and soul by death, coupled with a comparison of the body to a building removed when life terminates, appears in the following, copied from a tomb in an obscure private metropolitan burying-ground now closed:

Here lies the clay tabernacle of Elizabeth, wife of Robert Mollett, which was taken down 16th October, 1809, after having stood (oh! how few) 26 years.

We may as well conclude this chapter on tombs in Mr. Cromwell's own words: "Let us hope for a time when, all the corruptions of Christianity having come to an end, the great cry of every believer in future life and happiness will be, as it was with a Peter and a Paul, 'Jesus and the resurrection—Jesus and the resurrection.' With God a thousand years or ages are but as a day, and a day as a thousand years or ages. He saw us through all the geologic p[illegible] that preceded the formation of ma[illegible]e we now are; and through all the changes of matter and of worlds that may precede our rising again, he will see us as at that rising again we shall be. What he *purposes*, with him *is*; and it is our part to rest upon his purpose, when declared to us, as though it were accomplished. But a moment, to our perceptions, will intervene between the closing of our eyes in death and their reopening upon another scene of existence. Can we not in peace commit ourselves to his care for that virtual moment? Can we not lie down to die even as we lie down to sleep? The interval before waking will not, to our consciousness, be longer."—*The Rainbow.*

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It would be blasphemy to answer this question affirmatively, and the Scriptures would contradict such a reply. Yet theologians, in their blind efforts to invalidate the theory of a literal resurrection for the saints, by insisting that the Scriptures teach only a moral resurrection, indirectly charge Christ with having once been a sinner; for if to be raised from the dead signifies a resurrection from a death in "trespasses and sins," since Christ was "the first born from the dead," he too must have been a sinner. As Christ, by his resurrection, became "the first fruits of them that slept," it follows that our resurrection must be of the *same nature*, for the "first fruits" is the *sample*. Hence, if our resurrection is simply a release from sin, so must his have been; or, in other words, he was once a sinner; but if his resurrection was a release from literal death, so will ours be. Which is true?

Unless it can be proven that Christ's death was a death in "trespasses and sins," his resurrection cannot be a moral resurrection; and our resurrection must be of the same nature, for Paul affirms: "He which raised up the Lord Jesus shall raise up *us also* by Jesus." (II Cor. 4: 14.) Again: "He that raised up Christ from the dead shall *also* quicken [make alive] your mortal bodies by his Spirit that dwelleth in you." (Rom. 8: 11.) Jesus was raised from literal death, and so shall we be; for the literality of our resurrection is as strongly affirmed as that of Christ's: 'For if we believe that Jesus *died*, (literally?) and *rose again*, (literally?) EVEN SO THEM ALSO THAT SLEEP IN JESUS will God bring with him;" (1 Thess. 4: 13;) that is, bring them from death; for he "brought again *from the dead* our Lord Jesus Christ." The only kind of death that can be applied to Christ, without charging him with having been a sinner, is literal death. If the resurrection liberated him from that kind of death, it will liberate us from the same.

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When John Edwin, an eccentric actor, went tramping through the South of Ireland on a professional tour, with three others, they requested him (it being Sunday morning) to favor them with a discourse suitable to the day. He began as follows:

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1. "A man's ingress into the world is naked and bare;
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If we do well here, we shall do well there.
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"The body and soul are of the same age; their inseparable alliance receives a mutual augmentation, and time subjects them both equally to the infirmities of old age. Is not every man sensible that the spiritual faculty is of but little use in the tender and weak bodies of children? but that the parts, being fortified by the increase of a more perfect age, the judgment comes to its full strength, and the productions of the mind are in proportion to the augmentation [illegible]. But as soon as time begins to make the body feel the shocks of decay, and its strength grows feeble again, the judgment loses its stability; the tongue is a stammering interpreter of a mind relapsed into its first infancy; and as at the same time the cause ceases as well as the effects, may we not justly conclude that as smoke vanishes in the air, so the soul, at its retreat, is not exempt from the laws of dissolution?"—*Lucretius.*

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It is quite common for Christians who are awakened to think much about "the world to come" to speak of it as "*ages* to come," because the apostle Paul used that term in the beginning of the Christian age to express the work to be done in the Christian age (just then commenced), and the age to follow the return of Christ to judgment. The ages to which Paul alludes includes the gospel age, that is now just closing. The world to come will be the age of ages, including all the benefits and results of the ages before it, and will be an eternal age.

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The above passages demonstrate that when Christ returns to earth there is an end of probation, of preparation for the kingdom of God; an end of sowing the gospel; an end of converting sinners. But did Christ's apostles so learn it? Let us see. Paul writes to the Romans that God "will render to every man according to his deeds," whether he has sinned in the law or without the law, or has kept the law or walked by "the works of the law written in their hearts;" and this reward is to be "in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2: 6-16.

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"Who do you mean?" said the minister.

"Why, the first Advent preacher; he isn't dead yet, is he?"

"No," said the minister, "the first Advent preacher is yet alive."

"What was his name," said the scoffer; "I can't recall it."

"Why," said the minister, "his name was Enoch. He was the seventh from Adam. He preached, 'The Lord cometh with his angels, to execute judgment; to convince the ungodly of their bad deeds and hard speeches.' He walked with God 300 years, and was translated, that he should not see death. So, you see, the first Advent preacher is still alive, and yet the doctrine was preached a long time ago."

The scoffer looked sober at this unexpected turn, and soon made an excuse to change his seat. Never was a better illustration of Solomon's proverb, "Answer a fool according to his folly."—*Anon.*

SPES RESURRECTIONIS.

ASPIRATOR.

The late Thomas Cromwell, in his philosophical treatise on the soul, remarks: "We need but consult Dr. Maitland's very valuable description of the Primitive Church of Rome, illustrated by its sepulchral remains, [The Church in the Catacombs,] to see, with Mr. Panton Ham, that epitaphs, in original Christian lands, speak not of a part of the body only being under the temporary power of death, but of the individual himself or herself. The body and the individual, it appears undeniable, were by the first Roman Christians regarded as one; the soul of the deceased as a still-living personality, though the body was dead, had no place in their view of the subject. Their pagan persecutors were fully sensible of this; and it stirred up in them a desperate desire to deprive the triumphant martyr of that on which his expectation of futurity was built. Connecting the interment of the body with the prospect of its being restored to life, they [the persecutors] sought, by preventing the one, to cut off all hope of the other. They therefore sought, by burning and by other methods, to exterminate the very dust of the Christians. 'And they did these things,' says the ecclesiastical historian, Eusebius, 'to the end they might frustrate the purpose of God and hinder the revivifying of the saints, and thus, as they expressed it, destroy all hope of a resurrection. For the Christians, say they, having full confidence in this, have introduced a new and strange religion; they despise punishment and salute death with rapture. Now let it be seen if they will arise again, and whether their God can help them and deliver them out of our hands.' (*Hist. Eccles.* lib. v. cap. 1.)"

Eusebius admits that it was a great grief to the survivors that they were not permitted to bury the mangled corpses of the martyrs; he is far enough from hinting that the faith of those survivors in the doctrine of a Resurrection was at all shaken when they watched the corpses not only being reduced to ashes, but the ashes themselves cast into the rushing river and carried out to sea. Their ignorant persecutors might think that future existence was thereby blotted out, and the ancient Egyptians might have thought so, but we never heard that any believers in a risen Christ were so besotted. If we are to credit the recent newspaper reports, it was reserved for an Anglican Bishop of the nineteenth century to propagate the alarming dogma that the credibility of that which is the bright hope of the Christian world would be rudely disturbed and imperilled by a return to the practice of burning the dead. If the sermon against cremation which the bishop of Lincoln is said to have recently delivered in Westminster Abbey has been wrongly reported, it would be to his credit to set us all right about the matter. In the meanwhile we beg to assure him that from some cause or other, certainly not by the process of cremation, the hope of a resurrection has very much faded out of modern theology, or, if you will, modern teaching. If the bishop would set to work and fetch out to the light and expose the origin of this grand defect in modern teaching, he might do his generation and the State some service. At present, the confusion of thought on this topic in the public mind—a result necessarily outcropping from illogical, not to say anti-scriptural, pulpit utterances—seems to be rather on the increase than otherwise. In spite of the beautiful language of the prayer-book burial service, the sentiments of survivors as to the condition of the departed are of a character so singularly discordant as to be absolutely grotesque. Mr. Cromwell, to whom reference was made above, puts the following hypothetical case: "Suppose a stranger to the Christian religion were to visit our burying places, with a view of acquiring some knowledge of what that religion taught respecting the state of the dead; how would he regard those discrepancies? Clearly he would derive from his examination no definite idea of our sentiments on a very solemn and important topic. And should not some doctrine on the subject be, if possible, commonly established, that would consist at once with plain thinking and with Christianity?"

Mr. Cromwell means, we suppose, should not the bishops, or some others holding authority in such matters, look after the literature of the tombstones, and see that no more nonsense be perpetrated in that licensed arena for free thought and mythological conjecture? His quiet sarcasm can hardly contemplate more than this; for his own conclusions which are derived from the Bible are set forth with sufficient lucidity in the admirable work from which we quote.

He further informs us that during a series of years it had been his custom to embrace every opportunity for inspecting churchyards and other public cemeteries, with the object of ascertaining in what relative proportions the opinions of survivors manifested themselves touching the actual or future condition of their departed friends. From this observation of many thousand monumental inscriptions, it resulted that, while the vast majority set forth nothing but names and dates, with such expressions as "Sacred to the memory," and the like, a tenth, or thereabouts, were found to convey the idea that the deceased had gone from the death-bed direct to heaven; and, contrariwise, a twelfth that he or she would lie in the tomb until the resurrection. About a fiftieth led the reader to infer, of one and the same person, the two opposite conditions of immediate transference to a state of living blessedness and detention by death below the sod till the last day. The terms soul, spirit, or shade, as applied to the departed individual, occurred in (say) two memorials out of a hundred; and "remains" or "body" in the same sense, in rather less proportion.

From his collection Mr. Cromwell then proceeds to give specimens taken at random, (First,) of modern positive assertion that relatives or friends, on dying, had gone forthwith to heaven:

1. A. B. Who exchanged this mortal life for a life of immortality on (day of death here given.)

2. C. D. Who left this world of sin for the glories of heaven on (day of death here given.)

3. With Jesus they are now in bliss,
And all his glory see.

4. Look up, ye mournful pair:
Behold your darling a bright seraph there.

5. Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there.

6. But God a different, better growth has given;
The seed he planted here now blooms in heaven.

7. Forgive, blest shade, the tributary tear
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the realms of bliss.

8. Mourn not your loved ones, for they fly
At death to mansions in the sky.

9. The victory now is obtained;
She has gone her dear Saviour to see.

10. That was the parting sigh,
With that he upward fled.
He rose to realms on high;
He is not, is not dead.
No prayers, no tears, his flight could stay,
For God did cry to him, "Away!"

11. I lift the eye of faith to heaven,
I know my child is there.

12. She is an angel now on high.

13. She lives in glory.

14. She lives in bliss.

In addition to the above, we offer two or three examples from Brompton cemetery:—

15. John Wilkins.

Why should our tears run down,
And our hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven!

16. The children of Clement Crane.

The great Jehovah, full of love,
An angel bright did send,
And took our little harmless doves
To joys that never end.

17. Mary, wife of William Mitchell.

Beloved by all who knew her,
Her virtues were so rare;
To heaven her soul is gone,
To dwell with angels there.

The summary way in which this last rattles off seems to have about it a touch of the sarcastic, reminding one of the American joke that there are two brief periods in a man's life during which he regards his wife as an angel, viz., the month before her marriage and the month after her funeral.

18. William Yeo Martin.]

God in his wisdom has recalled
The precious boon his love had given;]
And, though the casket mouldere here,
The gem, we hope, is now in heaven.

19. The inscription to Edward Tribe,† touching whom we have the equivocal announcement that "for many years he was a Wesleyan," terminates with the more astounding statement that "he is not dead, but alive for evermore!"

In the following example, where two children are invoking their deceased mother, several doctrinal quibbles seem struggling for utterance. Only one more short step seems needed to carry the supplicants within the Roman pale:

20. Mrs. Kate Powell.

Mammy, dear mammy, Kit and I, beside thy little grave,
Pray to our Father in the sky, that He thy soul may save.

Mammy, we've raised this little stone to mark where thou art laid,
And show how deep thy tender love is in our hearts engraved.

Mammy, we now are orphans, left alone and friendless here;
Of all protection we're bereft, for thou'rt no longer near.

Mammy, thou art with God in heaven; look down upon us now;
Ask God to bless and teach our hearts his gospel truth to know.

Mammy, we pray to Him above with all our heart and might,
To guide our steps and love us while we think and act aright.

ANNIE.

From the effusions of the above order, which it should be observed are generally extremely modern, it is a relief to turn, (Second,) to the simple old-fashioned expressions of hope contained in such a phrase as "Resurgam;" "In spe beatæ resurrectionis." Here is a specimen from the tomb of an old Devizes lawyer of the Civil War period:

Tidcombus tumulo jacet hoc Michaelis in alto,
Scopes dum clangit buccina "Surge" manet.

Which may be thus Englished:

Michael Tidcombe here,
Entombed though he lies,
Rests in surety till he hear
The trumpet sound, "Arise."

Under this class, namely of examples of positive assertion that the deceased would abide in the tomb till the general resurrection, Mr. Cromwell furnishes the following:

1. Here lie I till Christ appears.
2. Here lieth, waiting for immortal life.
3. We must lie here till Christ appears.
4. In calm repose within this grave,
To wait the call we all shall have,
Lie those we loved so well.
5. Rest, child beloved, and wait the Almighty will
Rise when Christ calls, and be an angel still.
6. Here lies.....till the resurrection.
7. May spotless spirits.....
Preserve him safe, in soft repose,
Till the archangel's trumpet blows;
For then immortal shall he rise,
And mount in triumph to the skies.
8. She sleeps in dust, and free from pain,
Till Christ shall raise her up again.
9. On a Mariner.
Though Boreas' blasts and Neptune's waves
Did toss me to and fro,
The past is past, and now in peace
I harbor here below.
While here I at an anchor ride,
With many of our fleet,
But shall not fail again to sail,
Our Admiral Christ to meet.
10. Kind angels watch this sleeping dust,
Till Jesus comes to raise the just;
Then she shall wake with sweet surprise,
And in her Saviour's image rise.
11. Here my precious child doth lie,
Till called to immortality.
12. This peaceful grave me safe shall keep,
Until the glorious day when I awake
From my long sleep and leave this bed of clay.
13. Till the great day shall I be sleeping here.

The following is from Brompton Cemetery, on the tomb of Mrs. Jane Howells:

14. Rest, weary head.
Lie down to slumber in the peaceful tomb;
Light from above hath broken through the tomb;
Here in the place where once thy Saviour lay,
Where he shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest.

Of the examples given of assertion that the deceased was both gone to heaven and would remain in the tomb till the last day, two may suffice:

1. Here a father lies. He passed into the hands of his creator on [date of death here given.]
".....but thou, my sire,
Amid the wreck of worlds shalt soar at last
To immortality beyond the skies.

2. Here rests till the resurrection.....
.....Heaven is now her home.

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EDITOR:
A. A. PHELPS,........ *Vineland, N. J.*

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NEW POSTAL LAW.

WHAT ABOUT IT?

NOW IS YOUR TIME!

After the first of January, publishers are obliged to pre-pay the postage on all their papers. In consideration of this, many publishers will feel compelled to raise their subscription price. We shall *not* do this with the BIBLE BANNER. We shall, however, drop the *gift* system, and *run the paper on its merits.* If the Lord opens the way, we shall soon print the paper on new type, enlarge its size, and otherwise improve it. These actual and expensive improvements, added to the fact of our saving each subscriber *twelve cents a year in postage*, without any advance of price, will doubtless give better satisfaction than any arrangement hitherto adopted.

But every new subscriber, and every old one who renews before his time is up, between this and the first of January, shall be entitled to a present as usual. A moment's reflection will show that such persons will thus secure a *double advantage*—they obtain a *present*, and save their *postage* for the year to come. This is a grand point for all our *agents* to make, for it is based on reality. If all our friends, *who really desire the* BANNER *to prosper*, would bestir themselves at once, they might very easily roll up an aggregate list of *one thousand new names before the new year.*

EXCUSE US.

Our present issue is unavoidably late, partly because of our Camp-meeting campaign, and partly because we had to wait for another paper to clear the track. We hope to gain some time before the October number, but our friends will be patient if the next two or three numbers should be somewhat late, preparatory to some permanent changes and radical improvements in the paper. We ask the same indulgence in regard to *letters*. If they are not answered with perfect promptness, it is because of the temporary absence of the Editor. Give yourselves no uneasiness at this point. Your letters will all be properly attended to *without much delay*.

RICH MAN AND LAZARUS.

The article on this subject will be found so full of interest that the reader will not regret its length. New subscribers, beginning with the September number, may be desirous to procure the August number for the sake of having the *first part* of Bro. Thomson's excellent essay. If so, let them enclose a few stamps, and it will be sent.

A CHRISTIAN HOME.

In this great city of houses and homes, a stranger often finds it difficult to find such a boarding-house as makes him *feel* at home. Those who come in quest of a quiet resting-place, where they can breathe a pure religious atmosphere, will be accommodated on reasonable terms in the home of D. F. Newton, 303 West 20th street.

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WORDS AND DEEDS.

Those who say the most, frequently do the least. A man of strong, unyielding theories, is very likely to wait for some one else to develop them into action. But the quiet men—those who think deeply, speak slowly, and act deliberately—though they make but little noise in the world, are generally the men to whom we must look for results.

The former talk loudly of what ought to be done, and how the affairs of the world ought to be conducted; and their strength is exhausted in words, leaving none for action. The latter behold their work before them; they do not expect to leave the world absolutely perfect when their work is done; and so, instead of painting things as they will appear when matters are all arranged, they perform the duty that lies nearest, and see that properly off their hands before they meddle with anything else.

This is the relation which the Bible bears to other books. The things which excite the curiosity of man the most are passed by without notice. The details which an impostor could not have avoided giving, are summed up in a word, and no key is given to unlock the mystery.

But where the least is said, the most is often meant. Where we are promised, we find great results. Where absolutely *nothing* is said, we find effects as broad as the world. The reason of this is, that the Bible deals mainly with *principles*—principles whose immediate results are not always apparent; but which, like the leaven hid in the meal, make their power felt by "leavening the whole lump."

Men have written volumes to prove the existence of a God, and outside the Bible it is still an open question, with the chances in favor of the idea that a conscious God does not exist. The Bible *assumes* his existence, and, without any argument, carries to the mind more convincing proof of the fact than all the discussions of the Schools.

Men have labored hard to comprehend and establish the existence of only *One* God; the Bible alone has traveled westward from the land of its birth, and dispelled the mists of Polytheism forever.

Men have puzzled their heads, and lost their good sense, conjecturing as to the facts of the unknown Past; and still they are as far as ever from uniform belief, or certain knowledge. The Bible says very little about the matter any way; but in the very first sentence of that despised and hated Book, we find what is of more importance, even to a system of philosophy, than all the facts and phenomena on record; and what the light of Reason and the glory of Science have as yet failed to establish. "In the beginning GOD *created the heavens and the earth*," settles a thousand conjectures, and furnishes the foundation for a thousand certainties. If it be true, we can account for all facts; if false, we know not where uncertainty ends.

Men have said much about justice, law, and propriety. Weary heads and failing eyes are to-day studying the musty, dusty Digests, Reports, Decisions, and Cases, which contain the records of Human Law, in the endeavor to obtain precedents for action, or grounds for non-action. And as the years go by, this search must become more weary and unsatisfying, for the *exceptions* are liable in the end to nullify the *rules*. The Bible stands quietly between man and man, and in few words establishes principles which only need to be incorporated into the life, to work out universal harmony and good-will. "Love thy neighbor as thyself;" "Love your enemies;" "In honor preferring one another;" how these few words cut athwart our pet plans of independence and *justice*, yet bringing, in the end, the greatest measure of justice to all.

Men have said a great deal against human slavery. Freedom has been the rallying cry of parties, and the inspiration of statesmen. But though the Bible was given when the whole world was groaning beneath the oppressor's power, we find nothing there about "resistance to tyrants" being "obedience to God"—no counsel for the oppressed to gain their rights by force or fraud. We even have precepts of patience and submission on the part those whose lot has been cast among the poor and oppressed of earth. For this cause, men whose hearts were right and whose heads were wrong have hated this good old Book, and sought to destroy the faith of men in its teachings. Yet, somehow or other, notwithstanding this strange silence on a subject which so thrills the soul of every lover of his race, wherever the Bible has gone the hand of the tyrant is weakened, and the shackles have been continually falling from the slave. *Men have done the talking—the Bible has done the work.*

There has been much said of late about the elevation of woman. Some have had one motive, some another;—very few that love which looks far down into the days of eternity, and sees woman standing in the throng of holy ones who have inherited eternal life. The Bible says nothing at all about the rights of woman. In the past, as in the present, bad men, and hard men, have oppressed and degraded woman, because she was weak and could not protect herself, just as they have oppressed weak men. Yet, aside from the general principles of love, tenderness, compassion, and mercy from one to another, we find nothing in the Bible bearing directly on this subject. We even find much which seems to point the other way. But this silence also was golden; and we see, where the Book is best known, woman occupying a position which her sisters elsewhere know nothing about. Perhaps she herself attributes her position least of all to the Book that says so little directly in her favor. But where that Book is unknown, true liberty and elevation for woman is also unknown.

And so through the whole. Men have talked to the head—the Bible has appealed to the heart. Men have aroused the passions to further their own selfish ends—the Bible has whispered to the spirit words of hope and joy, and awakened lofty aspirations and aims in the sinner's heart. And when men cease to depend on the words and arguments and promises of agitators and reformers, and appeal to the *principles* of faith and practice found in THE BOOK, then great results will speedily follow their labors.

Men boast of the results of human thought in developing the "pure ideas" of a God, but forget the Book whose teachings have made it possible for men to comprehend pure ideas. They talk much of the "Spirit of the Age," which has broken the fetters of the slave, but forget the Spirit of Jesus that gave men a desire to break them. They glory in the spread of Republican principles, but forget the principles of Christianity which alone have made it possible for men to live together in peace under a Republican form of government. They point with pride to the elevation of woman as the crowning glory of civilization, but forget the forces that have elevated man so that he was willing to grant woman her true position. The flower and fruit is seen—the secret life is forgotten: the result is admired—the cause is ignored. The work of man, being visible and tangible, is very wonderful: the work of God, being secret and spiritual, is hardly recognized.

E. P. W.

SMALL T.

Some of your names have a small "t" after the figures marking the date of your subscription. This means, *stop the paper, when the time is up.* We have not been prompt to do so, hoping that you would change your mind and *renew*. If any of you desire to do so, please report *before another issue.*

LETTER FROM KENTUCKY.

NOTES APPENDED.

DEAR BRO. PHELPS:—I read your paper with interest, not because I endorse its fundamental annihilation views, but because of other features—its effort at Bible truth, temperance, holy life, &c. (1.)

You and your readers are interested in social well-being in this life-time, and in a *part* of the race for time to come. (2.)

Socially, there is progress in this State. Kentucky attempted a neutral position during the war, and thereby did great injury to herself. There was a union majority, but the slave-power held the offices and controlled the press. The prestige of slavery is now gone, and the loyal majority are slowly returning to their right mind, and will fall in with the march of truth and righteousness. (3.)

In this place is a literary institution, open to all of good moral character. The whole number of students during the last year was 287: 176 males, 111 females—two-fifths white, three-fifths colored—quiet, orderly. In this village and immediate vicinity are 74 white families, 58 of whom own the property they occupy. In the same boundary are 49 colored families, 42 of whom own their homesteads.

No intoxicating liquors are sold within the boundary of the village. Few villages in any State are so entirely quiet and harmonious. We have two large, elegant, college buildings completed, and enough pledged to pay all indebtedness on them. We have also some smaller buildings, with about 350 acres of land.

In the village there is one church, to which all the Christians of the locality, white and colored, are invited to attend, and form the *one church* of the locality, on the simple basis of manifested faith in Jesus Christ as the Savior from sin—in other words, *Christian character.* Those who were formerly Methodists, Baptists, Disciples, Presbyterians, Congregationalists, have all united and formed the one church of the locality; or, rather, the organization made in 1853 was on the simple basis above referred to, and those who have come in have united with it. The union of all of God's true children in any one locality is a practical thing. (4.)

JOHN G. FEE.

Berea, Ky.

REMARKS.

(1.) While I firmly believe in the final destruction of all God's enemies, I surely do not hold this belief to be "fundamental," in the sense of making it a condition of salvation or a test of Christian fellowship. The liberal spirit that breathes in your letter awakens responsive echoes in my heart, and enables us to clasp each other in a sweeter, deeper fellowship than a mere similarity of creeds and ceremonies ever produced.

(2.) This is hardly strong enough. I claim to be interested in *all* of the race for the world to come. Why not? Every member of the race has either a glorious or a terrible destiny before him: glorious, if he gains eternal life—terrible, if he loses it. It will make a wonderful difference whether men are saved or lost. Mighty motives urge us to *labor*, and *them* to *decide*.

(3.) Thank God that many in your State are so far "returning to their right mind" that they begin to see the superiority of civil and social liberty over the heaven-insulting and man-degrading system of chattel slavery. If you could be permitted to affix a merited penalty to that withering abomination which so long de-humanized millions of our race, I really believe that nothing would so well suit your sense of justice as "*annihilation*."

(4.) Better and better. That is just the way to do it. If Christians cannot so far lay aside their prejudices and tolerate each other in their little differences, as to work and worship together here, what *will* they do when they are obliged to live together in the same *eternal kingdom?*

BOOK NOTICES.

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EDITOR'S APPOINTMENTS.

Vineland, New Jersey, -	Sept. [illegible]
Ooltewah, Tenn. -	Oct. 4th to 1[illegible]

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

"TAKE ALL"

Take all my life, and let it be
Consecrated, Lord, to thee.

Take my hands, and let me move
At the impulse of thy love.

Take my feet, and let them be
Swift [illegible]ful for thee.

Take my voice, and let me sing
Always only for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold—
Not a mite would I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as thou shalt choose.

Take my will and make it thine;
It shall be no longer mine.

Take my heart—it is thine own,
It shall be thy royal throne

Take my love—my Lord, I pour
At thy feet its treasure-store!

Take myself, and I will be
Ever, only, all for thee!

—*P. B. Havergal.*

BELIEVING GOD.

Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper.—II Chron. 20: 20.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe in me, and understand that I am he.—Isa. 43: 10.

And he (Abram) believed in the Lord; and He counted it to him for righteousness.—Gen. 15: 6.

Without faith it is impossible to please God.—Heb. 11: 6.

Dost thou believe on the Son of God.—John 9: 35.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1: 12.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John 3: 16.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3: 36.

He that heareth my word, and believeth on him that sent me, hath everlasting life.—John 5: 24.

He that believeth on me shall never thirst.—John 6: 35.

This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6: 40.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—John 11: 25, 26.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12: 46.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

By Him all that believe are justified from all things.—Acts 13: 39.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16: 31.

To Him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for right eousness.—Rom. 4: 5.

For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Rom. 4: 13.

Christ is the end of the law for righteousness to every one that believeth.—Rom. 10: 4.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10: 9.

It pleased God by the foolishness of preaching to save them that believe.—I Cor. 1: 21.

This is his commandment, that we should believe on the name of his Son, Jesus Christ.—I John 3: 23.

Whosoever believeth that Jesus is the Christ is born of God.—I John 5: 1.

This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—I John 5: 4, 5.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.—I John 5: 10.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.—I John 5: 13.

Ye believe God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.—John 14: 1-3.

"LOVE YOUR ENEMIES."

J. W. THOMAS.

Our blessed Redeemer has commanded us to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use and persecute us. Now, it is very evident that one branch of this love is exercised when we forgive them that have trespassed against us. This duty needs to be impressed upon many who profess to love Christ. It is astonishing, indeed, that so many overlook the plain statements of Scripture, and deceive themselves with the idea of being saved, when at the same time they are cherishing hatred and malice in their hearts, and are unwilling to forgive those who may have trespassed against them. It is in vain for us to pray, unless we are willing to obey. God is not to be trifled with; he means what he says. It is not those who say, Lord, Lord, that are to be accepted when Jesus comes, but those who *do the will of God*. When God commands us to love our enemies, he means us to do it.

Mr. Wesley, on these words of our Savior, uses the following striking language:—"'*As we forgive them that trespass against us.*' In these words our Savior clearly declares both on what condition and in what degree or manner we may look to be forgiven of God. All our trespasses or sins are forgiven us *if* we forgive and *as* we forgive others. This is a point of the utmost importance, and our blessed Savior is so jealous lest at any time we should let it slip out of our thoughts, that he not only inserts it in the body of his prayer, but presently after he repeats it twice over. 'If,' saith he, 'ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' God forgives as we forgive others. So that if any malice or bitterness, if any taint of unkindness or anger remain; if we do not clearly, fully, and from the heart forgive all men their trespasses, we so far cut short the forgiveness of our own; God cannot clearly and fully forgive us. In the meantime, while we do not from our hearts forgive our neighbor his trespasses, what manner of prayer are we offering whenever we utter these words? We are indeed setting God at defiance; we are daring him to do his worst. 'Forgive our trespasses as we forgive them that trespass against us.' That is, in plain terms, Do not thou forgive us at all; we desire no favor at thy hand. We pray that thou wilt keep our sins in remembrance, and that thy wrath may abide upon us. But can you seriously offer such a prayer to God? Who dares to do it? O, tempt him no longer. Now, even now, by his grace, forgive as ye would be forgiven. Now have compassion on thy fellow-servant, as God had compassion on thee."

Let us not be hearers of the word, but doers. Soon the great day of God's wrath will be here, and who shall be able to stand? None can stand then but those who have pure hearts and clean hands. O that God may help me to watch and pray, and keep myself in a waiting position, so that when Jesus comes I may hear him say to me, "Come, ye blessed of my Father."

Man, if he compare himself with all that he can see, is at the zenith of power; but if he compare himself with all that he can conceive, he is at the nadir of weakness.

IT NEEDETH NO REPENTANCE.

A. B. HITCHCOCK.

A summer day was closing. The soft shadows of twilight hovered over wood and landscape. Slowly I passed a humble cottage, and heard the low voice of an aged wife. Beside the open window sat her husband, the companion of many joys and sorrows. He had stood beside her at the marriage altar. They had walked together up the ascent of manhood and womanhood. Hand to hand was pressed more closely as they scaled the summit, and began to pass down the declivity of life. Now they stand on that little bleak margin by the wide river, waiting for the boatman to carry them over. As I heard the woman's voice through the open door, the old man sat listening. I slackened my step, and eagerly sought to catch the words which seemed to them so full of meaning: "Godly sorrow worketh repentance to salvation not to be repented of."

I passed on, but the words lingered in my mind. No, thought I, it needeth no repentance. Who has ever been sorry that he humbled himself before God, and sought forgiveness at his hand? I have heard regrets over lost opportunities; but never have I heard one regret that he had lost his relish for sin. I have witnessed the sorrow of one who had thrown away his time and talents; but he sorrowed not that he had thrown himself, a helpless sinner, at the feet of Christ. I have seen the sad look of him who had lost his all of earthly fortune; but he was none the sadder that he had laid up treasures in heaven, beyond the reach of the spoiler. I have watched the tears of the homeless ones, whose dwelling had become food for the raging fire; but they wept not that they held an interest in that mansion near the throne, which neither flames devour nor waves o'erflow. I have seen the weariness of the traveler, as he cast aside his dusty mantle at nightfall, and took the sandals from his burning feet; but he was none the fainter as he thought of that land of rest where toilsome journeys cease. I have witnessed the sufferings of the wounded soldier returning from the field of battle; but it added not to his pain to think of that pleasant clime where there are no battles, and where the lame man shall leap as an hart. I have been partaker of the sadness of her whose bosom friend had been torn from her side; but now she felt no regret that she had secured the friendship of one that "sticketh closer than a brother,"—one who could never leave nor forsake. Ah, yes, I have stood by the couch of the dying, when the death-damp gathered upon the brow of one who must soon bid farewell to all of earth. His face lit up with calm assurance as he spoke: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." Such are the consolations of grace; such the sweet memories of penitence; such the bright prospects of faith. Do they not clearly evince the divine nature of Christianity?

THE VINE CLUSTER.

The chemist who can analyse the fruit of the vine finds many ingredients there. Of these, no single one, nor any two together, would form the juice of the grape, but the combination of all yields the polished and delicious berry, which every one knows so well. In different climates, and even in different seasons, the proportion and blending of these constituents vary, but that is not a good cluster where any is wanting. The fruit of the true Vine has also been analyzed, and in the best specimens the nine following ingredients are found (Gal. 5: 22):

LOVE, LONG-SUFFERING, FAITH,
JOY, GENTLENESS, MEEKNESS,
PEACE, GOODNESS, TEMPERANCE.

In poor samples there is a deficiency of one or other of these elements. A dry and diminutive sort is lacking in peace and joy. A tart kind, which sets the teeth on edge, owes its austerity to its scanty infusion of gentleness, goodness, and meekness. There is a watery, deliquescent sort, which for the want of long-suffering is not easily preserved. There is a fat variety, which, having no body of faith or temperance, answers for no useful purposes. Love is the essential principle which is in no case entirely absent; and by the glistening fulness and rich aroma which its plentiful presence creates you can recognise the freshest and most generous clusters.

THE REAL TEST.

We often make a gladsome state of mind the *only evidence* of our acceptance with the Father. This is a very mischievous error. To do this is to make the faith of our acceptance depend upon our emotions or feelings; whereas "the word" is the only true basis of faith, on compliance with which all the promises become ours. We forget the word which saith, "If need be, ye are in heaviness." Our Savior endured this, and yet was just as acceptable to the Father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given to us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any *one state of feeling* the *only acceptable* one. For if "when need be" we are in heaviness, then heaviness must be *felt*. And if we are to have "afflictions," then we must sometimes *feel* "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus your faith in God will abound. But since our feeling necessarily vary, our faith, in this case, will sometimes be lost, and we shall fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchor-ground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only *true test point* required of us is in *the will*. If this be true, if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; for "where there is a willing mind, IT is accepted." Ah! this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immovable foundation, the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries, and sweetmeats, but is called by its parents to partake of substantial fare, and sometimes to take that which is bitter, and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will. O, my brother! let *your* motto be, "Not my will, but Thine be done."—*C. Larus.*

THE MINISTER'S CHARACTER.

There is no profession, no line of effort, in which character is so absolutely essential to success as the Christian ministry. Men will retain a tippling lawyer, if he have power to sway juries, running the risk of finding him tipsy on the court day. The physician, whose skill in the healing art has made him famous, may be profane and licentious, and yet retain his patronage. The rakish artist, if genius moves his brush or chisel, finds a ready and remunerative sale for his master-pieces; while the statesman, or politician, rather—alas for our times—fears the falling off of his majorities less because of his moral delinquencies than for his disobedience to the mandates of his party. Not so with the gospel minister. His purity of character is an indispensable coefficient of his success. This is because Christianity is not a science only, a system of religious truth. It is this, but it is more. It is a life, a divine transforming power. It is effectually preached when its truths are exemplified in the life of the preacher, as well as inculcated by his tongue. He preaches in vain who cannot point to his moral rectitude, his own saintly character as a specimen of the transfiguring power of the gospel.—*Daniel Steele.*

THE CHURCH, A WORKING POWER.

The Church of God has not been redeemed merely to be a depository of truth. When it has been proved to be in accord with philosophy and science, that is not all. Its aim is not reached in the communion of saints. There is a real end to which all these are preliminary. It exists for the blessings and conquest of men. The field given to it is the world; the world of all kindreds and tongues, but also the world of human sin, and human misery, and human want. All this human life with its stately possibilities, with its ceaseless thought and energy, its huge but common daily toil, its cries of pain and despair, its weakness, and crushed hopes, and awful shame, its alleys of poverty, its dens of vice, its wounded spirits, its bleeding hearts, its pitiful social sores—to win this life to Christ, to penetrate it at every point like the light of the morning—this is the mission of the Church. No conception of conquest can compare with this for magnificence and daring; as its vastness grows upon us, we recognize the difficulties in the way. To meet not only rooted evils in a particular country, but the evils that have been rooted in every soil; to cope with not only fixed diseases that are the product of sin, but with the ever multiplying forces of sin itself; to confront the boundless variety of human temperament and human circumstance with a specific for each; not merely to oppose and resist, and this by agency that, as far as it is human, is itself weak and variable, and exposed to a thousand possibilities of derangement, must impose a singular strain upon the forces within the Church.—*Dr. Stevenson.*

LITTLE THINGS IN RELIGION.

Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to the little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method and true aim, in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes you green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life *is* made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

FASHION.

"I have seen a woman," said a late preacher, "professing to love Christ more than the world, clad in a silk dress costing $75; making up and trimming of the same, $40; bonnet (or apology for one), $35; velvet mantle, $150; diamond ring, $500; watch, chain, pin, and other trappings, $450; total, $1,250; all hung upon one frail, dying woman. I have seen her, at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and, when the contribution box came around, take from a well filled porte-monnaie, of costly workmanship, twenty-five cents, to aid the society formed to promote their welfare. Ah! thought I, dollars for ribbons, and pennies for Christ."

HOUSEHOLD WORDS.

Stop your noise! Shut up this minute! I'll box your ears! Hold your tongue! Let me be! Get out! Behave yourself! I won't! You shall! Never mind! You'll catch it! Put away those things! You'll kill yourself! I don't care! They're mine! Mind your own business! I'll tell ma! You mean thing! There, I told you so! You didn't! I did! I will have it! Oh, look what you have done! 'Twas you! Won't you catch it, though! It's my house! Who's afraid of you! Get out of this room directly! Do you hear me? Dear me! I never did see such a thing in all my born days!

Purity here will secure Paradise there.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

"TAKE ALL."

Take all my life, and let it be
Consecrated, Lord, to thee.

Take my hands, and let me move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold—
Not a mite would I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as thou shalt choose.

Take my will and make it thine;
It shall be no longer mine.

Take my heart—it is thine own,
It shall be thy royal throne.

Take my love—my Lord, I pour
At thy feet its treasure-store!

Take myself, and I will be
Ever, only, all for thee!

—*F. R. Havergal.*

BELIEVING GOD.

Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper.—II Chron. 20: 20.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe in me, and understand that I am he.—Isa. 43: 10.

And he (Abram) believed in the Lord; and He counted it to him for righteousness.—Gen. 15: 6.

Without faith it is impossible to please God.—Heb. 11: 6.

Dost thou believe on the Son of God.—John 9: 35.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1: 12.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John 3: 16.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3: 36.

He that heareth my word, and believeth on him that sent me, hath everlasting life.—John 5: 24.

He that believeth on me shall never thirst.—John 6: 35.

This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6: 40.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—John 11: 25, 26.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12: 46.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

By Him all that believe are justified from all things.—Acts 13: 39.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16: 31.

To Him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.—Rom. 4: 5.

For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Rom. 4: 13.

Christ is the end of the law for righteousness to every one that believeth.—Rom. 10: 4.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10: 9.

It pleased God by the foolishness of preaching to save them that believe.—I Cor. 1: 21.

This is his commandment, that we should believe on the name of his Son, Jesus Christ.—I John 3: 23.

Whosoever believeth that Jesus is the Christ is born of God.—I John 5: 1.

This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—I John 5: 4, 5.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.—I John 5: 10.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.—I John 5: 13.

Ye believe God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.—John 14: 1-3.

"LOVE YOUR ENEMIES."

J. W. THOMAS.

Our blessed Redeemer has commanded us to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use and persecute us. Now, it is very evident that one branch of this love is exercised when we forgive them that have trespassed against us. This duty needs to be impressed upon many who profess to love Christ. It is astonishing, indeed, that so many overlook the plain statements of Scripture, and deceive themselves with the idea of being saved, when at the same time they are cherishing hatred and malice in their hearts, and are unwilling to forgive those who may have trespassed against them. It is in vain for us to pray, unless we are willing to obey. God is not to be trifled with; he means what he says. It is not those who say, Lord, Lord, that are to be accepted when Jesus comes, but those who *do the will of God.* When God commands us to love our enemies, he means us to do it.

Mr. Wesley, on these words of our Savior, uses the following striking language:—"'*As we forgive them that trespass against us.*' In these words our Savior clearly declares both on what condition and in what degree or manner we may look to be forgiven of God. All our trespasses or sins are forgiven us *if* we forgive and *as* we forgive others. This is a point of the utmost importance, and our blessed Savior is so jealous lest at any time we should let it slip out of our thoughts, that he not only inserts it in the body of his prayer, but presently after he repeats it twice over. 'If,' saith he, 'ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' God forgives as we forgive others. So that if any malice or bitterness, if any taint of unkindness or anger remain; if we do not clearly, fully, and from the heart forgive all men their trespasses, we so far cut short the forgiveness of our own; God cannot clearly and fully forgive us. In the meantime, while we do not from our hearts forgive our neighbor his trespasses, what manner of prayer are we offering whenever we utter these words? We are indeed setting God at defiance; we are daring him to do his worst. 'Forgive our trespasses as we forgive them that trespass against us.' That is, in plain terms, Do not thou forgive us at all; we desire no favor at thy hand. We pray that thou wilt keep our sins in remembrance, and that thy wrath may abide upon us. But can you seriously offer such a prayer to God? Who dares to do it? O, tempt him no longer. Now, even now, by his grace, forgive as ye would be forgiven. Now have compassion on thy fellow-servant, as God had compassion on thee."

Let us not be hearers of the word, but doers. Soon the great day of God's wrath will be here, and who shall be able to stand? None can stand then but those who have pure hearts and clean hands. O that God may help me to watch and pray, and keep myself in a waiting position, so that when Jesus comes I may hear him say to me, "Come, ye blessed of my Father."

Man, if he compare himself with all that he can see, is at the zenith of power; but if he compare himself with all that he can conceive, he is at the nadir of weakness.

IT NEEDETH NO REPENTANCE.

A. N. HITCHCOCK.

A summer day was closing. The soft shadows of twilight hovered over wood and landscape. Slowly I passed a humble cottage, and heard the low voice of an aged wife. Beside the open window sat her husband, the companion of many joys and sorrows. He had stood beside her at the marriage altar. They had walked together up the ascent of manhood and womanhood. Hand to hand was pressed more closely as they scaled the summit, and began to pass down the declivity of life. Now they stand on that little bleak margin by the wide river, waiting for the boatman to carry them over. As I heard the woman's voice through the open door, the old man sat listening. I slackened my step, and eagerly sought to catch the words which seemed to them so full of meaning: "Godly sorrow worketh repentance to salvation not to be repented of."

I passed on, but the words lingered in my mind. No, thought I, it needeth no repentance. Who has ever been sorry that he humbled himself before God, and sought forgiveness at his hand? I have heard regrets over lost opportunities; but never have I heard one regret that he had lost his relish for sin. I have witnessed the sorrow of one who had thrown away his time and talents; but he sorrowed not that he had thrown himself, a helpless sinner, at the feet of Christ. I have seen the sad look of him who had lost his all of earthly fortune; but he was none the sadder that he had laid up treasures in heaven, beyond the reach of the spoiler. I have watched the tears of the homeless ones, whose dwelling had become food for the raging fire; but they wept not that they held an interest in that mansion near the throne, which neither flames devour nor waves o'erflow. I have seen the weariness of the traveler, as he cast aside his dusty mantle at nightfall, and took the sandals from his burning feet; but he was none the fainter as he thought of that land of rest where toilsome journeys cease. I have witnessed the sufferings of the wounded soldier returning from the field of battle; but it added not to his pain to think of that pleasant clime where there are no battles, and where the lame man shall leap as an hart. I have been partaker of the sadness of her whose bosom friend had been torn from her side; but now she felt no regret that she had secured the friendship of one that "sticketh closer than a brother,"—one who could never leave nor forsake. Ah, yes, I have stood by the couch of the dying, when the death-damp gathered upon the brow of one who must soon bid farewell to all of earth. His face lit up with calm assurance as he spoke: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." Such are the consolations of grace; such the sweet memories of penitence; such the bright prospects of faith. Do they not clearly evince the divine nature of Christianity?

THE VINE CLUSTER.

The chemist who can analyze the fruit of the vine finds many ingredients there. Of these, no single one, nor any two together, would form the juice of the grape, but the combination of all yields the polished and delicious berry, which every one knows so well. In different climates, and even in different seasons, the proportion and blending of these constituents vary, but that is not a good cluster where any is wanting. The fruit of the true Vine has also been analyzed, and in the best specimens the nine following ingredients are found (Gal. 5: 22):

LOVE, LONG-SUFFERING, FAITH,
JOY, GENTLENESS, MEEKNESS,
PEACE, GOODNESS, TEMPERANCE.

In poor samples there is a deficiency of one or other of these elements. A dry and diminutive sort is lacking in peace and joy. A tart kind, which sets the teeth on edge, owes its austerity to its scanty infusion of gentleness, goodness, and meekness. There is a watery, deliquescent sort, which for the want of long-suffering is not easily preserved. There is a fat variety, which, having no body of faith or temperance, answers for no useful purposes. Love is the essential principle which is in no case entirely absent; and by the glistening fulness and rich aroma which its plentiful presence creates you can recognize the freshest and most generous clusters.

THE REAL TEST.

We often make a gladsome state of mind the *only evidence* of our acceptance with the Father. This is a very mischievous error. To do this is to make the faith of our acceptance depend upon our emotions or feelings; whereas "the word" is the only true basis of faith, on compliance with which all the promises become ours. We forget the word which saith, "If need be, ye are in heaviness." Our Savior endured this, and yet was just as acceptable to the Father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given to us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any *one state of feeling* the *only acceptable* one. For if "when need be" we are in heaviness, then heaviness must be *felt.* And if we are to have "afflictions," then we must sometimes *feel* "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus your faith in God will abound. But since our feeling necessarily vary, our faith, in this case, will sometimes be lost, and we shall fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchor-ground is too unstable. We need the immoveable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only *true test point* required of us is in *the will.* If this be true, if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; for "where there is a willing mind, IT is accepted." Ah! this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immoveable foundation, the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries, and sweetmeats, but is called by its parents to partake of substantial fare, and sometimes to take that which is bitter, and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will. O, my brother! let *your* motto be, "Not my will, but Thine be done."—*C. Larew.*

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Purity here will secure Paradise there.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

HOMESICK.

J. ALBERT LIBBY.

Not for an earthly home my fever rages—
Though earthly homes are sweet,
Yet they are built not for eternal ages,
With all their parts complete,
As that one is for which my heart is aching;
For long ago I heard
Descriptive strains—prophetic echoes breaking,
And all my soul was stirred.

I know it must be grand where Christ prepareth
The many-mansioned home;
All powerful, his hand no effort spareth
Till he shall bid us come.
How shine the towers and domes of that new dwelling,
In the high noon of heaven;
What radiant walks—what songs triumphant sounding—
What welcomes there are given!

Behold the parks angelic hands have planted—
Such wondrous trees and flowers!
Ah, how at times my earthworn soul hath panted
To tread those peaceful bowers,
Through which may sift in sprays the golden sun beams
Of endless summer-time,
Not now with scorching heat or dazzling light-gleam,
But cheering, soft, sublime.

And far away, what hills of green are lifting,
Vine-clad and glory-crowned;
Infolding vales where seas of song are drifting,
The ceaseless ages round.
These gentle slopes may be the blessed places
Where we shall meet again
The kindly glance of old familiar faces,
And link anew love's chain.

Ah, vanished ones, how much to day I miss them;
And tell me not, for true,
I may not know the dear ones there, and kiss them;
As when we bade adieu.
But I would hold Ass feet with sweetest pleasure,
Who bought so much for me,
And As will be, I know, my choicest treasure,
Where all my treasures be.

THE HIGH PRIEST.

D. F. FRENCH

Once a year the high priest offered the sacrifice of atonement for the sins of Israel. With the blood of a goat, on which had been laid their sins, he entered into the Holy of Holies to make intercession for the people. None but the high priest was permitted to enter into the inner sanctuary, and he must be pure, or he would lose his life; for no unclean person could enter the most holy place and live. And when he had made an end of intercession and reconciliation in the holy place, he came out into the outer tabernacle, finished the work of atonement, sanctified and blessed the people, and sent their sins away on the head of the scape-goat into the land of forgetfulness, and the glory of God appeared. Where were the people, and in what position did he find them when he came out? They were praying without, waiting and watching for his coming forth to bless them. Perhaps they became weary sometimes, waiting for his return; but as long as they knew that he was alive, they also knew that he was making intercession for them, and had reason to expect he would come forth with the blessing. But could they tell whether he was alive? and did they know when he was about to come out of the holy place? Let us see.

The robe of the high priest was curiously adorned with bells and pomegranates. What were the bells for? That the "sound" might "be heard when he" went "in unto the holy place before the Lord, and when he" came "out." When he was in there sprinkling the blood of atonement upon the mercy seat, and ministering before the Lord, the people could hear the tinkling of the bells and knew their high priest was alive. And when he started to come out, they could easily tell that the sound was approaching nearer and nearer. But they must be within hearing distance. If they ceased to wait, and watch, and listen, and wandered off into the wilderness, saying, "He will not come forth," they would get beyond the sound of the sweet tinkling of the bells, and would not know when he was coming out, and thus lose the blessing. See the host of Israel, gathered together before the tabernacle, in the attitude of prayer, probably with their faces to the ground, waiting and anxiously listening to those tinkling bells. The priest is quiet and solemn in his movements, for he is in the presence of God—a holy place. The bells make but little noise, but by listening earnestly the people can catch now and then the tinkling sound, just enough to assure them that the priest still lives. They are weary and long for his coming, but still they patiently wait. By and by the bells begin to sound louder; they turn their ears and listen more intently. The sound comes nearer—they look up; nearer still—they lift up their heads and watch eagerly the door or entrance of the tabernacle. The curtain lifts, the glory begins to shine. The priest—the mediator of the old covenant—comes out, and stretching forth his hands, in God's name he blesses them.

Then comes their joy. Their waiting is ended. The blood of the atonement has been sprinkled upon the mercy seat; their sins have been borne away into the land of forgetfulness; they are sanctified and blessed, and the glory of God is revealed. A shout of praise, more acceptable to God than their sweetest incense, ascends to heaven from that great congregation. They are now prepared to enjoy a Sabbath of rest and the feast of tabernacles.

Christ is our High Priest. He hath entered into the holy place; not the holy place made with hands, which was but a figure of the true; but into heaven itself, to appear in the presence of God to make intercession for us. "Not by the blood of goats and of calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." He does not offer himself often, and enter in once a year, as the high priest did with the blood of others; but once for all hath he offered himself a sacrifice for sins, and thus become the Mediator of the New Covenant. Having offered one sacrifice forever, he passed into the Holiest of all, and is now there praying the Father for us. Can any man but the High Priest enter there? Christ said to his disciples, "Whither I go ye cannot come." "But unto them that look for him, will he appear the second time without sin unto salvation." Yes, he is coming out again, to sanctify and bless his people.

The ceremony of atonement was not finished, and the people sanctified and blessed, until after the priest came out of the "holy of holies." So the work of redemption will not be complete until Christ comes forth from the presence of the Father. Then he will cleanse his people from all the effects of sin; redeem them from the whole penalty of the law; free them from the curse; ransom them from the power of death; drive out all evil; cleanse the whole encampment, and bless and "forever perfect them that are sanctified." How do we know that he is alive? He said he would send the Comforter, which should testify of him. If we have the presence of the Comforter, we may know our High Priest is still alive.

Can we know when he is coming out to bless the people? If they knew in the type, we may certainly know something about it in the antitype. Christ told his disciples the Comforter was the Spirit of Truth, and when he was come he should guide them into all truth; he should teach them all things, and show them *things to come*. Ah! John got a few lessons about the "things to come" down there in the isle of Patmos. He was to write the things that were to be hereafter. Christ gave his disciples one edition of the signs that were to precede his coming. John got another edition.

But if we want to know when our High Priest is coming back, we must *wait* and *watch*. If we would know what is to come, we must listen to the antitypical bells—the whisperings of the "Spirit of truth." If we wander off into the wilderness of sin, and neglect to watch the signs which he has given us, and give no heed to the warning voice of the Spirit but say, "My Lord delayeth his coming," he will come in an hour when we think not, and we shall lose the blessing. What is the blessing? Immortality—eternal life! O how the glory of God will appear when the High Priest parts the vail, rolls the curtain together, and comes forth from the inner sanctuary! How the waiting ones will rejoice!

For eighteen hundred years the true church has been waiting and watching. Myriads have fallen asleep while waiting, their last look directed toward the door of the sanctuary. Did they look in vain? No; for unto them who have looked for him he *will appear*, and will redeem them from the power of the grave. "We that are alive shall not prevent them that are asleep." They too shall behold him, and together with the living receive the final benediction, the crowning blessing—*eternal salvation*; and sit down to a feast of tabernacles—the marriage supper of the Lamb, and enjoy a Sabbath of rest in the kingdom of God forever.

O ye weary, waiting ones, look up! The High Priest has about finished his intercession. The bells are sounding nearer! The whispers of the Comforter grow louder. The signs are in the past. Gather yourselves together before the door of the tabernacle. Let no questions divide, distract, and scatter you now. *Gather close together*, with hearts filled with pure love for God and each other. CLOSER YET! Prepare yourself for the blessing. What an awful thing it would be to lose it! Hark! I hear a voice—"Behold, I come quickly, and my reward is with me." Even so, come, Lord Jesus!

CHRONOLOGY.

A. A. F.

This is, confessedly, a difficult subject. Many a brain has ached in trying to solve the problem of humanity's age. The question is doubly difficult, because it involves both *history* and *prophecy*. Each of these vast fields has had almost endless explorations, and still we are left to wade through fog-banks of ignorance and uncertainty.

The prophetic student's task would be far more easy and delightful if the historic *data*, upon which his conclusions are based, could be fixed with unerring precision. But with all the light that has yet shone on the subject, there are still some honest differences of opinion in regard to the present age of the race.

According to Usher, whose chronology has been quite generally adopted, it was only 4,004 years from Adam to the Christian Era. This would make the human race only 5,878 years old to the present time. The maginal dates in the common version of the Bible are made to conform to this system. But many, who have given the whole subject much critical study, are fully convinced that his calculations were so erroneous as to make a difference of over a hundred years.

Among those who *dissent* from Usher's chronology there are still differences, both in the mode of reasoning and the results reached. We give the summary conclusions of two brethren, as well to illustrate the thought just expressed, as to incite further investigation.

Brother Andrew Simpson, of Concord, N. H., who often startles his hearers with the profusion of facts and figures that roll out of his well stored memory upon his nimble tongue, has given us the following table of events, with the years which they respectively covered:

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Samuel, (*Ant.* B. 6, C. 13, S. 5.)	12
Kings	509
Captivity	70
Cyrus to Messiah, 69 weeks	483
Birth of Messiah to Christian Era	4
Total	4,125

It will be seen that Josephus is referred to for authority at three different points, because, as our brother thinks, the Scriptures do not give all the connecting links with absolute clearness.

Brother Henry Pratt, of Springfield, Mass., in a tract recently written, works out the problem from the *Bible alone*; though he adopts another system of classification, and arrives at a slightly different result. We give his figures:

From Adam to Arphaxad	1,656
Arphaxad to Abraham	292
Abraham to Jacob in Egypt	291
Sojourning in Egypt	430
Egypt to the foundation of the Temple	483
Temple to the taking of Jerusalem	423⅛
Captivity to Cyrus	73
Command of Cyrus to Christ	483
Total	4,125⅛

Should he allow 4 years from the birth of Christ to our Christian Era, the discrepancy would be just so much greater. Which one is correct? Either, or neither? Surely there must be some difficulties connected with even the *historic* feature of this subject. Let us not be too certain, then, that we have so thoroughly mastered the *prophetic* side of it as to be able to announce the definite day when Time's journey will have been run.

THE CHURCH'S HOPE.

The Church has waited long; but her waiting is not in vain. On the skirts of the dark cloud which is hanging, pregnant with ruin, over the ungodly nations, she may discern the streaks of dawn. Amid the thunders which are rolling in the political firmament, she may hear, nearer and nearer, the footsteps of her Anointed King. Tossed in her frail bark upon the billows of this stormy sea, she may see the form of one walking upon the waters, and she may hear his "still, small voice,' saying, "It is I, be not afraid." If she knows what is the hope of her calling, she will lift up her head amid the growing troubles, for her redemption draweth nigh.

THE WORLD'S CONVERSION.

GEORGE TILLEY.

Is the world to be converted by the preaching of the Gospel, previous to the second coming of Christ?

If so, would not CHRIST and his APOSTLES have known and spoken of it?

Is there one passage in the New Testament that declares it so, where?

In the parable of the wheat and tares, (Matt. 13: 24,) CHRIST says the wheat and the tares shall grow together till the harvest. "The field is the world;" the wheat represents "the children of the kingdom;" the tares are the "children of the wicked one;" "the harvest is the end of the world."

How can the plain statements in this parable be reconciled with the doctrine of the conversion of the world? If all were converted, there would be no "tares" left in the field. But both the wheat and tares grow together until the HARVEST.

In Mark 4: 4-21, we are taught that the effect of the preaching of the gospel is not to convert all to whom the message comes, for the greatest part of the seed sown became unfruitful. The world is not converted thereby.

In the 24th. chapter of Matthew, our LORD gives a brief outline history of important events which should transpire from that time (about A. D. 33) down to the time of his second coming. But the world's conversion is not mentioned. If it *was* to be converted, would so important an event have been omitted in this prophecy?

Some of the early Christians were expecting the Second Advent in their day. They did not seem to be looking for the world's conversion, and a thousand years thereafter, (the Millenium,) previous to Christ's coming.

Paul does not tell the Thessalonian brethren that any such things were to precede that great day, but he does speak of the apostacy, or the "falling away," and the revelation of that man of sin, whom CHRIST should destroy at his coming. (II Thess. chapter 2.)

The positive declarations of Christ and his Apostles preclude the possibility of the world's conversion.

CHRIST says the people of the world will be engaged, as usual, in eating, drinking, buying, selling, planting, building, etc., neither heeding nor expecting that day. They will be as unbelieving as they were in the days of Noah and Lot. (Luke 17: 26-28.) And the church is likened unto ten virgins, five of whom were wise, and five foolish. This condition of the church and the world does not comport with the world's conversion.

"When the Son of Man cometh, shall he find faith on the earth?" This implies that but very few will believe.

Paul says the world will be crying, "Peace and safety," when "sudden destruction cometh upon them." (I Thess. 5.) "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

In the third chapter of II Timothy we read: "This know also, that in the LAST DAYS perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof:.... ever learning, and never able to come to the knowledge of the truth."

Here is a correct description of the character of the men of the last days. If this is a picture of a "converted" world, the conversion must have been from bad to worse, according to the scripture which declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Peter says that in the *last days* there shall come scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" (II Pet. 3: 3-5.)

In describing the terrible events of the last days, when the seven angels pour out the vials of the wrath of GOD upon the earth, John says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of GOD ALMIGHTY. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Shall we believe the truth, as proclaimed by the Apostles and the LORD himself, or shall we turn aside to follow fables? Shall we lift up a warning voice to the world, or shall we perish with those who are found crying, "Peace and safety," when sudden destruction cometh?

A TRUE PICTURE.

About a year ago, one of the Chicago papers drew the following graphic picture of matters and things in the United States. Time advances, and its fruitfulness is made to appear with greater force as reform is becoming impossible, and things are growing worse and worse:

"There is no necessity for entering upon an argument to show the necessity for a general and most radical purification of public morals. The minds of the thinking men of the country are filled with consternation at the evidence of wide-spread debasement of conscience; the moral sense of the people of the whole land is horrified at the oft-recurring disclosures of a general degradation of virtue, and the unhappy ghost of our national pride is robed in the garments of shame and mortification at the terrible disgrace we have encountered upon the scene of a world's gala day.

"A general spirit of corruption pervades life in all its forms, commercial, domestic, political, and religious. The operation of business corruptions, the delicate conditions of social existence, the management of parties, and the schemes of churches, are all affected with the poison which is rapidly enervating all that is good in human nature. The country is in imminent peril. Never before in history was a nation's downfall so clearly apparent, or its approaching ruin so manifestly susceptible of scientific demonstration."—*Bible Investigator.*

NOT A NOVELTY.

Many popular religionists seem to have an idea that the doctrine of the second personal coming of Christ is a novel notion, evolved from some crazy brain of the present century, and is utterly unworthy to be preached or patronized by sensible people. Never was a greater mistake committed. To say nothing of the prominence given to this subject by the Prophets, Apostles, and early Fathers, let us go back about *three hundred years* and catch a few strains from the eloquent lips of men whose names command universal respect:

"Christ is our Head, whose kingdom and glory have not yet appeared. If the members were to go before their Head, the order of things would be inverted, and preposterous: but we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty." JOHN CALVIN, A. D. 1549.

"The world, without doubt—this I do believe, and therefore I say it—draws towards an end. Let us, with John, the servant of God, cry in our hearts unto our Savior Christ, Come, Lord Jesus, come." BISHOP NICHOLAS RIDLEY, A. D. 1544.

"He—our Lord—now is not seen elsewhere than in heaven, or otherwise than by faith, until he shall be seen as he is, to the salvation of those that look for his coming, which I trust is not far off; for if the day of the Lord drew near in the Apostles' time, which is now above 1500 years past, it cannot be, I trust, long hence now." JOHN BRADFORD, A. D. 1550.

"That man or that woman that saith these words, '*Thy Kingdom come*,' with a faithful heart, no doubt desireth in very deed that God will come to judgment and amend all things in this world, and put down Satan, that old Serpent, under our feet." HUGH LATIMER, A. D. 1535.

"Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition." JOHN KNOX, A. D. 1560.

"I ardently hope that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole universe into dust. . . . . I persuade myself, verily, that the day of judgment will not be absent full 300 years more."

MARTIN LUTHER, A. D. 1530.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

HOMESICK.

J. ALBERT LIBBY.

Not for an earthly home my fever rages—
Though earthly homes are sweet,
Yet they are built not for eternal ages,
With all their parts complete,
As that one is for which my heart is aching;
For long ago I heard
Descriptive strains—prophetic echoes breaking,
And all my soul was stirred.

I know it must be grand where Christ prepareth
The many-mansioned home;
All powerful, his hand no effort spareth
Till he shall bid us come.
How shine the towers and domes of that new dwelling,
In the high noon of heaven;
What radiant walks—what songs triumphant sounding—
What welcomes there are given!

Behold the parks angelic hands have planted—
Such wondrous trees and flowers!
Ah, how at times my earthworn soul hath panted
To tread those peaceful bowers,
Through which may sift in sprays the golden sunbeams
Of endless summer-time;
Not now with scorching heat or dazzling light-gleam,
But cheering, soft, sublime.

And far away, what hills of green are lifting,
Vine-clad and glory-crowned;
Infolding vales where seas of song are drifting,
The ceaseless ages round.
These gentle slopes may be the blessed places
Where we shall meet again
The kindly glance of old familiar faces,
And link anew love's chain.

Ah, vanished ones, how much to-day I miss them;
And tell me not, for true,
I may not know the dear ones there, and kiss them;
As when we bade adieu.
But I would hold his feet with sweetest pleasure,
Who bought so much for me,
And he will be, I know, my choicest treasure,
Where all my treasures be.

THE HIGH PRIEST.

B. F. FRENCH.

Once a year the high priest offered the sacrifice of atonement for the sins of Israel. With the blood of a goat, on which had been laid their sins, he entered into the Holy of Holies to make intercession for the people. None but the high priest was permitted to enter into the inner sanctuary, and he must be pure, or he would lose his life; for no unclean person could enter the most holy place and live. And when he had made an end of intercession and reconciliation in the holy place, he came out into the outer tabernacle, finished the work of atonement, sanctified and blessed the people, and sent their sins away on the head of the scape-goat into the land of forgetfulness, and the glory of God appeared. Where were the people, and in what position did he find them when he came out? They were praying without, waiting and watching for his coming forth to bless them. Perhaps they became weary sometimes, waiting for his return; but as long as they knew that he was alive, they also knew that he was making intercession for them, and had reason to expect he would come forth with the blessing. But could they tell whether he was alive? and did they know when he was about to come out of the holy place? Let us see.

The robe of the high priest was curiously adorned with bells and pomegranates. What were the bells for? That the "sound" might "be heard when he" went "in unto the holy place before the Lord, and when he" came "out." When he was in there sprinkling the blood of atonement upon the mercy seat, and ministering before the Lord, the people could hear the tinkling of the bells and knew their high priest was alive. And when he started to come out, they could easily tell that the sound was approaching nearer and nearer. But they must be within hearing distance. If they ceased to wait, and watch, and listen, and wandered off into the wilderness, saying, "He will not come forth," they would get beyond the sound of the sweet tinkling of the bells, and would not know when he was coming out, and thus lose the blessing. See the host of Israel, gathered together before the tabernacle, in the attitude of prayer, probably with their faces to the ground, waiting and anxiously listening to those tinkling bells. The priest is quiet and solemn in his movements, for he is in the presence of God—a holy place. The bells make but little noise, but by listening earnestly the people can catch now and then the tinkling sound, just enough to assure them that the priest still lives. They are weary and long for his coming, but still they patiently wait. By and by the bells begin to sound louder; they turn their ears and listen more intently. The sound comes nearer—they look up; nearer still—they lift up their heads and watch eagerly the door or entrance of the tabernacle. The curtain lifts, the glory begins to shine. The priest—the mediator of the old covenant—comes out, and stretching forth his hands, in God's name he blesses them.

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Paul does not tell the Thessalonian brethren that any such things were to precede that great day, but he does speak of the apostacy, or the "falling away," and the revelation of that man of sin, whom CHRIST should destroy at his coming. (II Thess. chapter 2.)

The positive declarations of Christ and his Apostles preclude the possibility of the world's conversion.

CHRIST says the people of the world will be engaged, as usual, in eating, drinking, buying, selling, planting, building, etc., neither heeding nor expecting that day. They will be as unbelieving as they were in the days of Noah and Lot. (Luke 17: 26-28.) And the church is likened unto ten virgins, five of whom were wise, and five foolish. This condition of the church and the world does not comport with the world's conversion.

"When the Son of Man cometh, shall he find faith on the earth?" This implies that but very few will believe.

Paul says the world will be crying, "Peace and safety," when "sudden destruction cometh upon them." (I Thess. 5.) "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

In the third chapter of II Timothy we read: "This know also, that in the LAST DAYS perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof:.... ever learning, and never able to come to the knowledge of the truth."

Here is a correct description of the character of the men of the last days. If this is a picture of a "converted" world, the conversion must have been from bad to worse, according to the scripture which declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Peter says that in the *last days* there shall come scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" (II Pet. 3: 3-5.)

In describing the terrible events of the last days, when the seven angels pour out the vials of the wrath of GOD upon the earth, John says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of GOD ALMIGHTY. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Shall we believe the truth, as proclaimed by the Apostles and the LORD himself, or shall we turn aside to follow fables? Shall we lift up a warning voice to the world, or shall we perish with those who are found crying, "Peace and safety," when sudden destruction cometh?

A TRUE PICTURE.

About a year ago, one of the Chicago papers drew the following graphic picture of matters and things in the United States. Time advances, and its fruitfulness is made to appear with greater force as reform is becoming impossible, and things are growing worse and worse:

"There is no necessity for entering upon an argument to show the necessity for a general and most radical purification of public morals. The minds of the thinking men of the country are filled with consternation at the evidence of wide-spread debasement of conscience; the moral sense of the people of the whole land is horrified at the oft-recurring disclosures of a general degradation of virtue, and the unhappy ghost of our national pride is robed in the garments of shame and mortification at the terrible disgrace we have encountered upon the scene of a world's gala day.

"A general spirit of corruption pervades life in all its forms, commercial, domestic, political, and religious. The operation of business corruptions, the delicate conditions of social existence, the management of parties, and the schemes of churches, are all affected with the poison which is rapidly enervating all that is good in human nature. The country is in imminent peril. Never before in history was a nation's downfall so clearly apparent, or its approaching ruin so manifestly susceptible of scientific demonstration."—*Bible Investigator.*

NOT A NOVELTY.

Many popular religionists seem to have an idea that the doctrine of the second personal coming of Christ is a novel notion, evolved from some crazy brain of the present century, and is utterly unworthy to be preached or patronized by sensible people. Never was a greater mistake committed. To say nothing of the prominence given to this subject by the Prophets, Apostles, and early Fathers, let us go back about *three hundred years* and catch a few strains from the eloquent lips of men whose names command universal respect:

"Christ is our Head, whose kingdom and glory have not yet appeared. If the members were to go before their Head, the order of things would be inverted, and preposterous: but we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty." JOHN CALVIN, A. D. 1549.

"The world, without doubt—this I do believe, and therefore I say it—draws towards an end. Let us, with John, the servant of God, cry in our hearts unto our Savior Christ, Come, Lord Jesus, come." BISHOP NICHOLAS RIDLEY, A. D. 1544.

"He—our Lord—now is not seen elsewhere than in heaven, or otherwise than by faith, until he shall be seen as he is, to the salvation of those that look for his coming, which I trust is not far off; for if the day of the Lord drew near in the Apostles' time, which is now above 1500 years past, it cannot be, I trust, long hence now." JOHN BRADFORD, A. D. 1550.

"That man or that woman that saith these words, '*Thy Kingdom come*,' with a faithful heart, no doubt desireth in very deed that God will come to judgment and amend all things in this world, and put down Satan, that old Serpent, under our feet." HUGH LATIMER, A. D. 1535.

"Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition." JOHN KNOX, A. D. 1560.

"I ardently hope that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole universe into dust. . . . . I persuade myself, verily, that the day of judgment will not be absent full 300 years more."

MARTIN LUTHER, A. D. 1530.

Miscellany.

ON SLANG.

Rev. Dr. Hall was sitting in his study, one pleasant August afternoon, his thoughts intent upon his Sunday sermon, and his mind withdrawn from earthly care, when his train of thought was rudely interrupted, and his attention distracted from his theme by the following conversation:

"Oh, Nellie, where are you—you'd ought to have been there—just the stunningest fellow."

Then a sound of running feet, and pretty soon he heard his daughter exclaim:

"Is that you, Maggie?"

"Yes, come down quick, I's got something to tell you."

"I'll be there in half a jiffy."

Then a door opened and shut, and in a few minutes:

"What do you think, as I was coming over here, there was just the stunningest fellow, right in front of me. Just as I got opposite the new church, my music-roll slipped and every paper in it fell out on the sidewalk."

"Gracious! I should have been dumbfounded."

"And so I was, but it was so ridiculous that I almost died a laughing."

"Well, that fellow, do you think, stopped, turned round and helped me to pick them up. I was all hunkey-dory then. He walked as far as here with me, and I thanked him, of course, etc., etc. 'You know how 'tis yourself.'"

The good doctor scratched his head. Could that be his Nellie, whom he thought so lady-like? He opened the door softly, a little crack, thinking, no doubt, he had the right to play the part of a listener to so strangely mixed a conversation, and in his own house.

Very soon it was continued, this time by daughter commencing the conversation.

"There, how's that for high?"

"Oh, isn't that sweet, how much was it?"

"Only five dollars; cheap enough."

"Yes, indeed; but you said you were going to have pink, this is blue."

"Never mind, it's all the same in Dutch."

The doctor peeped in to see what they were talking about—and Miss Nellie was exhibiting her new bonnet to the admiring gaze of her friend.

"It's raging hot here."

"Well, I don't know as I can make it any cooler," said Nellie, looking round, "I'spose father'd kill me if I'd opened a door." Her father requested, the day before, to keep the door closed.

"I guess it's time for me to absquatulate," said Maggie, rising.

"Don't tear yourself away. Are you going to the lecture, to-night?"

"George Sanders said he should go home with me to-night."

"Did he? He'd better spell able first."

"That's so. If there's anything I hate, 'tis the boys bothering round; they ought to be put in a barrel and fed through the bung-hole until they are old enough to behave."

"I must bid you a fond adieu now, I've got thousands of errands to do."

"Well, good-bye.

"Oh, the dickens, I've left my parasol.'

"Here it is."

"Now, good-bye, be sure and come to-night."

"Yes, good-bye."

Then the door closed, and Nellie went up stairs.

The doctor was surprised, but not too much to think of a plan that would be likely to cure the unfortunate habit into which his daughter had fallen. The plan was discussed with the young lady's mother, and adopted. The time for tea had arrived, and when all were fairly seated at the table, Mrs. Hall said, "My dear sir, will you have some tea?"

"In half a jiffy, Madam."

Nellie looked up, but her father took no notice.

"Really, this cake is quite stunning," went on the doctor, as solemn as a judge. Just then his napkin fell to the floor. "Gracious, I am con-dumbfounded," ejaculated the doctor, getting it a little wrong. Nellie gazed at her father in perfect amazement.

"My dear, this sauce is staving. Where did you buy it?"

"I made it," said his wife coolly.

"Oh, well, it's all the same in German."

Nellie dropped her knife and fork.

"You must give me some money for the butcher to-morrow," said Mrs. Hall.

"You'll have to spell 'ability' first, growled the doctor savagely.

Then, suddenly taking out his handkerchief, he gave his nose a tremendous blow. "There," said he, "how's that for high?"

"I know how 'tis myself," meekly replied his wife. This capped the climax. The knowledge that her father must have heard the afternoon conversation was too much for Nellie. She burst into tears and left the room. The sage doctor nodded wisely to his wife, and when she got out of hearing, exclaimed, "There, wife, I guess we shall hear no more slang phrases from her."

The doctor was right, for Nellie was cured.

A RESCUE.

A few years ago, on any sunny morning, a heap of filthy rags might be seen stretched on some of the bales of a paper-warehouse in a neighboring city, with a strong smell of tobacco and whisky hanging about it. Turning it over (which you could do as if it were a log, any time after ten o'clock in the morning,) you would find the swollen, purple face of what had once been a handsome young man, but there was little hope that bleared eyes or thick tongue would give an intelligent answer. The porters passing by would push him aside, but not roughly. The time had been when he was a jolly, generous fellow, and a favorite in the office. "Young Rodgers;" some one would give you his history in five minutes: "Taken to rum—no chance—poor devil. The proprietor could not turn him out to starve, so he still gave him a nominal salary, and suffered him to hang about the place, lest he should take to worse courses than drinking." There were hints too of a widowed mother, away off in the country, who had been dependent on him, and a sweetheart, a pretty, clinging little girl, both of whom he had long ago abandoned. But there was nothing to be done. The end, through the usual horrors of *delirium tremens*, was apparently not far off.

One day, as Rodgers was creeping to the nearest bar for his morning bitters, a man whom he barely knew by sight, took him by the elbow and walked with him into a quieter street. "They tell me that you are Richard Rodgers' son," he said. "Dick Rodgers was the only friend I had for years, and for his sake I'd like to save his boy. Are you willing for me to try?" "O, you can try," muttered the young man with an imbecile laugh.

This nameless friend, nothing daunted, took him to a chamber in his own house and put him to bed. There he and his sons kept watch and guarded this poor wretch for months, like a prisoner, keeping liquor from him, and trying to supply it by medical treatment. He employed a physician, but was not able to pay for a nurse. Any one who has had to deal with a victim of *mania-a-potu* can guess how difficult and loathsome a task he had set himself. Ungrateful enough it was at first, for Rodgers struggled against his tormentors with the ferocity of just what he was—a starving animal. As reason began to return, and his unnatural strength to vanish, he would beg them, in his intervals of reason, not to fail him, but to work out the experiment either to success or death. "It is my last chance," he would cry; "for God's sake be patient." This friend, with his son, did work it through all the foul, unmentionable details, and the end was not death, but success.

"How soon," asked a friend of Rodgers afterwards, "were you trusted alone?" "Not for two years," he answered laughingly. "I was out of jail, but in jail bounds. Do you remember that lank, muscular young fellow who had a desk beside me in the office? He took it with the understanding that he could leave it to dog me night and day, to my meals and to my bed. That was the son of the man who saved me. He was taken from a lucrative situation in order that he might become my jailer. God bless him! But how I used to curse him! 'Can't you trust my honor?' I would cry. 'I'm not convinced that your honor has not the consumption,' he would say. 'We'll put no burdens on it until it has regained its health.'"

"Your friend was a wealthy man, no doubt, and so able to give both time and money to your case?"

"On the contrary, he is but the owner of a small hat store, and supports his family out of that. He is rich or noble only in the deed and spirit of friendship."

All this was years ago. Rodgers is now an industrious, honorable man, married to his old love, with his gray-haired mother by his hearth, bringing to it the perpetual benediction of a benignant old age.

His friend sells hats—makes no speeches of any sort in the world. Nobody has recognised in him a hero. Yet who, for the sake of a dead or living friend would go and do likewise?—*Tribune.*

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day, he was watching his flock, which was feeding in a valley, on the borders of a forest, when a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy; "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track and said:

"My lad, I am very hungry and thirsty. I have lost my companions and missed my way; leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the forest, and may be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir, rejoined Gerhardt very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food, drink and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and—" he stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master; how do I know that you would keep your word to me?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said:

"I see, my lad, you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his script to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty, that he sent for him shortly after that, and had him educated. In after years, Gerhardt became a very great and powerful man; but he remained honest and true to his dying day. —*Our Fireside Friend.*

DISHONESTY REPROVED.

Passing through a market, a Quaker stopped at a stall and inquired the price of some fruit. "I have none, I fear, sir," said the honest salesman, "that will suit you; my fruit is not first rate this morning." "Thank thee, friend, for thy honesty; I will go to the next stand."—'Hast thou good fruit to-day?" said he to the dealer. "Yes, sir; here are some of the finest of my garden. They are small, but rich of their kind." The man was untruthful; he knew they were not such as he could honestly say were good. "Then thou canst recommend them?" "Certainly, sir," replied the dealer. "Very well, I will take some." He carried them home, and they proved not only unsound, but miserably tasteless. The next morning, when the Quaker went again to the same place, the man who had sold him the fruit claimed him as his customer, and asked him if he would buy some more. "Nay, friend, thou hast deceived me once, and now, although thou mayest speak the truth, still I cannot trust thee. Thy neighbor chose to deal uprightly with me, and from henceforth I shall be his patron. Thou wouldst do well to remember this, and learn by experience that a lie is a base thing in the beginning, and a very unprofitable one in the end."

A SNAKE MADE OF WORMS.

The village of Huntley, Ill., is mysteriously mystified about a wonderful snake. It was discovered by Dr. A. J. Rodman's children, the other morning, near his residence, while he was at breakfast. The doctor ran out, to find what appeared to be a snake over three feet long and one and a half inches thick, moving in a straight line for his house. On examination, it was found to be composed of minute worms half an inch long, with black heads, each about as large as a cambric needle, but moving, layer upon layer, in a compact form, so as to completely resemble a snake. The head was square across, with edges so well defined as to deceive the eyes of any one into the belief that it was a real reptile. An army of ants was following it, leading the doctor to suppose that they had been forced to form themselves into that shape for protection. The snake was finally scalded, and the body, comprising about a million worms, is now preserved in Ferris and Johnson's drug store.—*Toledo Blade.*

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"Well, I don't know as I can make it any cooler," said Nellie, looking round, "I'spose father'd kill me if I'd opened a door." Her father requested, the day before, to keep the door closed.

"I guess it's time for me to absquatulate," said Maggie, rising.

"Don't tear yourself away. Are you going to the lecture, to-night?"

"George Sanders said he should go home with me to-night."

"Did he? He'd better spell able first."

"That's so. If there's anything I hate, 'tis the boys bothering round; they ought to be put in a barrel and fed through the bung-hole until they are old enough to behave."

"I must bid you a fond adieu now, I've got thousands of errands to do."

"Well, good-bye.

"Oh, the dickens, I've left my parasol.'

"Here it is."

"Now, good-bye, be sure and come to-night."

"Yes, good-bye."

Then the door closed, and Nellie went up stairs.

The doctor was surprised, but not too much to think of a plan that would be likely to cure the unfortunate habit into which his daughter had fallen. The plan was discussed with the young lady's mother, and adopted. The time for tea had arrived, and when all were fairly seated at the table, Mrs. Hall said, "My dear sir, will you have some tea?"

"In half a jiffy, Madam."

Nellie looked up, but her father took no notice.

"Really, this cake is quite stunning," went on the doctor, as solemn as a judge. Just then his napkin fell to the floor. "Gracious, I am con-dumbfounded," ejaculated the doctor, getting it a little wrong. Nellie gazed at her father in perfect amazement.

"My dear, this sauce is staving. Where did you buy it?"

"I made it," said his wife coolly.

"Oh, well, it's all the same in German."

Nellie dropped her knife and fork.

"You must give me some money for the butcher to-morrow," said Mrs. Hall.

"You'll have to spell 'ability' first, growled the doctor savagely.

Then, suddenly taking out his handkerchief, he gave his nose a tremendous blow. "There," said he, "how's that for high?"

"I know how 'tis myself," meekly replied his wife. This capped the climax. The knowledge that her father must have heard the afternoon conversation was too much for Nellie. She burst into tears and left the room. The sage doctor nodded wisely to his wife, and when she got out of hearing, exclaimed, "There, wife, I guess we shall hear no more slang phrases from her."

The doctor was right, for Nellie was cured.

A RESCUE.

A few years ago, on any sunny morning, a heap of filthy rags might be seen stretched on some of the bales of a paper-warehouse in a neighboring city, with a strong smell of tobacco and whisky hanging about it. Turning it over (which you could do as if it were a log, any time after ten o'clock in the morning,) you would find the swollen, purple face of what had once been a handsome young man, but there was little hope that bleared eyes or thick tongue would give an intelligent answer. The porters passing by would push him aside, but not roughly. The time had been when he was a jolly, generous fellow, and a favorite in the office. "Young Rodgers;" some one would give you his history in five minutes: "Taken to rum—no chance—poor devil. The proprietor could not turn him out to starve, so he still gave him a nominal salary, and suffered him to hang about the place, lest he should take to worse courses than drinking." There were hints too of a widowed mother, away off in the country, who had been dependent on him, and a sweetheart, a pretty, clinging little girl, both of whom he had long ago abandoned. But there was nothing to be done. The end, through the usual horrors of *delirium tremens*, was apparently not far off.

One day, as Rodgers was creeping to the nearest bar for his morning bitters, a man whom he barely knew by sight, took him by the elbow and walked with him into a quieter street. "They tell me that you are Richard Rodgers' son," he said. "Dick Rodgers was the only friend I had for years, and for his sake I'd like to save his boy. Are you willing for me to try?" "O, you can try," muttered the young man with an imbecile laugh.

This nameless friend, nothing daunted, took him to a chamber in his own house and put him to bed. There he and his sons kept watch and guarded this poor wretch for months, like a prisoner, keeping liquor from him, and trying to supply it by medical treatment. He employed a physician, but was not able to pay for a nurse. Any one who has had to deal with a victim of *mania-a-potu* can guess how difficult and loathsome a task he had set himself. Ungrateful enough it was at first, for Rodgers struggled against his tormentors with the ferocity of just what he was—a starving animal. As reason began to return, and his unnatural strength to vanish, he would beg them, in his intervals of reason, not to fail him, but to work out the experiment either to success or death. "It is my last chance," he would cry; "for God's sake be patient." This friend, with his son, did work it through all the foul, unmentionable details, and the end was not death, but success.

"How soon," asked a friend of Rodgers afterwards, "were you trusted alone?" "Not for two years," he answered laughingly. "I was out of jail, but in jail bounds. Do you remember that lank, muscular young fellow who had a desk beside me in the office? He took it with the understanding that he could leave it to dog me night and day, to my meals and to my bed. That was the son of the man who saved me. He was taken from a lucrative situation in order that he might become my jailer. God bless him! But how I used to curse him! 'Can't you trust my honor?' I would cry. 'I'm not convinced that your honor has not the consumption,' he would say. 'We'll put no burdens on it until it has regained its health.'"

"Your friend was a wealthy man, no doubt, and so able to give both time and money to your case?"

"On the contrary, he is but the owner of a small hat store, and supports his family out of that. He is rich or noble only in the deed and spirit of friendship."

All this was years ago. Rodgers is now an industrious, honorable man, married to his old love, with his gray-haired mother by his hearth, bringing to it the perpetual benediction of a benignant old age.

His friend sells hats—makes no speeches of any sort in the world. Nobody has recognised in him a hero. Yet who, for the sake of a dead or living friend would go and do likewise?—*Tribune.*

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day, he was watching his flock, which was feeding in a valley, on the borders of a forest, when a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy; "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track and said:

"My lad, I am very hungry and thirsty. I have lost my companions and missed my way; leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the forest, and may be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir, rejoined Gerhardt very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food, drink and a guide? I will take care of them for you."

The boy shook his head. "The sheep,' said he, "do not know your voice, and—' he stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master; how do I know that you would keep your word to me?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said:

"I see, my lad, you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his script to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty, that he sent for him shortly after that, and had him educated. In after years, Gerhardt became a very great and powerful man; but he remained honest and true to his dying day. —*Our Fireside Friend.*

DISHONESTY REPROVED.

Passing through a market, a Quaker stopped at a stall and inquired the price of some fruit. "I have none, I fear, sir," said the honest salesman, "that will suit you; my fruit is not first rate this morning." "Thank thee, friend, for thy honesty; I will go to the next stand."—'Hast thou good fruit to-day?" said he to the dealer. "Yes, sir; here are some of the finest of my garden. They are small, but rich of their kind." The man was untruthful; he knew they were not such as he could honestly say were good. "Then thou canst recommend them?" "Certainly, sir," replied the dealer. "Very well, I will take some." He carried them home, and they proved not only unsound, but miserably tasteless. The next morning, when the Quaker went again to the same place, the man who had sold him the fruit claimed him as his customer, and asked him if he would buy some more. "Nay, friend, thou hast deceived me once, and now, although thou mayest speak the truth, still I cannot trust thee. Thy neighbor chose to deal uprightly with me, and from henceforth I shall be his patron. Thou wouldst do well to remember this, and learn by experience that a lie is a base thing in the beginning, and a very unprofitable one in the end."

A SNAKE MADE OF WORMS.

The village of Huntley, Ill., is mysteriously mystified about a wonderful snake. It was discovered by Dr. A. J. Rodman's children, the other morning, near his residence, while he was at breakfast. The doctor ran out, to find what appeared to be a snake over three feet long and one and a half inches thick, moving in a straight line for his house. On examination, it was found to be composed of minute worms half an inch long, with black heads, each about as large as a cambric needle, but moving, layer upon layer, in a compact form, so as to completely resemble a snake. The head was square across, with edges so well defined as to deceive the eyes of any one into the belief that it was a real reptile. An army of ants was following it, leading the doctor to suppose that they had been forced to form themselves into that shape for protection. The snake was finally scalded, and the body, comprising about a million worms, is now preserved in Ferris and Johnson's drug store.—*Toledo Blade.*

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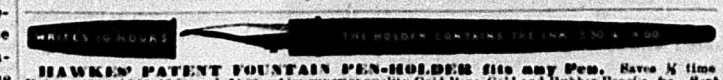

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The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Resurrection Query.

Will all the dead be raised when Christ comes, or will some be raised a thousand years afterwards?

S. SPAULDING.

If there are to be two separate resurrections, one at the coming of Christ, and the other a thousand years subsequent, it is evidently taught *only* in Rev. 20. And if *this* passage of Scripture, *being the only one of the kind in the whole Bible*, [like the Rich Man and Lazarus,] is to be understood *literally*, then let those that believe it abide the result.

If we are to found a theory on a *single text*, there should be an analogous relation between the theory and its predicate. And *it is a fact*, and *cannot be denied*, that the whole thousand year theory is predicated on this one passage.

Then if the Revelator here teaches the doctrine of a millennium after the coming of Christ, with a resurrection at each end, let us hear what kind of a doctrine it is. Let him speak for himself. He says: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands, and *they* lived and reigned with Christ a thousand years." Who lived and reigned a thousand years? *Just those* who are here described—those who were beheaded for Christ; and had refused to worship the beast or his image, and *no one else*. But, says one, "That means all the saints." Then it don't mean what it says, for it says *just those described*, with the additional declaration that "the *rest of the dead* [both saint and sinner] *lived not again* until the thousand years were finished." If this is to be understood literaly, therefore, the thousand years, instead of marking the epoch of time between the resurrection of the just and unjust, simply marks the period of time intervening between the living again of the *martyrs* and "the rest of the dead," both good and bad, and comes no nearer proving the absurdities of modern millennarianism than the parable of the Rich Man and Lazarus does in proving the absurdities of modern theology.

Taking into consideration the fact that wherever the judgment of all men is spoken of it is represented as taking place at the coming of Christ, and that those who have done good and those who have done evil are to come forth in the *same hour*, (John 5: 28, 29,) we are forced to conclude that this one passage should be made to harmonize with the tenor of the Scripture instead of becoming the basis of a theory.

J. W. T.

Secret Societies.

Have the secret alliances any right to claim Luke 16: 9 in support of their organizations? Have they any right to refer to *Jesus* as a patron of secrecy?

S. M.

The passage has no more reference to secret societies than it has to breeding poultry for a city market. The fact that any should cite it in support of such alliances, shows how hard pushed they are for scripture authority. The text does not teach us to court the friendship of the world—which is "enmity to God"—nor to enter into close relations with the wicked by mystic ties of oath-bound secrecy. If it did, it would fly in the face of the plainest precepts requiring us to "come out from among them and be separate." It simply teaches us to make a faithful use of the money or "mammon of unrighteousness" committed to our trust, so that, in the day of the Lord, those who shall have been saved through our benevolent activity may welcome us as the instruments of their eternal deliverance. How can any have the temerity to connect the sacred name of *Jesus* with the darkness of midnight conclaves? His principles were so pure that they needed no curtains of concealment. He could testify, "In secret have I said nothing." Let us never be identified with a cause that cannot bear, and does not welcome, the severest scrutiny.

A. A. P.

Every Seventeenth Verse.

It seems certain that very little is taught, and still less is said about the Second Advent. In sermons and meetings, a great deal is said about getting ready for death, and very little about the second coming of Christ. Christ and his apostles pursued a course precisely opposite to this: for while there are more than three hundred and twenty verses in the New Testament which directly relate to the second advent or its scenes and events, there is not one verse which tells us to prepare for death.

There are 7,959 verses in the New Testament. Nearly five hundred, or about one in *every seventeen*, relate to the grace of *faith*. Over three hundred and twenty, or one in every twenty-five, relate to the *second coming of Christ*. If we can judge any thing of the importance of a subject by the frequency of allusions to it, we must conclude that next in importance to belief in God and Christ, is belief in the second personal coming [illegible].

The passages on this sub[illegible] been counted by Mr. Bickersteth [illegible] England, and Mr. Brooks, of St. Louis. And they say there are many more verses that allude to the Advent indirectly. Who can doubt that the second coming of Christ is one of the most important subjects in the Bible?

W. L. H.

An Experiment in Optics.

Here is a row of ordinary capital letters and figures:

88888888 XXXXXX 333333333 8888888.

They are such as are made up of two parts of equal shapes. Look carefully at them, and you will perceive that the upper halves of the characters are a very little smaller than the lower halves—so little that an ordinary eye will declare them to be of equal size.

Now, turn the page upside down, and, without any careful looking, you will see that this difference is very much exaggerated; that the real top half of the letter is very much smaller than the bottom half. It will seen from this that there is a tendency in the eye to enlarge the upper part of any object upon which it looks. This shows how deceptive things often are in their appearance, and teaches the importance of laying aside our prejudices and looking at everything from *both sides*.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

If the Father "only hath immortality," when, where, and how did the Son get it?

C. WISE.

Does not the Bible oppose the Copernican system, and prove that the earth is a plane instead of a globe, around which the sun *really* revolves, as it does *apparently*? See Eccl. 1: 5, and other passages.

STUDENT.

Is there nothing more of a human *spirit* than *atmospheric air*?

ALEXANDER.

What is the real meaning of Rev. 6: 9-11?

S. T. S.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression?

S. W. H.

Is I Jno. 3: 2, does not the personal pronoun refer, grammatically, to the *Father*, rather than the *Son*? If so, are we to expect God the Father to come and set up his throne on the new earth?

ALONZO.

Was Moses raised from the dead, and if so, when? And if not, who was it that appeared with Elias on the mountain?

MICHAEL LEE.

Why did the Lord meet Moses in the inn, and *seek to kill him*, when he was upon his way to *Egypt*, whither he was going in obedience to the Lord's commandment, to lead forth the children of Israel from their bondage? (Ex. 4: 24.)

S. C. STOBB.

In the June BANNER, *N. H.* Palmer speaks repeatedly about "man's *spiritual nature, derived from Adam.*" Will he please tell us, in the light of I Cor. 15: 45-47, what he means by it, and where we may find an account of it in the Bible?

C. W. STETSON.

I would like an explanation of Matt. 27: 52, 53.

THOMAS LAMB.

On what principle can we reconcile these two positions? (1) God pronounced man and everything he had made "*very good*." (2) "It repented the Lord that he had made man."

A. P.

In what sense does God "create evil?" See Isaiah 45: 7.

C. D.

Is it right for Christians to engage in carnal warfare?

PEACE-MAKER.

Will there be an opportunity for sinners to repent and be forgiven in the world to come?

INQUIRER.

What is the New Testament meaning, application, and limitation of the term, "Church?"

S. O. S.

Can a sinner be converted to God without a full consecration?

TRUTH-SEEKER.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed?

L. L. H.

How many kinds of "birth" are brought to view in the Scriptures?

S. P.

Items of Interest.

Kansas City, Missouri, has a population of 60,000 and is still going ahead. No other city can make as good a showing; the population having been but 6,000 in 1860.

President Mahan of Adrian College, Michigan, has received a check for $1,200 from a person who wrote that it was due to the college, and conscience impelled him to return it.

Another heart-rending calamity has just occurred. One of the large woolen mills at Fall River, Mass., has been laid low by the devouring flames. Twenty lives were lost and over thirty wounded.

Bishop Simpson recently, beautifully, and truthfully said: Christianity lifts off the veil from woman's face. In proportion to the amount of Christianity in any country will be the woman's position—she rises or falls with Jesus.

No Norwegian girl is allowed to have a beau until she can bake bread and knit stockings; and, as a consequence, every girl can bake and knit long before she can read and write, and she doesn't have to be coaxed into her industry, either.

The steamer Tuscarora returned to San Francisco Sept. 2nd, just one year after she had started to make surveys for the Japanese telegraph cable, having completed her work. The deepest soundings she made were about five and one quarter miles.

The Southern secession spirit has again showed its fangs in the shape of a riot in New Orleans, which overthrew the Republican State Government, and placed in officers of its own choosing, who will, in turn, without doubt, be displaced by the U. S. Government.

A late writer in deploring the degeneracy of the times, says that "churches, to draw crowds, rent pews, and raise revenues, will resort not only to sensationalism in choir and pulpit, but make earth blush and heaven weep over tricks which are degrading, demoralizing, and insulting to all manliness and religion."

A brother writes that their church is in need of a pastor, and adds, "They will want him to live on Grace street, corner of Penitent alley, at the sign of the Cross, next door to Glory. He will find the church, without inquiring, on Frost street, corner of Frozen alley, at the sign Shun the Cross, next door to Vanity Fair."

The lawyers are likely to have some work to do before the Brooklyn Scandal is finally disposed of. Tilton has sued Beecher, Bowen has sued two Brooklyn papers—*Argus* and *Eagle*—and Miss Edna Proctor has sued Moulton. This seems to be but the beginning of a "magnificent mess."

Slightly sarcastic was the clergyman who paused and addressed a man coming into the church after the sermon had begun, with the remark:

"Glad to see you, sir; come in; always glad to see those here late who can't come early." But most decidedly self-possessed was the man thus addressed, who in the presence of an astonished congregation, responded: "Thank you: would you favor me with the text?"

The Bishop of Lincoln has set the antiquaries to investigating the origin of the title "Rev." It appears to be of recent use, and without legal, or any other but complimentary significance. It first appears in 1657, but only rarely for many years after that. Previously ministers were styled *Sir*—as Sir Peter Stinger, and Sir Peter Walker, and Curates as Master—as Master Richard Worker. "Rev." seems to have been in general use from 1727.

Thomas A. Morris, the senior Bishop of the Methodist Episcopal Church, died on September 3rd, 1874. He has been a preacher since 1814, and a Bishop since 1836. One of the last letters ever written by Bishop Morris, if not the last one, was addressed to the Cincinnati Conference only a few days before his death. In it he said: "I find the religion I so long preached to others is able to bring peace and assurance to the heart in retirement as well as when in the heat of the battle leading forth the conquering hosts to certain victory."

Prof. Tyndall, the leading English scientist, some time ago set the world agog by a challenge that revealed more ignorance than originality, viz, the 'prayer test." He is anxious that the current of religious controversy shall not stagnate, and has, therefore, put forth another proposition in an address before the British Association for the Advancement of Science, of which he is President. Stated briefly, it is, that matter is self-existent; that all living forms are derived from organisms less complex; that all have developed from some single original form by processes only material, and that this form sprung, in some way yet unknown, from matter itself, and, therefore, the intervention of a Creator is superfluous. He recognizes religion as a simple emotion, but useful as such in the regulation of society. Nearly the same ideas were held before the time of Epicurus, and Cicero held that the Latin religion was chiefly useful in the hands of government for the control of the populace. There need be no alarm over the expression of such sentiments except for their author.

Long Branch has within the past three or four years come to to be looked upon as the Summer capital. Here the President rests and recreates and sets the fashions; here the politicians congregate to bask in the smiles of power; and here, too, among the sober and sensible, witty and wise, come the weak and wicked, the lame and lazy.

The Inman steamer "City of Richmond" has arrived with 800 Russian Mennonites, on their way to Dakotah to join the colony established a few months ago by their brethren. They bring with them an average of $1000 a man in cash. They are a strong, sturdy people, honest and industrious, and will prove a power in the country with which they become identified. The reason they leave Russia and come here is to enjoy perfect religious freedom, a prominent article of their faith being that it is wrong for men or nations to engage in war. In Russia every man is liable to military service. There are now 1100 Mennonites in Dacotah Territory, and the 500 just come make a total of 1600 now in this country.

The General Conference of the Canada Methodist Episcopal Church met at Napanee, Ontario, on Aug. 26th, the Rev. Bishop Richardson, D. D., presiding. On Thursday the Conference proceeded to elect a bishop, the present incumbent of the episcopal office being past four-score. Much discussion was had about the propriety of electing a bishop from the United States, but it appearing that there was no constitutional hindrance to this course, the Conference elected Rev. John M. Reid, D. D., of New York, now Missionary Secretary, to the office of bishop.

We record this item with greater interest from the fact that Dr. Reid was our old College President.

Brigham Young has replied to the charges in court of his nineteenth and lately seceded wife, that he has but one lawfully wedded wife; the others are celestial wives after the manner and belief of the Mormon church. This reluctant admission from the head of a family of sixty-nine women and children, whom he meagerly supports on an income of $6,000 per month, is strangely significant. His power must certainly wane among his miserable dupes, when the plural wives understand that they have no legal claim on their husbands nor the husbands on them, and that the ceremony of marriage was of a mere spiritual nature. What effect this new feature may have in court it is too early to anticipate.

The English infidel, Mr. Bradlaugh, at the conclusion of a recent lecture, called upon any person to reply to his argument. An English paper thus tells what resulted from the invitation. "A collier rose up and spoke somewhat as follows: 'Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending the prayer-meetings; but one day in the pit a large cob of coal cam' down upon Jim's head. Jim thought he was killed, and ah! mon, but he did holler and cry to God!' Then, turning to Mr. Bradlaugh, with a knowing look, he said: 'Young mon, there's nowt like cobs of coal for knocking the infidelity out of a mon.'"

The German Cremation Society of New York intend shortly to erect the necessary buildings and apparatus for a practical introduction of the process of cremation. Their design is to build a hall with walls of iron 60x44 feet, with a rotunda in the centre supported by eight pillars. All light would be admitted from the top. Here an altar is to be erected, with a furnace in the rear, where the human body is to be subjected to a hot air blast, so intense as to reduce it to smoke and ashes in one hour and a half. The ashes are then to be gathered and placed in urns for the relatives. The entire process will cost about $6. The society at present numbers 450 members, and an effort will be made to have it incorporated by the next Legislature.

Some one having spoken of Rutherford College, N. C., as a wholly undenominational institution, where students for the ministry of whatever denomination will be taught the doctrines of their own church, the professor meanwhile putting aside his inclination to the theology of his own church, the *Christian Observer* gives the following as a possible picture of the class-rooms there: "The Rev. Prof. Smith, for example, teaches his Presbyterian scholars the doctrine of election; that God chooses and selects the recipients of his greatest blessing. This class dismissed, he solemnly assures his Methodist pupils that election is the worst of all the heresies. He instructs his Baptist neophytes that immersion is necessary to baptism; that unless they believe and are immersed they will not obey God; and teaches the others that immersion is not necessary to baptism, which is properly administered by *sprinkling or pouring*. He assures the Presbyterians that episcopacy is not ordained of God, and teaches the Episcopalians the doctrine of apostolic succession."

Dr. Boner says of the result of Messrs. Moody and Sankey's work: Almost every one, whether interested in the work or not, has felt the last winter to be different from the usual course of things. A librarian told a lady of our acquaintance that he could not sell novels now. A confectioner complained that the part of his trade which consisted in providing ball-suppers had almost fallen off. One of the leading skeptics in Edinburgh watched the work during December and January with contemptuous feelings. 'If Mr. Moody was away,' he said 'we should soon see all those ministers, who are now working together so harmoniously, at each other's throats.' Mr. Moody left; and he watched in vain for the fulfillment of his prediction. Four months afterwards, he said, 'The work and the *oneness* perfectly stagger me.'"

A singular vegetable phenomenon was discovered during the recent explorations in Arabia. It is called the laughing plant, from the effect produced by the seeds. When they are pulverized and eaten in small quantities, the person eating them will soon begin to laugh loudly, then to sing, dance, and do all manner of absurd things. This lasts for an hour, after which he goes to sleep, and having slept another hour, wakes up utterly unconscious of what has occurred. It has been suggested that this plant might be made a substitute for alcohol, and that it would have the advantage of being cheaper, until the government should see through the trick and commence to tax it. But it is scarcely probable that the Arabian plant could in fact be made popular in that capacity, for it does not appear that it inspires the person who partakes of it with a desire to whip his wife, murder his mother, or indulge in any of the little pleasantries that the alcohol of the period moves one to perpetrate.

"Billy Bruin," the famous Wellesley (Mass.) bear, recently escaped from captivity, but met death by drowning. He was buried with very imposing ceremonies, including music, epigrams, epitaphs, etc. Among the rest, the following letter was read from Oliver Wendell Holmes, regretting the necessity of declining an invitation to the obsequies: "Many thanks for your polite invitation to attend the obsequies of the lamented plantigrade. I am sorry that it will not be in my power to be present upon that melancholy occasion. I have a great respect for bears, since those two female ones taught the children of Bethel and Bella that they must not be rude to elderly persons. I think a loose bear or two might be of service in our community, and I regret much the loss of an animal who might have done so much good as a moral teacher for the young of this city and its suburbs."

The Rev. Mr. Punshon, in a recent address described an Indian village which he had seen on Vancouver's Island: "There were two streets, called "Heathen" and "Christian." The "Heathen" street was close to the river, and consisted of a long row of shanties, with a door, indeed, and a chimney to each, but no windows. The door and the chimney formed the only orifices. Here five, six, and sometimes ten families herded together. In "Christian" street one saw white cottages, in which the institution of the family appeared, with something of the industries of civilized life, and giving one the idea of a home. Old fathers of sixty years were in "Heathen" street, but their sons were in "Christian" street; and, as the Gospel continues to be preached, there is a little emigration going on by persons passing from the former to the latter.

The investigating committee in the case of Rev. Henry Ward Beecher, made its report to the examining committee of Plymouth church, and, at a meeting of about 2,000 members below and the galleries crowded with spectators, the church adopted the resolutions of the committee—declaring Mr. Beecher innocent of the charges brought against him by Theodore Tilton. The arguments of the committee, together with the magnetism of an audience of over 3,000, rising to their feet, with hands, hats, and handkerchiefs waving, and prolonged cheering, was enough to remove, for the time, all doubts of Mr. Beecher's innocence from the minds of most doubters, if many were present. The speakers were particularly severe on the "Mutual Friend," Frank Moulton, whom they accused of blackmailing. He was present, and attempted in vain to speak. He has just published a full statement, which, though it has not the magnetic influence of an audience of 3,000 or 4,000, addressed by impassioned eloquence, yet many new letters, together with others previously published, and an able presentation of the case, will convince hundreds of thousands of readers that Mr. Moulton is not a blackmailer. He still keeps back some written evidence, to be produced only in court, we suppose, when Mr. Tilton's claim for $100,000 damage comes to trial, which is now set for the October term. The millions will still believe Mr. Beecher innocent, and even if they did not, will they flock to hear him.

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"MIGHTY TO SAVE."

O for a pencil dipped in light,
In light, dear Lord, from thee,
To paint in colors clear and bright,
In tints of purity,
The perfect peace, the perfect rest,
Of those who lean on Jesus' breast!

The clouds may deepen, billows swell—
In grief we seem to sit;
But Jesus whispers, "It is well,"
In loving tones and sweet;
The clouds disperse, the waves are o'er,
And dove-like Peace descends once more.

Just like the minster's painted glass,
Outside all dull and dim,
Men see no beauty as they pass;
But lo! once stand within,
And incandescent luster streams,
And light from heaven in glory beams!

Dear Savior, all the joy and light
Our upturned faces see,
In lustre, glorious, pure, and bright,
Reflected still from thee!
Thy comeliness is round us thrown—
The righteousness is all our own.

JAIRUS' DAUGHTER.

W. F. SMITH.

History loses much of its interest by repetition. The story which we listened to with such keen enjoyment, becomes insipid if told again, and if repeated a third time may become a decided infliction.

The story we read seldom engages us like one told by the living voice. We find in the paper an account of some heart-rending disaster. It creates a passing emotion of sadness and pity; but how much more vividly are the circumstances and incidents brought before us when we listen to the relation of them by an eye witness.

These considerations, together with the conciseness and simplicity of the style, may serve to explain why we can read the thrilling narratives of the New Testament and be so little moved. Perhaps no book was ever written which related events more calculated to awaken the deepest emotions, and yet how few of us have been so stirred in reading of them. How seldom have we stopped to picture to the imagination the wonderful incidents recorded.

The event which our cut represents could never be pictured by tongue, or pen, or pencil. It must have been witnessed to be realized; but perhaps we can profitably consider it a little. The Savior had lately returned from a mission of mercy across the Sea of Galilee, where he had set free the man possessed with the legion, and had sent him forth to tell the story of his power and love.

As Jesus was by the sea discoursing to the multitude who gathered to hear his gracious words, a man of considerable dignity and note—"a ruler of the synagogue" hastily approaches. His whole manner indicates that some great care or sorrow is burdening him. Pressing his way through the crowd, he forgets the dignity of his station and falling down at the feet of the Nazarene Prophet, he asks of him what he could ask of no one else. His only daughter, the idol of his heart and home, lies dying—she may be even now dead—but the great hope fills his heart that if Jesus will go down and lay his hand on her she may live. Only those who have been in similar circumstances can realize the agony of importunity which that father felt as he bowed at Jesus' feet and "besought him greatly" to come down and heal his child. But it needed no second call to reach the heart of him who bore our griefs and carried our sorrows. The concise narrative tells us that "Jesus arose and followed him." An interesting incident—the healing of the woman with the issue of blood—which does not belong to our subject, occurred by the way. While detained with the woman, a messenger comes with the heavy tidings that it is too late for earthly help. "Thy daughter is dead why troublest thou the Master any further?" But in that dark hour the father's heart is made to beat afresh with hope, for Jesus turns to him and tenderly says, "Be not afraid, only believe." He has just witnessed the Prophet's mighty power. What may he not hope for in his own case?

At last they reach the desolated home. The sounds of weeping and wailing tell how hopeless is the sorrow that has entered there. To Him who holds the keys of death the child seems only asleep, and so he tells the noisy crowd, but they treat the statement with scornful derision, knowing that she is dead. Putting them all forth, this man—for to these people he was only a man—takes three of his peculiarly trusted and favored disciples and the stricken parents and enters the chamber of death. What a strangely calm, quiet dignity marks his every word and movement, and how fitting to the scene. The enemy has done his work. The death damp stands yet upon the fair brow. Those eyes which so lately beamed with life and love have lost their lustre. The hands lie nerveless upon the bosom which has ceased its heavings. The feet that used to come with bounding step to greet the father's return are at rest. The sweet, childish voice is hushed—O, must it be forever! What feelings of awe, of wonder, of hope or fear filled the hearts of that little group as they stood in that silent chamber we can but faintly imagine. They are not kept long in suspense, however. The Prophet approaches the bed-side, and taking one of the dead hands in his own, utters the simple words, "Damsel, I say unto thee, arise." Are their senses deceiving them? Is not reason tottering? Can it be reality? Slowly the closed eyes open. The heart begins its action. The life glow rises to the temples. The limbs that were becoming rigid relax and move. She rises and walks before their astonished gaze. *Their dead child lives. Their darling is restored.*

We must hasten to conclude. These lines may reach some darkened home. May not a ray of light and hope enter with them? The Man of Nazareth lives to-day. The voice which eighteen hundred years ago summoned back to life Jairus' daughter is yet to echo through every nook and recess of earth's vast charnel house; and in obedience to its call there shall arise from dusty beds and briny depths the mighty armies of the dead. "All that are in the graves shall hear his voice and shall come forth." (John 5: 28, 29.) O mourner, let your weeping eyes look forward! The loved ones you have laid away will not sleep forever. "If we believe that Jesus died and rose again, even so them also which

JAIRUS' DAUGHTER.

sleep in Jesus will God bring with him." (1 Thess. 4: 14.) "Even so, come, Lord Jesus."

"There my little ones I know,
Round me shall be singing;
There the loved of long ago
With me shall be dwelling.
Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me."

RELIGIOUS LEECHING.

A physician lets blood out of a patient by the application of leeches. The leech is an ugly looking customer to come into such close intimacy; and he is a contemptibly dark featured fellow to claim a blood connection. But he is subject to the physician's orders and use; and a sick man's bad blood must be either purified or got out of him, so the leech is introduced, professionally, and sets to work. He bores and drinks and gorges himself and enjoys himself well. The leech has rather a better time for a while than the patient.

Now, the physician's object in this operation is one thing, and the leech's object is quite another thing. The leech draws blood to satisfy itself; the physician has the blood drawn to cure his patient. Although the process is grievous and not joyous to him whose blood is pumped from one body into another, yet the end in view is the life of the man, even though a dozen leeches be put to death by their own greed.

So it is among Christians who become spiritually sick or distempered. God deals with them as a physician, and he uses wicked people as leeches. And while it seems from one side to be persecution, from the other side it is love. God permits his church to be persecuted in order to purge away its sins. He makes the believer better by the buffeting of Satan. Self-security, worldliness, and pride, are often so thoroughly inherent in the very life-current of the disciple, that he must needs be leeched. He is seized by a half dozen fiery tongues, mortified by slanders, annoyed, vexed, and tormented by ungodly persons. Wicked designs are accomplished upon him; rage and malice have vent in his face; he is troubled and afflicted. But the evil extracted from him will be the utter ruin of the human leeches that bore him for it, get it, and make it their own. The leeches have their ends and get their deathful deserts; but God has other purposes in view. As Joseph said to his brethren, so it is still: "You did intend me hurt, but God did intend me good."

Christian, mammon-natured men may, to all outward appearances, do evil to the church, but by the same deeds they poison and destroy themselves. Enemies may intend persecution and death to the Christian, but the Almighty intends to thwart all their contrivances and break off in due time all their leeching holds. He will preserve and keep, purify and bless his own people who trust him as a Physician and love him as a Father.

It is a pity for the disciple who suffers the processes of such severe correction; but it is infinitely a greater pity for the carnal minded leeches who plague him only to bless him, and get everlastingly cursed for their pains.—*Math Recorder.*

COMPLETE MARRIAGE.

Men and women, and especially young people, do not know that it takes years to marry completely two hearts, even of the most loving and well-sorted! But nature allows no sudden change. We slope very gradually from the cradle to the summit of life. Marriage is gradual, a fraction of us at a time. A happy wedlock is a falling in love. I know young persons think love only belongs to brown hair and plump, round, crimson cheeks. So it does for its beginning, just as Mt. Washington begins at Boston Bay. But the golden marriage is a part of love which the bridal day knows nothing of. Youth is the tassel and silken flower of love; age is the full corn, ripe and solid in the ear. Beautiful is the morning of love with its prophetic crimson, violet, purple, and gold; with its hopes of days that are to come. Beautiful also the evening of love, with its glad remembrances and its rainbow side turned towards heaven as well as earth.

Young people marry their opposites in temper and general character, and such a marriage is commonly a good match. They do it instinctively. The young man does not say, "My black eyes require to be wed with blue, and my over vehemence requires to be a little modified with something of dullness and reserve." When these opposites come together to be wed, they do not know it, but each thinks the other is just like himself. Old people never marry their opposites; they marry their similars, and from calculation. Each of these two arrangements are very proper. On their long journey these young opposites will fall out by the way a great many times, and both get away from the road; but each will charm the other back again, and by and by they will be agreed as to the place they will go to and the road they will go by, and become reconciled. The man will become nobler and larger for being associated with so much humanity unlike himself, and she will be a nobler woman for having manhood beside her that seeks to correct her deficiencies and supply her with what she lacks, if the diversity be not too great, and there be real piety and love in their hearts to begin with.

The old bridegroom, having a much shorter journey to make, must associate himself with one like himself. A perfect and complete marriage is, perhaps, as rare as perfect personal beauty. Men and women are married fractionally, now a small fraction, then a large fraction. Very few are married totally, and they only, I think, after some forty or fifty years of gradual approach and experiment. Such a large and sweet fruit is a complete marriage, and it needs a very long summer to ripen in, and then a long winter to mellow and season in. But a real, happy marriage of love and judgment, between a noble man and woman, is one of the things so very handsome that if the sun were, as the Greek poets fabled, a god, he might stop the world in order to feast his eyes with such a spectacle.—*Theodore Parker.*

A SENSIBLE YOUNG LADY.

The life of Dr. Raffles, of Liverpool, has the following: A young lady, the daughter of the owner of the house, was addressed by a man, who, though agreeable to her, was disliked by her father. Of course he would not consent to their union, and she determined to elope. The night was fixed, the hour came, he placed the ladder to the window, and in a few moments she was in his arms. They mounted a double horse, and were soon at some distance from the house. After awhile the lady broke silence by saying: "Well, you see what a proof I have given you of my affection; I hope you will make me a good husband." He was a surly fellow, and gruffly answered, "Perhaps I may, and perhaps not." She made no reply, but after a silence of some minutes she suddenly exclaimed, "Oh, what shall we do? I have left my money behind me in my room!" "Then" said he, "we must go back and fetch it." They were soon again at the house, the ladder was again placed, the lady remounted, while the ill-natured lover waited below. But she delayed to come, and so he gently called "Are you coming?" When she looked out of the window and said, "perhaps I may, and perhaps not;" and then shut down the window, and left him to return upon the double horse alone.

Contentment makes one happy and rich as the greatest king.

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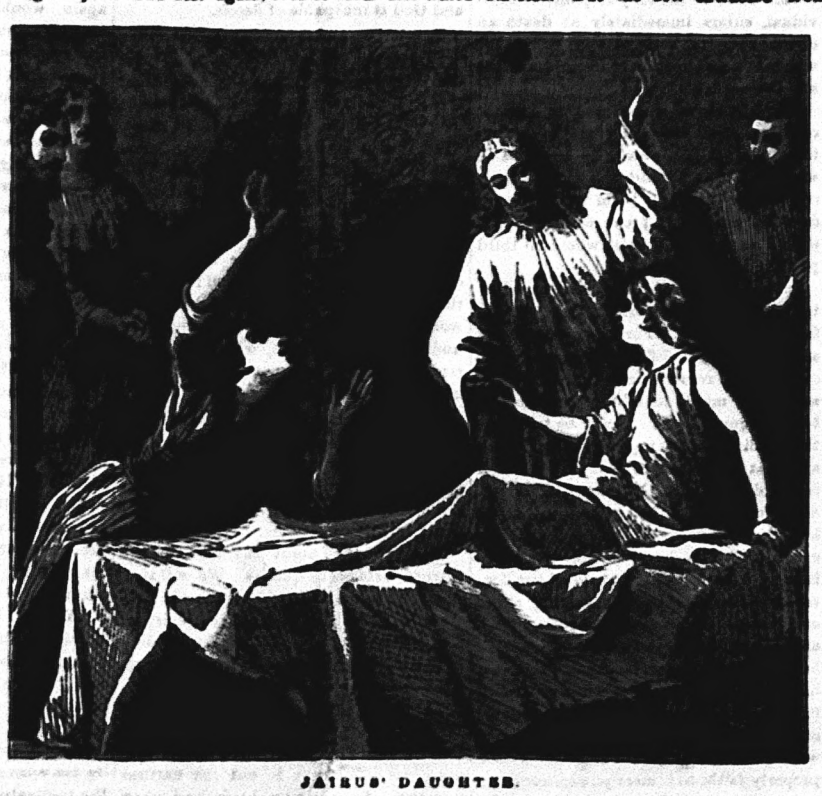
As Jesus was by the sea discoursing to the multitude who gathered to hear his gracious words, a man of considerable dignity and note—"a ruler of the synagogue" hastily approaches. His whole manner indicates that some great care or sorrow is burdening him. Pressing his way through the crowd, he forgets the dignity of his station and falling down at the feet of the Nazarene Prophet, he asks of him what he could ask of no one else. His only daughter, the idol of his heart and home, lies dying—she may be even now dead—but the great hope fills his heart that if Jesus will go down and lay his hand on her she may live. Only those who have been in similar circumstances can realize the agony of importunity which that father felt as he bowed at Jesus' feet and "besought him greatly" to come down and heal his child. But it needed no second call to reach the heart of him who bore our griefs and carried our sorrows. The concise narrative tells us that "Jesus arose and followed him." An interesting incident—the healing of the woman with the issue of blood—which does not belong to our subject, occurred by the way. While detained with the woman, a messenger comes with the heavy tidings that it is too late for earthly help. "Thy daughter is dead why troublest thou the Master any further?" But in that dark hour the father's heart is made to beat afresh with hope, for Jesus turns to him and tenderly says, "Be not afraid, only believe." He has just witnessed the Prophet's mighty power. What may he not hope for in his own case?

At last they reach the desolated home. The sounds of weeping and wailing tell how hopeless is the sorrow that has entered there. To Him who holds the keys of death the child seems only asleep, and so he tells the noisy crowd, but they treat the statement with scornful derision, knowing that she is dead. Putting them all forth, this man—for to these people he was only a man—takes three of his peculiarly trusted and favored disciples and the stricken parents and enters the chamber of death. What a strangely calm, quiet dignity marks his every word and movement, and how fitting to the scene. The enemy has done his work. The death damp stands yet upon the fair brow. Those eyes which so lately beamed with life and love have lost their lustre. The hands lie nerveless upon the bosom which has ceased its heavings. The feet that used to come with bounding step to greet the father's return are at rest. The sweet, childish voice is hushed—O, must it be forever! What feelings of awe, of wonder, of hope or fear filled the hearts of that little group as they stood in that silent chamber we can but faintly imagine. They are not kept long in suspense, however. The Prophet approaches the bed-side, and taking one of the dead hands in his own, utters the simple words, "Damsel, I say unto thee, arise." Are their senses deceiving them? Is not reason tottering? Can it be reality? Slowly the closed eyes open. The heart begins its action. The life glow rises to the temples. The limbs that were becoming rigid relax and move. She rises and walks before their astonished gaze. *Their dead child lives. Their darling is restored.*

We must hasten to conclude. These lines may reach some darkened home. May not a ray of light and hope enter with them? The Man of Nazareth lives to-day. The voice which eighteen hundred years ago summoned back to life Jairus' daughter is yet to echo through every nook and cranny of earth's vast charnel house; and in obedience to its call there shall arise from dusty beds and briny depths the mighty armies of the dead. "All that are in the graves shall hear his voice and shall come forth." (John 5: 28, 29.) O mourner, let your weeping eyes look forward! The loved ones you have laid away will not sleep forever. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4: 14.) "Even so, come, Lord Jesus."



JAIRUS' DAUGHTER.

"There my little ones I know,
Round me shall be singing;
There the loved of long ago
With me shall be dwelling.
Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me."

RELIGIOUS LEECHING.

A physician lets blood out of a patient by the application of leeches. The leech is an ugly looking customer to come into such close intimacy; and he is a contemptibly dark featured fellow to claim a blood connection. But he is subject to the physician's orders and uses; and a sick man's bad blood must be either purified or got out of him, so the leech is introduced, professionally, and sets to work. He loses and drinks and gorges himself and enjoys himself well. The leech has rather a better time for a while than the patient.

Now, the physician's object in this operation is one thing, and the leech's object is quite another thing. The leech draws blood to satisfy itself; the physician has the blood drawn to cure his patient. Although the process is grievous and not joyous to him whose blood is pumped from one body into another, yet the end in view is the life of the man, even though a dozen leeches be put to death by their own greed.

So it is among Christians who become spiritually sick or distempered. God deals with them as a physician, and he uses wicked people as leeches. And while it seems from one side to be persecution, from the other side it is love. God permits his church to be persecuted in order to purge away its sins. He makes the believer better by the buffeting of Satan. Self-security, worldliness, and pride, are often so thoroughly inherent in the very life-current of the disciple, that he must needs be leeched. He is seized by a half dozen fiery tongues, sacrificed by slanders, annoyed, vexed, and tormented by ungodly persons. Wicked designs are accomplished upon him; rage and malice have vent in his face; he is troubled and afflicted. But the evil extracted from him will be the utter ruin of the human leeches that bore him for it, got it, and make it their own. The leeches have their ends and get their deathful deserts; but God has other purposes in view. As Joseph said to his brethren, so it is still: "You did intend me hurt, but God did intend me good."

Christless, mammon-natured men may, to all outward appearances, do evil to the church, but by the same deeds they poison and destroy themselves. Enemies may intend persecution and death to the Christian, but the Almighty intends to thwart all their contrivances and break off in due time all their leeching holds. He will preserve and keep, purify and bless his own people who trust him as a Physician and love him as a Father.

It is a pity for the disciple who suffers the processes of such severe correction; but it is infinitely a greater pity for the carnal minded leeches who plague him only to bless him, and get everlastingly cursed for their pains.—*Meth. Recorder.*

COMPLETE MARRIAGE.

Men and women, and especially young people, do not know that it takes years to marry completely two hearts, even of the most loving and well-sorted! But nature allows no sudden change. We elope very gradually from the cradle to the summit of life. Marriage is gradual, a fraction of us at a time. A happy wedlock is a falling in love. I know young persons think love only belongs to brown hair and plump, round, crimson cheeks. So it does for its beginning, just as Mt. Washington begins at Boston Bay. But the golden marriage is a part of love which the bridal day knows nothing of. Youth is the tassel and silken flower of love; age is the full corn, ripe and solid in the ear. Beautiful is the morning of love with its prophetic crimson, violet, purple, and gold; with its hopes of days that are to come. Beautiful also the evening of love, with its glad remembrances and its rainbow side turned towards heaven as well as earth.

Young people marry their opposites in temper and general character, and such a marriage is commonly a good match. They do it instinctively. The young man does not say, "My black eyes require to be wed with blue, and my over vehemence requires to be a little modified with something of dullness and reserve." When these opposites come together to be wed, they do not know it, but each thinks the other is just like himself. Old people never marry their opposites; they marry their similars, and from calculation. Each of these two arrangements are very proper. On their long journey these young opposites will fall out by the way a great many times, and both get away from the road; but each will charm the other back again, and by and by they will be agreed as to the place they will go to and the road they will go by, and become reconciled. The man will become nobler and larger for being associated with so much humanity unlike himself, and she will be a nobler woman for having manhood beside her that seeks to correct her deficiencies and supply her with what she lacks, if the diversity be not too great, and there be real piety and love in their hearts to begin with.

The old bridegroom, having a much shorter journey to make, must associate himself with one like himself. A perfect and complete marriage is, perhaps, as rare as perfect personal beauty. Men and women are married fractionally, now a small fraction, then a large fraction. Very few are married totally, and they only, I think, after some forty or fifty years of gradual approach and experiment. Such a large and sweet fruit is a complete marriage, and it needs a very long summer to ripen in, and then a long winter to mellow and season in. But a real, happy marriage of love and judgment, between a noble man and woman, is one of the things so very handsome that if the sun were, as the Greek poets fabled, a god, he might stop the world in order to feast his eyes with such a spectacle.—*Theodore Parker.*

A SENSIBLE YOUNG LADY.

The life of Dr. Raffles, of Liverpool, has the following: A young lady, the daughter of the owner of the house, was addressed by a man, who, though agreeable to her, was disliked by her father. Of course he would not consent to their union, and she determined to elope. The night was fixed, the hour came, he placed the ladder to the window, and in a few moments she was in his arms. They mounted a double horse, and were soon at some distance from the house. After awhile the lady broke silence by saying: "Well, you see what a proof I have given you of my affection; I hope you will make me a good husband." He was a surly fellow, and gruffly answered, "Perhaps I may, and perhaps not." She made no reply, but after a silence of some minutes she suddenly exclaimed, "Oh, what shall we do? I have left my money behind me in my room!" "Then" said he, "we must go back and fetch it." They were soon again at the house, the ladder was again placed, the lady remounted, while the ill-natured lover waited below. But she delayed to come, and so he gently called "Are you coming!" When she looked out of the window and said, "perhaps I may, and perhaps not;" and then shut down the window, and left him to return upon the double horse alone.

Contentment makes one happy and rich as the greatest king.

Doctrinal.

"PROVE ALL THINGS."

MAN'S IDENTITY.

REVIEW OF C. F. HUDSON.

JAMES HERRON WHITMORE.

Some time in 1863, Charles Francis Hudson became editor of *The Restitution*, a religious paper then published in Boston, by F. H. Berick. In this paper Prof. Hudson published some very able articles on "THE RESURRECTION TO CONDEMNATION." In Number III of the series, under the sub-caption of "Influences leading to the Denial of the Resurrection of the Wicked," he reviews unfavorably the materialistic doctrines of Mr. George Storrs, who was then, in his *Bible Examiner*, stoutly contending for the doctrine of the non-resurrection of the wicked. The essential part of his argument is contained in the following transcript from *The Restitution*:

"The question, Can God make man in the resurrection the same being that he was before death? implies the question, *What is identity?* We shall not here discuss this question. (We have said some things about it, in *Debt and Grace*, pp. 247-250.) Only, if we say that God can not make *different things identical*, our friends will admit, we trust, that that is no limitation of his infinite power. Let us think, for a moment, of a man awaiting death and the resurrection. Let him be a godly man, if Mr. S. will insist that such only will be raised. *What is he?* We look upon his form: there is flesh, blood, and bones. But we can almost see more than that: his face and look indicate a marked moral character. He has lived long years of love to God and love to man. He has formed and settled all the habits of thought and feeling that make the full-grown Christian. He has endured many trials and conflicts without and within. The flesh has warred against the Spirit, but the Spirit has maintained itself against the flesh and has gained the victory. He is strong, patient, gentle, considerate, kind. His thoughts run back through a thousand events, experiences, teachings, all that discipline that has made him what he is. His aspirations are upward and onward; his unwavering hope reaching, as an anchor, to that which is within the vail. *He dies. Where is he?* His body is diffused through earth, sea, and air. If we still ask where, we are told that his life is hid with Christ in God. The answer is faithful and true. Let us consider it. *Does he still in any proper sense exist?* What has become of all the noble character he had built up, all the mature habits he had formed, all the humane virtues he had cherished, all the divine graces by which he was adorned? Do they still exist? Are they in any sense his own? Has he still any remaining selfhood? Is the universe any richer with respect to his being and character than it was before he was born? Perhaps we shall still be asked to trust in that blessed saying that his life is hid with Christ in God. We do trust it, but we cannot escape the questions it brings. Has he become a part of God? In what sense is he a member of Christ's body? Some will tell us that his individual, personal, proper existence has indeed wholly ceased for the time; that he exists in the purpose of God to raise him up, or to recreate him. But then we ask: If his *actual* existence has wholly ceased, (saving the atoms that formed his body,) then what advantage is gained with respect to the future by his past existence? If the interval between his death and resurrection is a real chasm, an utter blank spanned only by the purpose of God in respect to him, why might not the purpose of God create him as he is to be without any previous mortal existence? If the dead Christian exists only in his atoms which are no more himself now than they were before he was born here, has he gained anything thus far by being born? What benefit is there of all his pains and struggles and sorrows, so far as the future is concerned? Will it be said that the matured Christian character is the pattern, the type, the mold of that which he is to be? But God can reproduce him just as well without these as with them, if they have ceased to exist. Our materialist friends will certainly not limit the power of God just here, and tell us that he can work easier for having seen a pattern. To what end then, if nothing of the Christian survives or outlasts his body, to what end is the whole present economy of our race? What is gained by the past existence of mankind before the flood, when the earth was filled with violence, if the saints of that era, Enoch alone excepted, are to begin their existence anew in the resurrection, retaining nothing of their past substance but common atoms of oxygen, hydrogen, and so on? Why has the whole creation groaned and travailed in pain until now—why have wickedness and crimes abounded in every age, if the general assembly of the Church of the first-born are now a blank save in the purpose of God to create such a church in the last day? The logical difficulties of the materialist view are, we think, insuperable. And if it shall be said that Christians born of the Spirit and having the earnest of the Spirit possess an element of being, which connects their present and future existence, that is plainly to abandon the materialists' doctrine in the case of the righteous; and we need only take in its strict sense the language Mr. S. has employed respecting them: 'A new nature in embryo is implanted in them; . . . . though their animal life is extinct by dying, their divine life remains untouched by death's power.' Or, to use the words of Dr. Walsh, before cited, they have a 'resurrection germ which at some subsequent time may spring forth into new life.' We have thus endeavored to show that materialism has been the occasion of the doctrine under review; or that the wicked dead are more easily regarded as not rising, when they are already regarded as not existing."

C. F. HUDSON.

I shall not attempt a formal reply to this strong array of objections against the materialists' views, nor shall I attempt a full answer to all of Prof. Hudson's questions. I think it is clear that the doctrine of the non-resurrection of the wicked finds its strongest support in reason, in the materialistic view of death and its consequences. For, as Prof. Hudson has said, "the wicked dead are more easily regarded as not rising, when they are already regarded as not existing."

On the other hand, however, I think it equally clear that the immaterialistic view of death and its consequences furnishes the strongest support to the doctrine of the non-resurrection *of all* the dead—both righteous and wicked. For, if each soul, as the only responsible individual, enters immediately at death an eternal state of happiness or misery, of what use a resurrection of its irresponsible and irrewardable body?

But I think we ought not to content ourselves with answering weighty objections against our views, by urging still weightier ones against the views of our opponents. Proving them to be *wrong*, does not necessarily prove us to be *right*, except in those few cases where no third position is possible.

It is no part of wisdom for us to refuse to look the difficulties of our position fairly in the face. For my part, I freely admit very great difficulties in our views of death and resurrection. I think it wiser and more manly to admit them than to blindly ignore them. I may be told that these difficulties are urged only by reason, and that if I had more faith I should find fewer difficulties. Cheerfully admitted. Still further, if I had *no reason* I could have *no difficulties* of which I could be conscious. This, however, does not prove it to be wise for us to get rid of our doctrinal difficulties by first getting rid of our reason. Faith is a Christian virtue, and one of the noblest and most useful of human attributes or faculties. But it is liable to gross abuse, and when separated from right reason it sinks to the low level of superstition and credulity. "Faith without reason," says Dr. Arnold, "is not properly faith, but mere power-worship; and power-worship may be devil-worship; for it is reason which entertains the idea of God—an idea essentially made up of truth and goodness, no less than of power."

Some of Professor Hudson's questions can, I think, be readily and easily answered. For instance, where he asks: "If his—the dead Christian's—actual existence has wholly ceased, (saving the atoms that formed his body,) then what advantage with respect to the future is gained by his *past* existence? If the interval between his death and resurrection is a real chasm and an utter blank, spanned only by the purpose of God in respect to him, why might not the purpose of God create him as he is to be without any previous mortal existence? If the dead Christian exists only in his atoms, which are no more himself now than they were before he was born, how has he gained anything thus far by being born? What benefit is there of all his pains, and struggles, and sorrows, so far as the future is concerned? Will it be said that the matured Christian character is the pattern, the type, the mold of that which is to be? But God can reproduce him just as well without these as with them, if they have ceased to exist. Our materialist friends will certainly not limit the power of God just here, and tell us that He can work easier for having seen a pattern. To what end then, if nothing of the Christian survives or outlasts his body, to what end is the whole present economy of our race?" This series of questions contains really but one question, namely: If man is wholly a material being, and as such wholly ceases his conscious existence at death, of what use, so far as his *future* life is concerned, has his *past* existence been?" I reply, *of great and indispensable use.* Without a *past* existence there can not be to man a *future* existence. Memory is the one thing necessary to preserve to us our individual identity, and the whole scriptural doctrine of reward and retribution in another world are distinctly founded upon it, and are baseless without it.

But, as Prof. Hudson has elsewhere well said, "there is no impiety, or impropriety, or limitation of the power of God, in saying what God can do and can not do. The word *thing* is derived from *think*. And all real things, all of which we can think without contradiction or absurdity, are possible with God. It is proper to say that God can not make two and two equal to five; the very idea nullifies itself; it is not thinkable; there is no such thing. To make twice two equal to five would be doing a nothing. And to say that God can not do a nothing is certainly no restriction of his power, but rather an assertion of it."

Precisely. And if I were to say that God could not create a man in one minute, with the perfectly registered experience of a life of fifty years, I should not thereby limit His power, for such an act is not thinkable, but involves an obvious contradiction. Besides, what is equally obvious, is the further fact that God's moral character would not allow him to do such an act, even were it possible and thinkable; for to endow a human being with the memory of an experience that he never had would be to deceive him, and God is incapable of deceit.

Revelation and reason alike teach that the memory of our experience in this life is necessary not only to individual identity, but to the very idea of rewards or punishments in the world to come. "Some men seem to think," says Archbishop Tillotson, "that they oblige God mightily by believing plain contradictions; but the matter is quite otherwise. God never offers anything to man's belief that plainly contradicts the natural and essential notions of his mind; because that would be for God to destroy his own workmanship, and impose that upon the understanding of man, which, whilst it remains what it is, it cannot possibly admit."

It is not irreverent, then, to say that God can not reproduce human beings who never existed, nor reward them for acts they never did, nor punish them for deeds they never committed in a life they never lived.

Now to the point involved in the learned Professor's queries. We will suppose, on the materialist's hypothesis, that when a good man dies, all that exists of him is so much oxygen, nitrogen, hydrogen, and the various solids, liquids, and gases that formed his physical system. There are no entities of soul or spirit that survive the death of the body either active and conscious, or inactive and unconscious. Thought is but the natural secretion of the living brain, and when the brain ceases to act the man ceases to think. The dead Christian's body is soon resolved into its primitive and constituent elements. Dust has returned to dust again.

Now, the Professor asks, "If such be the case, of what use as regards the future will the past life of this Christian have been?" Of no use, unless there be a future for *him*, I reply. If by God's omnipotent power the essential constituent elements and parts of his nature be brought together again and he be reformed and made to live, it is not unreasonable to suppose that to his renewed consciousness he would seem merely to have awakened from a sleep; his memory of the past would be perfect; he would *know* himself, because he would *remember* himself. His identity would be restored.

Now suppose, again, that God should, by his almighty power, *create* at once a human being, perfectly resembling the one re-created, would there be no essential difference between them? Would the subject of re-creation have no advantage over the subject of immediate creation? Just here the issue becomes sharply defined. I understand Professor Hudson to say that there would be no essential difference between these two individuals. So far as the exercise of God's power is concerned, I can not see that there would be any difference. He could as easily *create* as *re-create*. One miracle is as conceivable as the other. But between the individual themselves a very great difference would be manifest. For, according to our hypothesis, the man re-created would possess the memory, the discipline, the experience, and the *character* formed by the toils and struggles and self-denials of a past life; whereas the man immediately created would possess none of these. The former would be a rewardable subject, but not so the latter. The difference, then, would be very great. Is this reasoning unfair, or fallacious, or inconclusive? Perhaps some shrewd reader will say, "The fallacy lurks in the conclusions respecting the created man; for, upon the materialistic hypothesis, a man is just what his organization makes him to be. Fine organization, fine mind; coarse brain, coarse mind. Now, if two persons should be created or re-created just alike physically—internally and externally—each having the same number and quality of molecules, similarly placed, both would think alike, and if either had a memory, both would have it. This follows from the materialist's theory that memory is but the power to recall mental experiences that have been registered in the brain. Now, according to this supposition, all of a man's mental experience, that constitute his reservoir of memory, are, at the moment of his death, registered in their appropriate brain-cells. Each one of these many thousands of cells has a certain determinate position, quality, and quantity. Now, if a thousand years after this man's body has returned to the sea, earth and air, every identical particle that composed his body at the moment of death should, by omnipotent power, be brought together and placed in exactly the same relations that they had occupied before his death, and he should be made to live again, would he not think the same thoughts, possess the same memory, be the same man that he was one thousand years before? But if, at the same time that this man has been re-formed, resurrected, or re-created, after his thousand years' non-existence as a man, another human being is created by Divine Power, of exactly similar particles of matter, similarly placed, and made to live, would he not think the *same* thoughts, have the same memory, and believe himself to be the same man as his *re*-created companion?"

Granting the extreme materialistic hypothesis, we must admit that he would *think* himself to be the same man, but we can not admit that he would *be* the same. That two men should be *identically the same man, is not thinkable.* We may think of them as being similar, but not as being identical. It is not thinkable that individual identities can be duplicated. To *re*-create a man, therefore, is thinkable, because that would be not to duplicate his identity, but simply to restore it. To this it may be replied, in the language of Sir William Hamilton, that "identity is a relation between our cognitions of a thing, not between things themselves;" and that since, in the case supposed, the created man would *think* himself to be the same person as the re-created man, therefore, to all intents and purposes, he would be the same; and that, as a consequence, the re-created Christian would have gained nothing by his struggles, trials, and experiences in his past life, since God, who can not be supposed to work easier for having a pattern, could create at once a being who would seem to himself to have had a previous existence exactly similar, in all its experiences, to that of the re-created Christian, and practically, therefore, the *creation* would be as good as the *re*-creation.

But it is not irreverent to say that God can not know *as having existed* that which never had an existence; nor is it possible for us to suppose Him morally capable of creating a man with a memory of a life he never lived, of an experience he never had, with a character he never formed. It is not possible that God should be the Author of such deception.

To the question, then, What has the deceased Christian gained by his past existence? I reply, he has gained a *character* that entitles him to a reward and God's promise to give him eternal life. It is neither impious nor irreverent to say that God can not create at once a character that has been fifty years in forming. He is under no obligation to create immortal beings, but he is under the most solemn and sacred obligations to give eternal life to all who have loved and obeyed him here.

I have now answered—though, I confess, not entirely to my own satisfaction—some of the questions in Prof. Hudson's famous article. The task of answering his other queries I leave to abler pens than my own. I frankly confess my inability to give to them answers satisfactory to myself. Every one knows it is vastly easier to *propose* problems than to *solve* them—to *ask* questions than to *answer* them. What, for instance, can be said in answer to the queries contained in the following paragraph where Prof. Hudson, speaking of the Christian, says: "He dies. Where is he? His body is diffused through earth, sea, and air. If we still ask, Where? we are told that his life is hid with Christ in God. The answer is faithful and true. Let us consider it. *Does he still in any proper sense exist?* What has become of all the noble character he had built up, all the mature habits he had formed, all the humane virtues he had cherished, all the divine graces by which he was adorned? Do they still exist? Are they, in any sense, his own? *Has he still any remaining selfhood?*"

What materialist will venture affirmative answers to the above italicized questions? But negative replies bring with them swarms of difficulties and hosts of objections. It may be said, indeed, that these are founded in reason and philosophy, and that if we go to the Scriptures, we shall find no ambiguity in their statements of man's nature and destiny. We are told that the Christian's "life is hid with Christ in God." But what are we to understand by this expression? Does the deceased Christian still in any proper or intelligible sense exist? Is it an intelligible answer to reply that he exists in God's purpose to raise him up and give him life at the resurrection? Take, for instance, the case of the Apostle John—the beloved disciple, who leaned on the Savior's breast, who enjoyed the heavenly visions of heavenly blessedness, even while exiled on Patmos' lonely isle. He died and was buried—so tradition affirms—at Ephesus, nearly eighteen hundred years ago. Let us ask ourselves the question, Where now is the Apostle John? "Has he still any remaining self-hood?" What has become of his marked individuality? Does it still exist? If his thoughts "are now perished," will they never be gathered again, so as to constitute his former mind and memory? These certainly are difficult questions for the Christian materialist to answer. I know not what general reply he can better make than to say that the Apostle John must be considered as asleep in Jesus, under God's promise to raise him up and give him eternal life at "the resurrection of the just." This reply would have the great merit of being consistent with the teachings of Scripture, though it must be confessed that, so far as reason and philosophy alone are concerned, it is unmeaning and unsatisfactory.

The *immaterialist* would promptly and unhesitatingly affirm that the Apostle John has been with his Savior in heaven for more than seventeen hundred years. But though he has none of these peculiar difficulties that beset the materialist's position, he has, in some respects, *greater ones of his own* to meet. It is not my purpose, however, to speak of these at this time.

Perhaps it may be well to speak of Prof. Hudson's own belief, as it may not be known to all the readers of the BANNER. He was an able and learned advocate of the doctrine of life in Christ, and a powerful opposer of the dogma of endless misery. He held, however, that there was an element of man's nature—the soul—that survived the death of the body, though in an inactive, unconscious state. He held literally to the sleep of the soul. In this soul was embraced and preserved the mental identity of the individual. He opposed the dogma that all souls are naturally immortal. By this view, he thought he escaped the difficulties that overwhelmed, in his estimation, the materialist's position. His rich and varied acquirements, affluent learning, unsurpassed candor and fairness, great love for truth, untiring industry, and undoubted piety have earned for him and his views the respect, if not the adherence, of all his intelligent readers. I love and revere his memory. He did a great and noble work, lived a not long but useful life, and died at the age of forty-six, regretted and mourned by all who knew him. Though dead, he yet speaketh. His works survive him, and are immortal.

I now take my leave of the subject suggested by his thoughtful article in *The Restitution*, sorry only that I have not been able to treat it more worthily.

Gloversville, N. Y.

Should the native of some distant world, on which the sun always shines, visit our globe, he would be filled with dismay, as he beheld the sun disappear, and darkness envelop nature as in a funeral pall. How would his astonishment increase, as amid the increasing darkness, myriads of worlds, of which he never dreamed, blazed forth upon his vision. Thus, often, adversity affrights us; but instead of contracting our blessings, it reveals to us new sources of comfort, worlds of joy, hidden while the veil of prosperity hung about us.

DESTINY OF THE UNIVERSE.

S. P. WOODWARD.

Among the many conclusions of modern scientists, perhaps we might with propriety look for some token respecting the final destiny of the material universe. In the term "material" we may include the whole, as in science there is no spiritual; that (if existing at all) being confessedly beyond the reach of human touch or sight.

Much has been said about the glorious future, when the world shall have "progressed," and the dwellers thereon are nobler and better: and many take it for granted—if not demonstrated—that the course of events in the worlds of space, (with occasional, accidental interruptions,) is to be onward and upward forever.

Whatever the *Bible* may teach on this point, or however dimly we may comprehend what it does teach—of that we purpose to say nothing. What does *Science* teach? That is, what do the limited number and range of facts and phenomena already known to man, point out as most probable in this direction? Scientific research having failed to discover the "Unsearchable God," what may we reasonably expect as the final result of those silent, resistless *forces* which the scientist cannot deny, and cannot explain, and which to him have taken the place of the God of all power.

If human research has really eliminated God from the universe, and found on his throne only a blind, unthinking, resistless "Force," is there not danger that this same "Force" may some day, in strict accordance with the eternal methods of its own action, not only eliminate from the universe humanity itself, but itself be finally eliminated by the natural limits of decay? Is this Force building up, or tearing down? If simply a *force*, how can it be renewed, if once spent? If spent on matter that offers no resistance why call it a force? If matter does offer resistance, whether from a counter-force residing in matter, or from its own—*vis inertiæ*—*power* of inaction, power to *resist* action, (which after all would be only another name for an indwelling force,)—why assume that this force is never spent, but always re-appears in some other form? Though we have the appearance of force at the same point, it may nevertheless have been spent *and renewed*. It may be another force.

In other words, is this "Force" inexhaustible? Are we going up in endless progression, or are we marching ceaselessly down to the land of eternal silence? Saying nothing of the fate of individuals, who are so wrongfully treated by the God of the Bible, according to these wise men, and *utterly ignored* by their "God of Nature," *what is the destiny of the race, the worlds, the universe?* They who deny the existence of One who knoweth the end from the beginning, and who worketh all things after the counsel of his own will, should not hesitate to tell us where we are drifting without him. If it is true that there is no God, no Father of the worlds, why should we deceive ourselves with the illusions of hope, when hope is a bitter mockery?

Science does teach some things on this point. Scientific men know more here than they are always willing to state. And since the great advances lately made in spectroscopic research, and in other ways, to the thoughtful, candid observer there must be at times an intense consciousness of the terrible truth that the great Clock of the Universe is steadily and surely running down; that the mighty engine which, somewhere in the infinite spaces, is throbbing and pulsating and keeping the whole in motion, will some day cease to labor, and silence and darkness will reign, where now is life and activity—even if there be no sudden catastrophe, which shall rend the whole fabric and pile up the worlds in ruins.

As men begin to enquire, "Where will the generations of the future find fuel, and lumber, and a place to raise food?" the astronomer with his telescope and spectroscope, looks out and asks, "Where will they get light and heat?" Not in the next year, or the next century, or the next age, if you please, but when the ages are numbered by thousands.

Science says the sun is a fire—a fire which is losing its heat at a rate beyond all our conception. How shall it be renewed? By falling meteorites? But they will some day all be fallen. Will the planets fall? What then?

The fact is, this "Force," which rolls planets and suns, and keeps up the action of the universe, is not unopposed. There stands over against it another "Force," just as steady and persistent, perhaps just as strong, perhaps stronger—being either a property of matter itself, or a power beyond it—which meets it at *every step, and is steadily getting the mastery*. Everything is seeking rest; and when once at rest, at rest it remains, till some new force sets it again in motion. Outside pressure alone keeps the universe going. If that cease, what then?

This opposing power may be another manifestation of the same universal force *and it may not*. For aught science can tell, it may be the *original* "Force" which has yielded only for a brief space to this usurper who has set things to going at such a merry rate, certain in the end to restore the peace and quiet of a lifeless, voiceless, soulless universe.

However this may be, science, uninfluenced by the idea of a personal God, does teach just this, that we are all—men, nations, races, worlds, *systems*, universes—drifting, drifting; slowly it may be, but surely, to the Ocean of Oblivion. However we may regard the teachings of the Bible in this matter, *this* is the goal to which all merely human science is tending—*the silent horror of a Dead Universe! Shall we follow science?*

NATURE OF CHRIST.

WM. I. HAMS.

By what authority do you, or any of your correspondents declare Christ to be a compound being possessing two natures, human and divine? Was not the first Adam the embodiment of human nature? Could the last Adam possess this nature without being created in him? If not would he not be involved in the transgression? C. V. S.

[The New Testament quotations are from the American Bible Union version.]

The proof that Christ possessed a divine nature lies in the fact that he was the BEGOTTEN SON of God. John said: "I have seen, and have borne witness, that this is the Son of God." (John 1: 34.)

He possessed a higher nature than the angels. "Being the brightness of his [the Father's] glory, and the impress of his substance, and upholding all things by the word of his power.... having become so much superior to the angels, as he has inherited a more excellent name than they. For to whom of the angels said he ever: Thou art my Son, I this day have begotten thee." (Heb. 1: 3-5.)

He was Creator of the Universe. "All things were made by him; and without him was nothing made that has been made." (John 1: 3. Col. 1: 15-17.)

The miracles he wrought when on earth prove that he *retained* his *divine* nature after his incarnation; yet it is evident that he also assumed *human* nature. Paul says: "We behold him, who was made a little lower than the angels, Jesus, on account of the suffering of death, etc." "Forasmuch then as the children are partakers of flesh and blood, he also himself in like manner took part in the same; that through death he might destroy him who had the power of death, that is, the devil." (Heb. 2: 9, 14.)

The first Adam was undoubtedly the embodiment of human nature; the last Adam must of necessity possess it, in part, by being born of woman; consequently we conclude he was both human and divine.

The last sentence of the query is a little obscure to me. I do not understand what is meant by the word "transgression." If *sin* is meant, we say that sinfulness is not necessarily a part of the Adamic nature, as it can be overcome by the help of God, as many of us know by blest experience. See also the experience of those of old as recorded by inspiration. (Gen. 6: 9. Job 1: 1, 8. Luke 1: 6.) In a general sense, "all have sinned;" in a particular sense, children, the insane, and all who have never heard of God's law, have not sinned, because "Sin is not imputed when there is no law." (Rom. 5: 13.) "Where there is no law, neither is there transgression." (Rom. 4: 15.)

Jesus, retaining his divine nature, *could* not sin, therefore was not liable to any penalty whatever.

If death be referred to in the query, as involving all who possess Adam's nature, we again beg to differ. Although it is appointed unto all men once to die," this death is not a *penalty* to the race. To *Adam* it was a penalty; to his *descendants* it is simply the result of unfortunate circumstances in which they are placed in *consequence* of Adam's transgression.

God said through Ezekiel: "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Thus we see that we cannot be *punished* for Adam's transgression, although we may suffer for it; as the children may suffer even to the third and fourth generation for the debauchery of their parents.

Adam was not created constitutionally immortal, but was independent of death only by circumstances, i. e., by having access to the Tree of Life. After he had sinned, in order that the penalty might be carried out upon him, he was driven from the life-sustaining tree, and thus suffered the threatened punishment: "Dying thou shalt die."

His descendants were born without access to the medicine tree, and so by force of circumstances are liable to death; but it is simply our *misfortune*.

That this natural death, as it is called, is *not* a penalty, is evident because children and the righteous suffer it. (See also Rom. 5: 13, 14.) Again, if it was a penalty, none could escape; but Enoch and Elijah *did* escape, and so will the living saints at Christ's coming.

Christ, although a partaker of human nature, (not having sinned,) had not forfeited his life to any law. It was his own—he could do as he pleased with it. But praise him forever, he chose to give it for us. Being a partaker of the divine nature also, he evidently was not liable to death. He says: "No one takes it [life] from me, but I lay it down of myself." The reason our eternal salvation required the sacrifice of his precious life was simply this. All who have come to an accountable age have sinned, and are therefore subject to the penalty—for their own sins, not Adam's. Yet even if they had not sinned, they would not have had eternal life, being mortal.

Immortality is a *gift*. Now this penalty is not paid by natural death, because we would have died that death (naturally, under our circumstances) whether we sinned or not; and Elijah and Enoch, if they sinned—as probably they did—although escaping natural death, would still be subject to the penalty without Christ's sacrifice.

The Father chose to allow Christ, the second Adam, to restore to the race the life that the first Adam lost to them. Therefore "as in Adam all die, so also in Christ will all be made alive"—by the resurrection. Christ then is the Savior of ALL men from the consequences of Adam's sin and penalty. (1 Tim. 4: 10.) But the sins personally committed in this life by the human family still demand their death. What then? Just this. The life that our blessed Redeemer gave on the cross *pays the price* for those who have faith in him, and have given themselves to him and to his work.

When Jesus rose from the dead he did not take up the life he laid down, (else the price would not have been paid,) but another, a higher, a glorious and immortal life. In Adam's race the life is in the blood. Christ yielded up this blood-life and another was given him without blood, (See Gen. 9: 4-6. Ex. 12: 13. Heb. 9: 11-28.) This new life he will give to his own at the resurrection. (1 John 3: 2.)

What of those who do not secure the benefit of this vicarious sacrifice? They will rise in the resurrection with this mortal, Adamic, blood-life restored to them, then they must die for the sins they have personally committed in rejecting this Life-giver. As in this present life they live for themselves, and in the pride of their hearts claim to be able to take care of themselves, so they will be left alone to drink the cup they have poured out for themselves. They shall receive the wages due their works; they shall pay the penalty that Jesus paid for us—*not eternal torment*, but DEATH.

What do we owe to this loving Savior who has died that we might live? Surely our *lives;* our life-long *service*, and the deepest, purest love of our *hearts*. Let us give it willingly and gladly.

"Love so amazing, so divine,
Demands my life, my love, my all."

Braddock, Pa.

IS HE A CHRISTIAN?—Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

REDEEMING GRACE.

JOHN COUCH.

God, as the Creator of our world and all its creatures, bestowed upon man, as the head and ruler of this world, great kindness and rich blessings. These acts of kindness on the part of God to man were manifestations of his faithfulness to his creatures, as a glorious Creator and bountiful Benefactor. But when our first parents became traitors to God, and abused the sovereignty of his government by willfully breaking his law in yielding obedience to his open enemy, they put themselves outside of all law, as to protection and its promised blessings. They had then forfeited all lawful right to existence, and all the blessings of life. All love and favor expressed and bounded by law had been passed; and if no love had existed in God, reaching man when he had passed beyond the protection and secured blessings of law, then he must have ceased to exist that day. God expressed this when he said, "For in the day that thou eatest thereof thou shalt surely die." He was put in a "dying" condition that "day," and did die according to that statement; for dying must precede being dead. All his posterity from that day have only lived in a "dying" condition. The poet has truthfully said, "The day we begin to live, we all begin to die." Our race, from the date of the fall, has been in the condition of a condemned criminal standing upon the scaffold with the noose around his neck, the executioner waiting a few moments to give him opportunity to prepare to meet his Judge. Every moment of life given to a sinner is a manifestation of the wonderful grace of God. That grace holds the uplifted sword of justice from striking down the heaven-insulting rebel, and also offers him, upon the easiest terms, reconciliation and restoration. God, being the author of man's existence, and the supporter of his life, had a perfect right to demand his service and adoration, this being the object for which he created him; and also a perfect right to cause his existence to cease when that object could not be obtained by perpetuating it.

Upon this principle God enacted his law for the government of man, specifying that if he proved to be disloyal, he should be thrown into a "dying" state, and should "die." God explained what he meant by this death. "Dust *thou art*, and unto dust thou shalt return." That is, this death should carry him back to the condition he was in before he existed as a man. If a man, having a right to invent and manufacture a machine for a certain purpose, made of gold, silver, and iron, and it fails to accomplish that purpose, has he the same right to destroy it that he had to make it? Has he a right to melt down the gold, silver, and iron, and return them into bars as before? All will say that the right to destroy the machine (not the metals of which it was made) legitimately resulted from the right to make it. So it is with God. He had a right to create man for a certain purpose, and that purpose could not be accomplished without making him a moral agent, which necessarily put him on probation, making his future destiny contingent upon the volition of his own will. That volition could turn but two ways, either to loyalty or disloyalty to his Creator. Loyalty would protract his existence forever. Disloyalty would cut short his existence as unworthy of his preservation.

Therefore, when man became a rebel against his Creator, he placed himself outside of all protection or favor from law and justice; both condemning him and demanding his immediate destruction. His condition was dark and hopeless, unless love for him could be found, producing grace which could benefit outlaws.

But how glorious and ever blessed is the truth that love was found in the bosom of our heavenly Father, which offered grace to our ruined race, giving all who should sin personally a probation, so that they could have an opportunity to voluntarily regain what they had voluntarily lost. This grace appears God-like and blessed, when we consider that it embraced, so kindly and affectionately, those who had so persistently abused that fatherly love by the most aggravating treachery and blasphemy. But the infinity of that love, and the boundlessness of that grace appears most glorious when we contemplate the means necessary to be employed to apply it for the salvation of sinners. The love which would consent to suffer such rebels to return to God with the expectation of receiving his favor, appears truly glorious. But when it manifests a willingness in Deity to give his only begotten and well beloved Son, the darling of his heart, the brightest of all the glorious ones in heaven, to leave the seat of his exaltation with the Father, and stain his spotless robes with the sins of a debauched race, taking upon himself and suffering the terrible curse for rebellion, opening his bosom to receive the last poisoned dart hurled by an insulted law of justice against a ruined, condemned class, it appears superlatively and infinitely God-like and glorious.

FUTURE PUNISHMENT.

Dr. Edward Beecher, in a series of articles on future punishment, thus refers to the sentiments of Irenæus:

"It is true that Irenæus, in a creed drawn up by him, and designed to give a summary of the great facts in which the whole church is agreed, does, in fact, use the word *aionios* to describe the punishment of the wicked. Now, if he understood this as meaning simply the punishment of the world to come, he would feel at perfect liberty to proceed and set forth the suffering, and the final annihilation of the wicked, for this would but define the nature of the punishment of the world to come.

What, then, are the facts as to Irenæus? Since he has been canonized as a saint, and since he stood in such close connection with Polycarp and with John the apostle, there has been a very great reluctance to admit the real facts of the case. Mascuetus has employed much sophistry in endeavoring to hide them. Nevertheless, as we shall clearly show hereafter, they are incontrovertibly these: that he taught a final restitution of all things to unity and order by the annihilation of all the finally impenitent. Express statements of his creed, and a fragment referred to by Prof. Schaff, on universal restoration, (History, Vol. I., p. 490,) and in other parts of his great work against the Gnostics, prove this beyond all possibility of refutation. The inference from this is plain. He did not understand *aionios* in the sense eternal, but in the sense claimed by Prof. Lewis; that is, pertaining to the world to come. He held that wicked men and devils would be consigned to the punishment of the world to come, and that this, at a time to be decided by the wisdom and justice of God, would result in their annihilation, and thus in cleansing the universe from every form of sin."

REScUED FROM THE BRICK-KILNS.

"Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Ps. 68: 13.)

This is a senseless passage to those who do not understand the allusion. I suppose you know what the Israelites did down in Egypt. They made bricks. At night they would sleep amid brick-kilns, and of course their garments would be covered with the clay, and the dust, and the smoke. It was very besoiling work in which they were engaged. But after a while the Lord led them out of Egypt, and from among the brick-kilns into the land of Canaan, and there they put on bright and beautiful apparel. No more bricks for them to make. Let *Pharaoh* make his own bricks. When David, the psalmist, describes the coming of these people out of the drudgery to which they had been subjected, into the magnificent estate that had been provided for them, he says: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." For all the drudgery and the dust and the toil and the anguish of Egypt, I will give you the lustre and the brightness of the promised land. Well, my friends, I have to tell you that before conversion Satan is our taskmaster—worse than Pharaoh. He keeps us in a most degrading service. It is drudge, drudge, drudge. But after a while Christ appears, and says: "Let my people go;" and then we come out into the largest blessing. We wash off the dust of sin's brick-kiln, and when we take our final flight towards the warm nest which God has provided for us, we shall be fairer than a dove with wings "covered with silver, and her feathers with yellow gold."—*D. Talmage.*

It does make some difference what church we join. Too many have already joined the church of Laodicea. Better withdraw from that and join the church at Pergamos.

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A. A. Phelps,..... *Vineland, N. J.*

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NOW IS YOUR TIME!

After the first of January, publishers are obliged to pre-pay the postage on all their papers. In consideration of this, many publishers will feel compelled to raise their subscription price. We shall *not* do this with the Bible Banner. We shall, however, drop the *gift* system, and *run the paper on its merits*. If the Lord opens the way, we shall soon print the paper on new type, enlarge its size, and otherwise improve it. These actual and expensive improvements, added to the fact of our saving each subscriber *twelve cents a year in postage*, without any advance of price, will doubtless give better satisfaction than any arrangement hitherto adopted.

But every new subscriber, and every old one who renews before his time is up, between this and the first of January, shall be entitled to a present as usual. A moment's reflection will show that such persons will thus secure a *double advantage*—they obtain a *present*, and save their *postage* for the year to come. This is a grand point for all our *agents* to make, for it is based on reality. If all our friends, *who really desire the* Banner *to prosper*, would bestir themselves at once, they might very easily roll up an aggregate list of *one thousand new names before the new year.*

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We have a large quantity of old numbers on hand, printed in 1871, '72, '73, which ought to be in the missionary field. They will do a good work, if they can be supplied with wings to fly. Here is a chance to scatter the light among your friends, at only a trifling expense. We will furnish these papers for *one cent a copy*—enough to prepay the postage. Send for a package and distribute them yourself, or send us a list of names in different places, and we will send them singly. We prefer the names of those who, after a candid examination, would be likely to subscribe for the paper. We cannot promise consecutive numbers, but will send a good variety.

"ASHAMED OF THE NAME"

[The following article, with some slight modifications, was recently published in the *A. C. Times*. The author has since placed it in our hands, for such use as we might deem it proper to make. We like it well enough to adopt it editorially.]

For years past honest Christian men have been taunted and twitted with being "ashamed of the name of Advent." Slurs have been cast upon those who honestly believe that the Lord has the sole right to name his children, and that the bride should bear the name of her own bridegroom rather than that of some neighbor, relative, or friend; and that all sectarian titles savor more of the world, the flesh, and the devil, than of the pure gospel of Jesus Christ the Son of God. And hence, whenever a man stood in quiet readiness to prove these positions, declining to be considered an enemy to the truth he himself preached, and refusing to abandon the work he had wrought, but objecting to be branded with names not warranted by Scripture, the cry would be, "Oh, yes, *you* are ashamed of the *name! I'm* not ashamed to be called an *Advent!*"

The indications are that this kind of argument will not avail much longer. Bible questions cannot be settled by slang phrases, nor by some sectarian hue and cry. Men who follow Christ and believe the Bible, are inclined to search for themselves, and see what all this talk amounts to. If God's word ever commanded that men should be called Baptists, Methodists, Congregationalists, or Adventists, they want to know it; and if all such titles are unscriptual, than they want to drop them, and come down to the Bible hard-pan, and find a solid foundation. Sectarian war-cries prove nothing; God's word must settle the matter. "If they speak not according to this word, it is because there is no light in them."

The fact is, all these sectarian jackets are getting to be rather a tight fit; and if men continue to *grow* in grace and in the knowledge of our Lord and Savior Jesus Christ, buttons or seams will be likely to give away somewhere. Already acceptable preachers of the gospel of the kingdom, of unquestioned usefulness and soundness in the faith, have had their licenses withdrawn by a Conference, and have been deprived of their standing as preachers in "the body," not because they were bad men or failed to do their duty, but simply because they had raised up assemblies of believers and set them in order, as "churches of God," without any sectarian name whatever. They had neglected to put the sectarian ear-mark upon each sheep of the flock, and so good men, who loved them, believed with them, prayed for them, and bade them God speed, "cast them out" because they would not impose an unscriptural name upon the little flocks of believers gathered through their ministry.

The accused parties offered to define their positions by the Bible, and change their practice if convinced that is was wrong, but that would not answer; they were not to be tried by the Bible, but by a little pamphlet called a "constitution," which said nothing directly on the point in question, but which it was thought warranted the proceedings. Some of old said, "We have a law, and by our law he ought to die." Now men say, "We have a constitution, and whether it be right or wrong we are bound to see it executed." And thus a people who have fought sectarianism, proclaimed the Bible, and preached a coming judgment to a dying world, and borne the reproaches of sectarian churches for their fidelity to God, have been entrapped and misled till they are building the things they once destroyed, and making human constitutions and regulations paramount to the word of the everlasting God.

"Ashamed of the name!" Let these things go on, with all the other disputes and quarrels with which men busy themselves while "waiting for the Lord," and how long will it be before men who are intelligent, honest, and fair minded, *will* be ashamed of the name, and also of the men who bear it. Already most of the papers and [illegible] which have proclaimed the [illegible] kingdom of the Lord, have either omitted or dropped the name, or [illegible] left it in the shade, and the [illegible] of the people at large seem to [illegible] this course. The day for [illegible]ing is about over. Christ prayed for his people that they might all be one; and how will it ever come to pass if men continue to build their party walls, and flaunt their party names in each other's faces, thanking God that they are not as other men are, but that they are Methodists, or Baptists, or Adventists?

This leaving one sect, to build up another fully as sectarian, does not seem consistent. It is like the man who opposed having an organ in the church, and then, when he was outvoted, withdrew and went and joined another church where they had *three* organs! Often men organize churches to propagate certain truth. But in doing this they sometimes shut up the truth rather than diffuse it. They say, "These are *our* views," and men say, "Away with *your* views! What do we care about your views?" While if they would stop getting patent rights on the gospel, and say, "These are *not our* views, they are yours; they belong to the whole church; they are the teachings of the word of God;" then men could hear them without prejudice, and believe them on the credit of the holy Scriptures alone.

The tendencies of the age are to unity. Godly men yearn for companionship with the faithful, and the members of the "one body" cannot and will not be sundered. Let the work of division and strife have an end, and let each one come closer to Christ, and nearer to his living and abiding word. Standing on the broad platform of Chrisian fellowship and unity, our peculiarities will not be merely in doctrines, and crotchets, and notions, but we shall be "a peculiar people zealous of good works."

Truth exists irrespective of names and independent of men. Adventists as a general rule have invented nothing new but their errors, have discovered almost nothing but mistakes. All that they have that is good, and strong, and true, has been believed, preached, and written by men outside of the Advent ranks from the days of the apostles down. And there are probably more who believe in the near coming of the Lord, who are not Adventists than who are. Sectarianism often hinders truth more than it helps it. And when men who claim to be "a Bible people," and to stand on a Bible platform, resort to unscriptural names, and rules, and organizations, and make laws for God's people for which there is no warrant in the word of God, it is high time that some voice should call a halt, and that no man should be deterred from following the word of God by the sneering taunt, "*You are ashamed of the name!*"

There are men who have borne the heat and burden of the day, and who, if not quite as sectarian, may be fully as faithful; and who, too, even if they are sometimes chargeable with being ashamed of a name which God never gave and the Holy Ghost never used, can yet say, "I am *not* ashamed of the *gospel of Christ, for it is the power of God unto salvation to every one that believeth.*"

HOW TO SEND MONEY.

If you do not wish to send more than *two dollars* at one time, you may put it into a *common letter* and send it *at our risk*. Those who wish to remit *more* than that amount, may send by postal order or registered letter. Direct all letters *very plainly*, according to the instructions elsewhere given.

THE EASTERN QUESTION.

Many students of prophecy have long watched the movements of Russia, believing that she must occupy Constantinople ere the closing scenes of the eleventh chapter of Daniel usher in the standing up of Michael and the resurrection of those who sleep in the dust of earth. The Russians regard the Sultan as a usurper and claim that the Czar of Russia is the only living heir to the ancient throne of the Cæsars, whose seat was once at Constantine, now Constantinople.

Some expositors regard the Crimean war as a fulfillment of the first part of the thirty-eighth chapter of Ezekiel, and confidently look for Russia soon to fulfill the remainder of the prophecy. The following telegram to the *New York Herald*, October 24, is important news, if true, and will be interesting to all who expect Russia to settle the Eastern question before the return of our Lord from heaven.

Berlin, Oct. 23, 1874.

It is asserted in political circles here that the government of France has confidentially informed the Czar's government of its readiness, upon certain conditions, to support Russia on the Eastern question.

The *Herald* has an editorial on the subject, and every one who remembers the important part France took in the Crimean war, will understand why Russia wishes to secure her as an ally in the coming conflict. If Russia has secured the neutrality of Germany and Austria, and France becomes her ally, she is ready for conquest. England has been excited again and again over every rumor of a revival of the Eastern question, fearing that she may lose her possessions in India; but the waiting Church cry, Let the storm come and usher in the reign of the King of kings. To them the loss of earthly possessions is not to be compared with an inheritance in the kingdom of God.

H. A. K.

WHY NOT?

Many are behind on their subscription from six to eight months. We would be pleased to have them *all renew at once*, without putting us to the delicate and expensive task of sending out special bills and personal letters. *We must insist on all subscribers paying in advance.* It may take a little time to bring you all up to this prompt and only sensible way of doing business, but we do hope that you will *learn fast* in this direction. To save you extra trouble, we would suggest that those who are considerably behind send *two dollars*, instead of one, thus paying for the past and for more than a year in the future. *Example:* You are now marked "Dec. '73," which means that you are owing for the paper since last December. $1 pays only for the balance of this year. Why not send $2, and let us mark you "Dec. 75"—which means, paid to December, 1875?

IN THE SOUTH

We are now engaged in holding extra meetings at several points in Tennessee and Alabama. As the demand was so great we decided to remain somewhat longer than was at first anticipated. To do this we have been obliged to perform a double work—*preach every night, and prepare copy for the* Banner *during the day*. The October number is thus issued in our absence; though we have bestowed about the same labor upon it as though we had been present, except the *proof-reading*. Brother W. F. Smith has kindly assisted in this critical part of the present issue. We expect to be at our post in time for the November number.

BEGIN NOW.

Subscriptions for the Bible Banner can begin with *any month in the year*. You need not wait for the expiration of the calendar year, but send in at once. You will be duly credited the full time for which you pay.

PLEASE, DO!

When you write a letter, on any business whatever, *please do* give your *Post Office* and *State*. Do you not know that many different States have Post Offices of the same name? The simple omission of a letter or word, to designate your State, may cause the Publisher an extra hour's labor, and render it impossible to attend to the desired business. How hard it seems to get this little lesson through the brains of the people!

BOOK NOTICES.

LIST OF PRESENTS.

Every New Subscriber, or old subscriber renewing before the time expires, and sending us *One Dollar* for the Bible Banner one year, may select any lithograph or book from the following List, which will be sent to his address by mail.

ENGRAVINGS.

Price, 20 cents each.

Those marked with a star [*] are colored.

No. 1. *Trust in the Lord.*'
No. 2. *Thy Kingdom Come.*'
No. 3. *The Burial of the Bird.*
No. 4. *The Last Supper.*'
No. 5. *Temple of Solomon.*'
No. 6. *Baptism of Christ.*'
No. 7. *The Sea of Tiberias.*'
No. 8. *Christ Walking on the Sea.*
No. 9. *Weeping over Jerusalem.*
No. 10. *Wesley Preaching over his Father's Grave.*

BOOKS.

No. 1. **Scriptural Question Book.** Adapted to the old and the young. This excellent book ought to be in every family. Price, 25 cents.

No. 2. **Historical Echoes of the Voice of God.** An able and eloquent Exposition of the Eleventh Chapter of Daniel. By John Couch.

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No. 4. **Trumpet for the Watchman on the Walls of Zion.** A stirring appeal and a rich fund of facts. By George Thomson. Price, 25 cents.

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No. 8. **Woman in the Church:** Discussing the subject of female ordination, and showing the true sphere in which the sisters in Israel should work. By J. H. Whitmore. Price 25 cents.

No. 9. **Rich Man and Lazarus:** Including an Exposition of *Hades* and *Sheol*, and an Essay on Literal Death as the Penalty of the Law. By L. C. Collins.

No. 10. **Dyspepsia:** Its Varieties Causes, and Cure. On the Hygienic System. By E. P. Miller, M. D. Price, 50 cents.

No. 11. **Health Reformer's Cook Book:** Giving instruction in the modes of preparing healthful food from fruits, grains, and vegetables. By Mrs. Dr. Jackson, of Dansville, N. Y. 25 cents.

Address, THE BIBLE BANNER,
Vineland, N. J.

BIBLE BANNER TERMS.

Regular Subscribers.

The Bible Banner will be sent one year to any address for *One Dollar, paid in advance*. The subscriber thus becomes entitled to select a book or engraving from our list.

To Ministers.

The Bible Banner will be sent to any minister of the gospel for *fifty cents a year*.

As a Present.

We will allow any subscriber to send the *Banner, as a present to a friend, for seventy-five cents a year.*

"The Cross."

We will send this beautiful *Chromo*, with the *Banner* one year, for $1.50.

TO AGENTS.

We intend to make the *Bible Banner* so good as to be worthy of a wide circulation. To *secure* that circulation, we wish to engage a large number of active *Agents*. We expect many will work for the paper from the simple motive of *doing good*; but some are so situated that they require a fair remuneration for their labors. Those who will act as Agents for the *Banner* may retain the following commission on all regular subscribers, sent at any one time:

From 1 to 3 new subscribers, 20 per cent.
" 4 to 10 " " 25 " "
All above 10 " " 30 " "

On all renewals, just half the above rates.

Note.—Agents must be particular to spell names correctly, and to give the *full address* of each subscriber.

EDITOR'S APPOINTMENTS.

Shiloh Church, near Trenton, Ga.,	Oct. 13-15
Stevenson, Ala.,	Oct. 16
Oak Grove, Ala.	Oct. 17-18
Goose Pond, Ala.,	Oct. 20-22
Peatown, Ala.,	Oct. 24-28
Ooltewah, Tenn.,	Nov. 1
Philadelphia, Tenn	Nov. 2, 3
Vineland, N. J.,	Nov. 8

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE MORNING STAR.

E. S. JACOBS.

...ing clouds the eye of faith
...s long discerned afar,
Sh...ing with mild benignant ray,
The beauteous morning star.

My faith has waxed strong and bold
Beneath its kindling ray;
For long this star has been to me
The harbinger of day.

But now this beauteous star of hope
Is fading on my sight,
And all the East refulgent glows
With beams of morning light!

But, O, what sad, depressing scenes
These morning beams disclose;
The church of God in slumber lies,
Surrounded by her foes.

But not all sleep—a faithful band
Are rallying to the fight;
I see them rise and cast away
The garments of the night.

Their feet are shod with gospel grace,
In which they boldly stand;
The shield of faith is at their breast,
The Spirit's sword in hand.

Nor fear they for the grand result—
Conscious of duty done,
They carry victory in their face
And triumph while they run.

[illegible], Mass.

JUDAS' REPENTANCE.

FRANK BURR.

Judas was one of the Lord's disciples, chosen by the Master himself, receiving the same benefits and enduring the same privations with the other disciples, and yet during all this time he was a "son of perdition." In the ministry of the twelve as the Lord sent them forth before him to visit towns and villages, preach the gospel and cast out devils, doubtless Judas was endued with power as well as the rest, for they are all without exception represented as returning rejoicing that the devils were subjected to them in Jesus' name.

Judas was the treasurer of the company and carried the funds, and seemed to be a great lover of money. He complained of the waste of the ointment which the woman used to anoint Jesus with, which was very costly, and the record is that he complained not because he cared for the poor, as his remarks about the matter would go to show, but because he was a *thief* and wanted the money.

I doubt if Judas ever stole from the bag yet he may have done so, but I think his character was that of an exceedingly covetous man, which is the true character of a thief, and I presume he was not very scrupulous about the manner in which he obtained money, if so be he could carry on his schemes and have funds for the treasury bag of the company.

There is no record of his ever getting or using money improperly during the whole of Christ's ministry, except on the occasion of the betrayal, although his spirit in the matter was doubtless the same from the beginning, but Jesus, knowing his character, doubtless exercised a restraining influence upon him up to the time of the betrayal, and then he said to him "what thou doest do quickly," and Judas went forth to consummate the plot.

Judas' weakness was the love of money. And he probably had no great affection for the chief priests and elders, for he had heard the Lord speak somewhat against them, and in his covetousness he may have thought that any money he could get out of them by a fair bargain, even though they might be disappointed in the end, would be no wrong, but a matter to congratulate himself over as a *fair bargain*.

I have no idea that Judas expected the transaction to result as it did in the crucifixion of Jesus. He had been with Jesus over three years; had seen his mighty miracles and wonderful works; had witnessed his deliverance from the crowd of people at Nazareth when they endeavored to throw him headlong over the precipice; had stood in the vessel amid the tossing waves of the tempest and heard the command, "peace! be still!" and beheld the instant quiet of the troubled waters; had seen the dead come to life at his command, and no doubt he expected to see the Jews outwitted in their attempt to imprison or destroy the Lord, and so he would obtain their money and still do really no harm.

He anxiously watched the course of events until he saw that instead of delivering himself Jesus was lead away to be crucified, when his anguish at the result so completely overcame his covetousness that "he repented himself" and rushed into the presence of the chief priests, threw down the silver at their feet, and demanded the Master on the plea that he "had betrayed innocent blood," but it was of no avail. It was too late. Jesus was gone and there was no hope of saving him. In his anguish and exceeding grief he left the money, rushed forth, and soon his dead body, found amid the rocks of the precipice, told the terrible story of "the sorrow of the world" which "worketh death."

The sin of Judas and the sin of Peter at the time of temptation that so completely overwhelmed them both, and the repentance which followed their reflection upon the transaction, shows clearly the contrast between the two men both outwardly and at heart. Peter was rash, impetuous and weak. Judas was crafty, bold, and unscrupulous at heart. Both were affectionate and sympathetic, and loved Jesus. Judas loved him with an earthly love, but Peter with a strong outward devotion. The characters of both men were made bare by the circumstances of the occasion, and it proved that Peter was honest, but weak, while Judas was dishonest and false at heart, and the repentance of the two was as different as their natures, the one sorrowful for his own sin, the other sorry for the outward results of his transaction.

There are many persons in the world like Judas. And I fear many who love Jesus are like him. It is not enough that we love Jesus, there must be an *integrity of heart* that will be grieved not so much because of unexpected failure of calculations as that we have been overcome by the tempter.

Judas loved money; so do many church members. He was not scrupulous about getting others into trouble if he could only make money; many church members are the same. He thought he could have the money and Jesus too; thousands think so to-day.

He got the money but he lost Jesus; so will all who are like him. His repentance was not because he sinned, but because he failed and lost his Lord. But it was too late. And thousands will feel the same terrible grief at last when they find that their greed for money has led them to betray the Lord and they have lost him. May God save us from Judas' heart and Judas' repentance, which worketh but death.

Chicago, Ill.

RESIST TEMPTATION.

J. M. L.

"I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" (Neh. 6: 3.)

No sooner had Nehemiah made known to the people that the hand of God was upon him, and that he had a great work to do, even the building of the broken walls of Jerusalem, than he met with stern opposition. His opposers were Sanballat the Horonite, Tobiah the Amorite, and Geshem the Arabian—just such persons as would naturally oppose a good work. They had "no portion, nor right, nor memorial in Jerusalem;" therefore, being aliens, without part in the great work, they sought to intimidate Nehemiah, and, with laughter, scorning, and threats to frighten him from his purpose. They not only despised him, but they accused him of rebellion against the king. But the Lord had strengthened the hands of Nehemiah for this good work, and every assault was successfully resisted. His calm reply to his enemies is full of confidence in the arm that never fails: "The God of heaven, he will prosper us."

In this account of the rebuilding of the walls of Jerusalem, we have an example of prayer, watchfulness, and perfect trust. In the face of the most bitter opposition from their enemies, the Jews carried on their work. They were mocked, despised, and reproached. Their enemies not only did all this, but they laid a conspiracy to come and fight against Jerusalem, saying, "They shall not know, neither see, till we come in the midst among them and slay them, and cause the work to cease." But the perfect watchfulness of Nehemiah, and his trust in God, foiled this plan to destroy them, and the work went on. They did not relax their vigilance as the wall went up, but kept every man his hand upon his weapon, and his sword girded on. Then Sanballat, Tobiah, and Geshem the Arabian, finding that their threats had failed to stop the work, began to try new projects. Pretending to have lain aside their enmity, they sought to snare Nehemiah in the net of seeming friendship. They thought to entice him away from his work by appointing a place of meeting, saying, within themselves, "We will destroy him and cause the work to cease." But Nehemiah saw through their deceitful proposals and answered them in the truest language he could have used: "I am doing a great work, so that I cannot come down." Again they attempted to snare Nehemiah by falsehood and slander, but this did not have the desired effect. Then they tried to frighten him into stepping aside from the path of duty, that they might have some cause for reproach against him, but his perfect trust in God and his watchfulness carried him safely through and brought all the plans of his enemies to nought.

What a lesson in prayer, trust, and watchfulness, this may be to the Christian—the young Christian especially. When the Lord shows a person his duty and he begins to build up his life, his old associates become his enemies, in that they seek to intimidate him and turn him aside by laughter and scorn. But he should consider that he has undertaken too great a work to be abandoned. His enemies are always those who have no portion, nor right, nor interest in the work. To the young Christian this opposition may be even more bitter than that of the enemies of the builders of the wall of Jerusalem. All his former companions, and associations stand in array against him, and to resist their influences requires prayerful trust and constant watchfulness. He must not give over because he is mocked and despised by the world. These are very small things compared with the building up of a broken and ruined life; and the united strength of all his opposers is perfect weakness compared with the strength there is in Jesus, which may be had simply by asking. But his opposers, finding that their scorn and reproaches do not have the effect to turn him aside from his work, will not fail to devise some plan to come upon him unawares and invade his weakest point, that they may slay him and cause the work to cease. Every point, then, should be perfectly guarded. As the work goes on, do not lay aside the weapons of prayer and trust, nor cease to watch the strategems of your wily foe.

But the greatest and most dangerous temptation is yet to come. Old habits and associations thrust themselves upon the convert. Old places of amusement and sinful pleasures send out their runners to bring him back to them. This messenger may be an old friend who begs him to go "just this once," assuring him that no harm *can* befall him. Let him remember that he is doing a great work, and to leave it even for a short time may destroy what is already done. The pretended good-fellowship of these evil associations and the importunity of their messengers should be closely watched. *Do not leave the work*; for if no other evil comes upon you, you lose so much valuable *time*, and as the King set Nehemiah a time in which to do his work, so there is a time set for the work of the Christian, which is short enough at best. Do right, and God will prosper you. "Resist the Devil and he will flee from you." With watchfulness and prayer go on from day to day to build up the broken life, till the work is all complete, and eternal rest and security shall be your rich reward.

PATIENCE.

But what is patience? We do not now speak of a heathen virtue, neither of a natural indolence; but of a gracious temper, wrought in the heart of a believer by the power of the Holy Ghost. It is a disposition to suffer whatever pleases God, in the manner and for the time that pleases him. We thereby hold the middle way, neither despising our sufferings, making little of them, passing over them lightly, as if they were owing to chance, or second causes; nor, on the other hand, affected too much, unnerved, dissolved, sinking under them. We may observe, the proper object of patience is suffering, either in body or mind. Patience does not imply the not feeling; this is apathy or insensibility. It is at the utmost distance from stoical stupidity! yes, and at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes, by considering who is the author of all his suffering, even God his Father. What is the motive of his giving us to suffer? Not so properly his justice as his love. And what is the end of it? Our profit, that we may be partakers of his holiness. —*Wesley*.

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

THE FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22, 23.

LOVE.

"Surely running-over love—that vast, boundless love of Christ—is the only thing I most fain would be in bonds with. He knoweth that I have but little, but the love of that love; and thus I shall be happy, suppose I never get another heaven, but only an eternal feasting of that love. But suppose my wishes were poor, he is not poor; Christ, all the seasons of the year, is dropping sweetness. If I had vessels, I might fill them; but my old, riven, and running-out dish, even when I am at the well, can bring little away. Nothing but glory will make tight and fast our leaking and rifty vessels. Alas! I have spilled more of Christ's love, grace, faith, humility, and godly sorrow, than I have brought with me. How little of a sea can a child carry in his hand! As little am I able to take away of my great sea—my boundless and running-over Christ Jesus."—*Rutherford*.

JOY.

"Joy is the happiness of love; it is love exulting; it is love aware of its own felicity, and rioting in riches which it has no fear of exhausting; it is love taking a look at its treasure, and surrendering itself to bliss without foreboding."—*Hamilton*.

PEACE.

"Peace is love reposing. It is love in the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Savior willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it."—*Ibid*.

LONG SUFFERING.

"Some years ago, I had in my garden a tree that never bore. One day I was going down, with my axe in my hand, to fell it. My wife met me in the pathway, and pleaded for it, saying, 'Why, the spring is now very near; stay, and see whether there may not be some change; and if not, you can deal with it accordingly.' As I never repented following her advice, I yielded to it now; and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bending with fruit. 'Ah!' said I, 'this should teach me. I will learn a lesson from hence, not to cut down too soon;' that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of the means of prayer in their behalf."—*W. Jay*.

GENTLENESS.

Wishing to seal a letter, Gotthold called for a lighted candle. The maid obeyed his order; but proceeding too hastily, the flame, which had not yet gathered sufficient strength, went out. "Here," said Gotthold, "we have that which may well remind us of the gentleness and moderation to be observed toward weak and erring brethern. Had this candle, when first-lighted, been carried slowly, and shaded by the hand from the air, it would not have been extinguished, but would soon have burned with vigor. In like manner, many a weak brother might be set right, if we only came to him in the right way."

GOODNESS.

"Goodness is love in action, love with its hands at the plough, love with the burden on its back. It is love carrying medicine to the sick, and food to the famishing. It is love reading the Bible to the blind, and explaining the gospel to the felon in his cell. It is love at the Sunday-school, or at the ragged school. It is love at the hovel-door, or sailing far away in the missionary ship. But, whatever task it undertakes, it is still the same—love following Jesus' footsteps, who went about continually, doing good."—*Hamilton*.

FAITH.

"The second chapter of the Epistle of James seems, to my mind, to describe a spiritual wedding. We are 'bidden to a marriage;' and, as at the older marriage in Cana of Galilee, the holy Master is present, and consummates the nuptials. The parties to be united are but symbolic personages, and yet are real, and life-like too. The bride is young and beautiful—ever young, and ever clothed upon with light as with a garment; her face is clear as the day; her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is 'Faith.' She is the daughter of God; and beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valor in his eye, and 'cunning in his ten fingers,' and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is 'Action.' With solemn rites the two are joined together in wedlock. They are both to love and both to obey. They are always to live and move and suffer and conquer together. They are to be the fruitful parents of every good thing on earth. On them, while united, Jehovah pronounces a blessing richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While united, they are to live and grow and conquer; when separated, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so 'Faith' and 'Works' were coupled by Infinite Wisdom; and in the presence of the world it was solemnly announced, 'What God hath joined together, let not man put asunder.—*Cuyler*.

MEEKNESS.

"Meekness is love at school—love at the Savior's school. It is Christian lowlihood. It is the disciple practicing the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the loving Christian at the Savior's feet, learning of him who is meek and lowly, and finding rest for his own soul.—*Hamilton*.

TEMPERANCE.

This term, in these modern days, has come to be applied chiefly to abstinence from intoxicating beverages. This is indeed an important application, and cannot well be over-estimated; but in the New Testament signification, it refers to the whole spirit and habits of life. A good rule of temperance is this: Use *good* things with proper *moderation*, and let *bad* things *entirely alone*. This rule will cut off the filthy habit of using tobacco, and bear hard against various other fleshly lusts and popular practices.

SERMON ON A POSTAL CARD.

GEO. THOMSON.

[The following pity little sermon was actually written on a postal card for the BANNER. It shows how many good things can be said within a small compass. Let us learn to *boil down* our thoughts until the water and froth are evaporated, and nothing but the solid sugar remains.—ED.]

Text Heb. 13: 1.

1st. This text is not applicable where brotherly love does not already exist.

2d. Being addressed to Christians, it is taken for granted that it *should* and *does* exist among them.

3d. It is at least implied that it *may cease* to exist among them; hence the admonition to perpetuate it.

4th. We learn its importance from many passages of Scripture. Have you doubts about your acceptance with God? Here is a test: (1 John 3; 14.) Do your neighbors doubt your sincerity? Here is a criterion: (John 13: 35.) Can you love God and cherish ill-will towards your brother? Impossible (I John 4: 20.) Plain talk, but it is God's truth and we cannot get around it. Can we be mean, stingy, and penurious, and love God? Never. (1 John 3: 17.) Can we be saved without this principle? No. (1 Cor. 13.) Better possess this and be destitute of all things else, than to possess all things and be destitute of love. Can anything substitute love? Can benevolence? We may hoard up $100,000 in life, and bequeath it to charity at death; but it won't purchase eternal life. We may be as zealous as the crusaders and suffer martyrdom, and yet be damned. Knowledge, eloquence, power, and mountain-moving faith alone will not take us to glory. Three things constitute the religion of Jesus. 1. *Love*. 2. LOVE. 3. LOVE. "Let brotherly love continue."

There is but one fish that will bite at a *bare hook*. So there seems to be but one vice which cannot promise its perpetrator some reward of pleasure, and that vice is profane swearing. But the profane swearer *bites a bare hook*.

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I have no idea that Judas expected the transaction to result as it did in the crucifixion of Jesus. He had been with Jesus over three years; had seen his mighty miracles and wonderful works; had witnessed his deliverance from the crowd of people at Nazareth when they endeavored to throw him headlong over the precipice; had stood in the vessel amid the tossing waves of the tempest and heard the command, "peace! be still!" and beheld the instant quiet of the troubled waters; had seen the dead come to life at his command, and no doubt he expected to see the Jews outwitted in their attempt to imprison or destroy the Lord, and so he would obtain their money and still do really no harm.

He anxiously watched the course of events until he saw that instead of delivering himself Jesus was lead away to be crucified, when his anguish at the result so completely overcame his covetousness that "he repented himself" and rushed into the presence of the chief priests, threw down the silver at their feet, and demanded the Master on the plea that he "had betrayed innocent blood," but it was of no avail. It was too late. Jesus was gone and there was no hope of saving him. In his anguish and exceeding grief he left the money, rushed forth, and soon his dead body, found amid the rocks of the precipice, told the terrible story of "the sorrow of the world" which "worketh death."

The sin of Judas and the sin of Peter at the time of temptation that so completely overwhelmed them both, and the repentance which followed their reflection upon the transaction, shows clearly the contrast between the two men both outwardly and at heart. Peter was rash, impetuous and weak. Judas was crafty, bold, and unscrupulous at heart. Both were affectionate and sympathetic, and loved Jesus. Judas loved him with an earthly love, but Peter with a strong outward devotion. The characters of both men were made bare by the circumstances of the occasion, and it proved that Peter was honest, but weak, while Judas was dishonest and false at heart, and the repentance of the two was as different as their natures, the one sorrowful for his own sin, the other sorry for the outward results of his transaction.

There are many persons in the world like Judas. And I fear many who love Jesus are like him. It is not enough that we love Jesus, there must be an *integrity of heart* that will be grieved not so much because of unexpected failure of calculations as that we have been overcome by the tempter.

Judas loved money; so do many church members. He was not scrupulous about getting others into trouble if he could only make money; many church members are the same. He thought he could have the money and Jesus too; thousands think so to-day.

He got the money but he lost Jesus; so will all who are like him. His repentance was not because he sinned, but because he failed and lost his Lord. But it was too late. And thousands will feel the same terrible grief at last when they find that their greed for money has led them to betray the Lord and they have lost him. May God save us from Judas' heart and Judas' repentance, which worketh but death.

Chicago, Ill.

RESIST TEMPTATION.

J. M. L.

"I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" (Neh. 6: 3.)

No sooner had Nehemiah made known to the people that the hand of God was upon him, and that he had a great work to do, even the building of the broken walls of Jerusalem, than he met with stern opposition. His opposers were Sanballat the Horonite, Tobiah the Amorite, and Geshem the Arabian—just such persons as would naturally oppose a good work. They had "no portion, nor right, nor memorial in Jerusalem;" therefore, being aliens, without part in the great work, they sought to intimidate Nehemiah, and, with laughter, scorning, and threats to frighten him from his purpose. They not only despised him, but they accused him of rebellion against the king. But the Lord had strengthened the hands of Nehemiah for this good work, and every assault was successfully resisted. His calm reply to his enemies is full of confidence in the arm that never fails: "The God of heaven, he will prosper us."

In this account of the rebuilding of the walls of Jerusalem, we have an example of prayer, watchfulness, and perfect trust. In the face of the most bitter opposition from their enemies, the Jews carried on their work. They were mocked, despised, and reproached. Their enemies not only did all this, but they laid a conspiracy to come and fight against Jerusalem, saying, "They shall not know, neither see, till we come in the midst among them and slay them, and cause the work to cease." But the perfect watchfulness of Nehemiah, and his trust in God, foiled this plan to destroy them, and the work went on. They did not relax their vigilance as the wall went up, but kept every man his hand upon his weapon, and his sword girded on. Then Sanballat, Tobiah, and Geshem the Arabian, finding that their threats had failed to stop the work, began to try new projects. Pretending to have lain aside their enmity, they sought to snare Nehemiah in the net of seeming friendship. They thought to entice him away from his work by appointing a place of meeting, saying, within themselves, "We will destroy him and cause the work to cease." But Nehemiah saw through their deceitful proposals and answered them in the truest language he could have used: "I am doing a great work, so that I cannot come down." Again they attempted to snare Nehemiah by falsehood and slander, but this did not have the desired effect. Then they tried to frighten him into stepping aside from the path of duty, that they might have some cause for reproach against him, but his perfect trust in God and his watchfulness carried him safely through and brought all the plans of his enemies to nought.

What a lesson in prayer, trust, and watchfulness, this may be to the Christian—the young Christian especially. When the Lord shows a person his duty and he begins to build up his life, his old associates become his enemies, in that they seek to intimidate him and turn him aside by laughter and scorn. But he should consider that he has undertaken too great a work to be abandoned. His enemies are always those who have no portion, nor right, nor interest in the work. To the young Christian this opposition may be even more bitter than that of the enemies of the builders of the wall of Jerusalem. All his former companions, and associations stand in array against him, and to resist their influences requires prayerful trust and constant watchfulness. He must not give over because he is mocked and despised by the world. These are very small things compared with the building up of a broken and ruined life; and the united strength of all his opposers is perfect weakness compared with the strength there is in Jesus, which may be had simply by asking. But his opposers, finding that their scorn and reproaches do not have the effect to turn him aside from his work, will not fail to devise some plan to come upon him unawares and invade his weakest point, that they may slay him and cause the work to cease. Every point, then, should be perfectly guarded. As the work goes on, do not lay aside the weapons of prayer and trust, nor cease to watch the strategems of your wily foe.

But the greatest and most dangerous temptation is yet to come. Old habits and associations thrust themselves upon the convert. Old places of amusement and sinful pleasures send out their runners to bring him back to them. This messenger may be an old friend who begs him to go "just this once," assuring him that no harm *can* befall him. Let him remember that he is doing a great work, and to leave it even for a short time may destroy what is already done. The pretended good-fellowship of these evil associations and the importunity of their messengers should be closely watched. *Do not leave the work;* for if no other evil comes upon you, you lose so much valuable *time*, and as the King set Nehemiah a time in which to do his work, so there is a time set for the work of the Christian, which is short enough at best. Do right, and God will prosper you. "Resist the Devil and he will flee from you." With watchfulness and prayer go on from day to day to build up the broken life, till the work is all complete, and eternal rest and security shall be your rich reward.

PATIENCE.

But what is patience? We do not now speak of a heathen virtue, neither of a natural indolence; but of a gracious temper, wrought in the heart of a believer by the power of the Holy Ghost. It is a disposition to suffer whatever pleases God, in the manner and for the time that pleases him. We thereby hold the middle way, neither despising our sufferings, making little of them, passing over them lightly, as if they were owing to chance, or second causes; nor, on the other hand, affected too much, unnerved, dissolved, sinking under them. We may observe, the proper object of patience is suffering, either in body or mind. Patience does not imply the not feeling; this is apathy or insensibility. It is at the utmost distance from stoical stupidity! yea, and at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes, by considering who is the author of all his suffering, even God his Father. What is the motive of his giving us to suffer? Not so properly his justice as his love. And what is the end of it? Our profit, that we may be partakers of his holiness. —*Wesley.*

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

THE FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22, 23.

LOVE.

"Surely running-over love—that vast, boundless love of Christ—is the only thing I most fain would be in bonds with. He knoweth that I have but little, but the love of that love; and thus I shall be happy, suppose I never get another heaven, but only an eternal feasting of that love. But suppose my wishes were poor, he is not poor; Christ, all the seasons of the year, is dropping sweetness. If I had vessels, I might fill them; but my old, riven, and running-out dish, even when I am at the well, can bring little away. Nothing but glory will make tight and fast our leaking and rifty vessels. Alas! I have spilled more of Christ's love, grace, faith, humility, and godly sorrow, than I have brought with me. How little of a sea can a child carry in his hand! As little am I able to take away of my great sea—my boundless and running-over Christ Jesus."—*Rutherford.*

JOY.

"Joy is the happiness of love; it is love exulting; it is love aware of its own felicity, and rioting in riches which it has no fear of exhausting; it is love taking a look at its treasure, and surrendering itself to bliss without foreboding."—*Hamilton.*

PEACE.

"Peace is love reposing. It is love in the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Savior willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it."—*Ibid.*

LONG SUFFERING.

"Some years ago, I had in my garden a tree that never bore. One day I was going down, with my axe in my hand, to fell it. My wife met me in the pathway, and pleaded for it, saying, 'Why, the spring is now very near; stay, and see whether there may not be some change; and if not, you can deal with it accordingly.' As I never repented following her advice, I yielded to it now; and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bending with fruit. 'Ah!' said I, 'this should teach me. I will learn a lesson from hence, not to cut down too soon;' that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of the means of prayer in their behalf."—*W. Jay.*

GENTLENESS.

Wishing to seal a letter, Gotthold called for a lighted candle. The maid obeyed his order; but proceeding too hastily, the flame, which had not yet gathered sufficient strength, went out. "Here," said Gotthold, "we have that which may well remind us of the gentleness and moderation to be observed toward weak and erring brethern. Had this candle, when first-lighted, been carried slowly, and shaded by the hand from the air, it would not have been extinguished, but would soon have burned with vigor. In like manner, many a weak brother might be set right, if we only came to him in the right way."

GOODNESS.

"Goodness is love in action, love with its hands at the plough, love with the burden on its back. It is love carrying medicine to the sick, and food to the famishing. It is love reading the Bible to the blind, and explaining the gospel to the felon in his cell. It is love at the Sunday-school, or at the ragged school. It is love at the hovel-door, or sailing far away in the missionary ship. But, whatever task it undertakes, it is still the same—love following Jesus' footsteps, who went about continually, doing good."—*Hamilton.*

FAITH.

"The second chapter of the Epistle of James seems, to my mind, to describe a spiritual wedding. We are 'bidden to a marriage;' and, as at the older marriage in Cana of Galilee, the holy Master is present, and consummates the nuptials. The parties to be united are but symbolic personages, and yet are real, and life-like too. The bride is young and beautiful—ever young, and ever clothed upon with light as with a garment; her face is clear as the day; her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is 'Faith.' She is the daughter of God; and beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valor in his eye, and 'cunning in his ten fingers,' and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is 'Action.' With solemn rites the two are joined together in wedlock. They are both to love and both to obey. They are always to live and move and suffer and conquer together. They are to be the fruitful parents of every good thing on earth. On them, while united, Jehovah pronounces a blessing richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While united, they are to live and grow and conquer; when separated, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so 'Faith' and 'Works' were coupled by Infinite Wisdom; and in the presence of the world it was solemnly announced, 'What God hath joined together, let not man put asunder.—*Cuyler.*

MEEKNESS.

"Meekness is love at school—love at the Savior's school. It is Christian lowlihood. It is the disciple practicing the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the loving Christian at the Savior's feet, learning of him who is meek and lowly, and finding rest for his own soul.—*Hamilton.*

TEMPERANCE.

This term, in these modern days, has come to be applied chiefly to abstinence from intoxicating beverages. This is indeed an important application, and cannot well be over-estimated; but in the New Testament signification, it refers to the whole spirit and habits of life. A good rule of temperance is this: Use *good* things with proper *moderation*, and let *bad* things *entirely alone.* This rule will cut off the filthy habit of using tobacco, and bear hard against various other fleshly lusts and popular practices.

SERMON ON A POSTAL CARD.

GEO. THOMSON.

[The following pity little sermon was actually written on a postal card for the BANNER. It shows how many good things can be said within a small compass. Let us learn to *boil down* our thoughts until the water and froth are evaporated, and nothing but the solid sugar remains.—ED.]

Text Heb. 13: 1.

1st. This text is not applicable where brotherly love does not already exist.

2d. Being addressed to Christians, it is taken for granted that it *should* and *does* exist among them.

3d. It is at least implied that it *may cease* to exist among them; hence the admonition to perpetuate it.

4th. We learn its importance from many passages of Scripture. Have you doubts about your acceptance with God? Here is a test: (1 John 3: 14.) Do your neighbors doubt your sincerity? Here is a criterion: (John 13: 35.) Can you love God and cherish ill-will towards your brother? Impossible (1 John 4: 20.) Plain talk, but it is God's truth and we cannot get around it. Can we be mean, stingy, and penurious, and love God? Never. (1 John 3: 17.) Can we be saved without this principle? No. (1 Cor. 13.) Better possess this and be destitute of all things else, than to possess all things and be destitute of love. Can anything substitute love? Can benevolence? We may hoard up $100,000 in life, and bequeath it to charity at death; but it won't purchase eternal life. We may be as zealous as the crusaders and suffer martyrdom, and yet be damned. Knowledge, eloquence, power, and mountain-moving faith alone will not take us to glory. Three things constitute the religion of Jesus. 1. *Love.* 2. LOVE. 3. LOVE. "Let brotherly love continue."

There is but one fish that will bite at a *bare hook.* So there seems to be but one vice which cannot promise its perpetrator some reward of pleasure, and that vice is profane swearing. But the profane swearer *bites a bare hook.*

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE DAY OF THE LORD.

HORATIUS BONAR.

The day of the Lord, it cometh!
It comes like a thief in the night,
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sack-cloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold, creeping tide;
Nor barque from the distant offing,
Moving on o'er the waters wide.
But instant—like sudden lightning,
In the depths of a tranquil sky;
From the West to the East in a moment,
The havoc descends from on high!

The day of the Lord, it cometh,
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep.
Like the sudden lurch of the vessel,
By night on the sunken rock,
All earth in a moment reeleth,
And goeth down with the shock.

The voice of the awful trumpet
Arresteth the march of time;
With terror, and woe, and judgment
It soundeth through every clime.
It speaketh aloud to the living,
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the Judge's progress,
The downward march of God.
The fire which no mortal kindles,
Quick seizes the quaking earth;
And labors the groaning creation
In the pangs of its second birth.

Then the day of the evil endeth,
And the righteous, reign comes in;
Like a cloud of sorrow, vanisheth
The ages of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come!

THE LORD'S COMING.

ITS PROMINENCE AND IMPORTANCE.

BY A CONGREGATIONALIST.

Why do the truths of the Second Advent fail to be appreciated and recognized by most of the professed people of God? Is it because "the god of this world" has blinded their minds, lest they should see with their eyes and hear with their ears and understand with their hearts and be converted? Are they afraid of acquiescing in a doctrine that is unpopular and may bring upon them opposition and abuse? Does the doctrine of the world's conversion step in and leave the believer slumbering in his own splendid fancy of millennial progress and material advancement? Does the church take it for granted that because the general teachings of the pulpit are against the personal reign of Christ, therefore what the ministry says must be true?

Such are a few of the causes which operate to stupefy the people on the doctrine of the Lord's return. But this indifference will be seen to be all wrong when we consider the great importance of the subject. If I am indifferent to it, I am indifferent to one quarter of the teachings of God's Word. If I am indifferent to it, I am careless respecting the hinge on which a large number of the prophecies turn. I am also indifferent to the tone and structure of the Lord's parables—to his transfiguration—the last supper, which is to be observed as a remembrancer "till he come"—to his resurrection as the first-fruits—and to his ascension, coupled as it was with the promise of the angels: "This same Jesus who is now taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When the disciples entered upon the work of their mission, as harbingers, to declare the gospel of the kingdom to all the world, the greatness of their task—which might have been appalling—had no terrors for them, for they were permitted to see to the end of their labors and persecutions; and this angelic promise ever acted as a charm and as an incentive to industry and perseverance.

Among the first lessons that we hear taught after the days of the Pentecost, was that of Peter: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 20, 21.) Paul, in writing to the church at Rome, says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us: for the earnest expectation of the creature waiteth for the manifestation of the sons of God.... For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 18-23.) To the church in Corinth he writes: "So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (I Cor. 1: 7, 8.) In the same letter he exhorts the brethren to "judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." The 15th chapter is nearly all taken up with the same subject. The Christians at Ephesus are represented as "sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1: 14.) To the church of Philippi the apostle says: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3: 20, 21.) To the Colossians his utterances on the same topic are emphatic; but in writing to the Thessalonians he makes the subject so prominent, that, like some of the believers of our own day, they thought Christ's coming would be then; but in the second letter he corrects their mistake, by showing how the development of the Papacy was first to be wrought out—how this terrible system of iniquity had to grow and mature—how the Man of Sin had to "exalt himself above all that is called God, or that is worshiped, so that he as God" would sit "in the temple of God, showing himself that he is God;" which event has been most signally fulfilled in the late proceedings at Rome, and may possibly prove to be the filling up of the measure of iniquity and blasphemy which should precede the final overthrow of the great western apostacy. Thus one might go on quoting largely from the Scriptures of the Old and New Testament, bearing on these things; but especially would we lay stress upon the Apocalypse of St. John, as bridging over the whole period from the first to the second coming of our Lord, and as telling us as plainly as the symbols can tell, of his personal reign and triumph, after Popery and the False Prophet are destroyed, and all "the heathen" who have been arrayed against him are dashed in pieces like a potter's vessel.

How the church can be indifferent to this all-important subject it is difficult to understand. Mr. Bickersteth says that "after careful examination," he has found "that at least one verse in thirty of the New Testament relates to the second coming of our Lord Jesus Christ," and if there be included allusions to this great event, as well as different references, the proportion will be much greater, for "there are more than three hundred and twenty verses out of seven thousand nine hundred and fifty-nine found in the New Testament that point forward, as with eager gesture, to the future appearing of our Savior." So says Mr. Brooks, and he adds: "All the truths of God's Word are of course important, but their relative importance, if I may so speak, can be fairly estimated by considering the prominence given to them in the revelations of the Holy Ghost. When, for example, we find the doctrine of our Lord's divinity repeatedly affirmed in every book of the New Testament, and the doctrine of human redemption through his blood pervading the gospel, and the doctrine of faith or belief in his name, as essential to salvation, stated about five hundred times, it is proper to infer that these doctrines possess special value to the mind of the Spirit. What shall we say, then, when we discover that the doctrine of our Lord's second coming is distinctly proclaimed or incidentally mentioned in one verse of every twenty-five, perhaps, in the New Testament? Can it be right to neglect such a truth? Can it be right to banish it from our thoughts as a forbidden subject? If our ministers and professors in the theological seminaries should rarely or never clearly announce the doctrine of Christ's true and proper divinity, or his atoning sacrifice for sin, or the necessity of faith in him, they would be justly regarded by every real Christian as sadly derelict in duty, and surely they are no less derelict when they fail to announce the second coming of the Lord—no matter what their views are of his coming in relation to the Millennium."

But whether men are interested or not interested in this great theme, the drama of evil is coming to a close. Satan, the great embodiment and originator of evil, will soon have his career stopped. His day of spoliation is nearly at an end. The arch-enemy of God and man will soon have done all the amount of damage to the race that he will be permitted to do. Then will come the fulfillment of the twentieth chapter of Revelation, and how glorious the scene! The great enemy of our race, the terrible calumniator and accuser of the brethren, the one who tried to frustrate our redemption, in the wilderness, by tempting our Savior to make bread of the stones, to cast himself from the temple's pinnacle, and to fall down and worship him, ends his career, and the awful reign of terror and devastation is over. The being who has so long held sway amongst principalities and powers of spiritual wickedness in high places, and who caused our first parents to be driven from the garden, is himself now driven from his throne. The chain in the angel's hand—a fit symbol of subjugation—is placed around him, and he is secured. The agony of Gethsemane, the sufferings of the cross, and the scenes at the tomb, have fresh light now thrown upon them. Death and hell are vanquished foes. The "restitution of all things" is begun. Man's probation is ended, and the great Sabbath of rest has commenced. The King of kings and Lord of lords reigns from sea to sea, and from the river to the ends of the earth, without a rival. Every knee bows to him, and every tongue confesses that he is Lord of all, to the glory of God the Father!

PREPARE FOR THE CONFLICT.

B. P. FRENCH.

Though an army were stationed to guard a city, or nation, from the invasion of a mighty foe, yet, if the enemy showed no signs of an open warfare, but merely sent out scouting parties occasionally, the army, although harassed by skirmishes and in continual danger, would in time grow careless. The soldiers would be likely to wander away from the camp, or neglect to hold themselves in readiness for an engagement at a moment's notice. But let the enemy make an advance, or begin to prepare for a general attack, and every good soldier would gather up his arms, examine his firelock, and be at his post. The stragglers would gather into the camp, and every man would be awake and watchful.

Two armies might carry on a guerilla warfare for years: but unless they came into open battle, there would be no decisive victory on either side. Satan has been carrying on a guerilla warfare for a long time. He has snatched his victims here and there. The church has known that he lay in wait to deceive and destroy. Still, while he proclaimed no open war, she lived at her ease. Her soldiers wandered from the camp, beyond the sound of the Captain's call, and her sentinels slept at their posts. But *now* the devil is marshalling his forces for an open conflict. His lease of the governments of this world has nearly run out, and he wants his claim renewed; or, rather, he thinks to retain possession by force of arms. He finds he can gain no decisive victory by the dodging, guerilla form of warfare; so, in his desperation, he has proclaimed open war—*war to the knife*.

There are two who claim the possession and government of this world. One by right of purchase, as well as inheritance. The other claims it simply because he has had dominion so long. He is a usurper, and his claim is worthless; but he has many servants—millions who are ready to follow in his train and fight in his cause. He numbers his army—infuses into them his own diabolical spirit—views scornfully the little company who refuse to submit to his government, and, in his presumption, he is about to make an assault upon the camp of the saints, and bid defiance to the King of kings. There is a struggle coming that will decide which of the two claimants shall possess the kingdom. *Will* decide, did I say? No, *that* was *decided* long ago; but the coming struggle will end in the crowning of one and the overthrow of the other.

Come, all who have enlisted under the banner of the rightful Heir to King David's throne, *to arms!* TO ARMS! Have any wandered away from the camp? Return quickly! The roll is being called. Let every one be at his post. The enemy's rangers are out on every side; all stragglers and deserters will fall an easy prey. Have any laid down their weapons? Gird on your armor at once! The enemy is advancing, the contest is at hand. Already we can hear their shouts of defiance, their horrid blasphemies, and fierce imprecations of wrath, and see their weapons of war, and their scowls of deadly hate.

"A battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecutions
Will come to close contact ere long.
Then gird on your armor, ye saints of the Lord,
And he will direct you by his holy word—
The pure testimony will cut like a sword."

Fear not, little flock! If you have on the whole armor, you are invincible. Our weapons are not carnal, but they are *mighty*. What if Satan has got legions of demons for recruiting officers, who have deceived and enlisted the fallen children of Adam in his service, until his army is innumerable? They will be as reeds before the sharp sword which proceedeth out of the mouth of him on whose vesture is written, "King of kings and Lord of lords." It is not numbers which will gain the victory, but righteousness and truth. God's promises are sure. The little flock with their all-conquering Leader, will prevail and possess the kingdom prepared for them from the foundation of the world.

Let me belong to that little company whose God is the Lord. If we are his children, we need not fear the wrath of men or devils. We shall come off conquerors at last. True, we may fall in the contest; but if we fall, we shall rise; if we die, we shall live again; live to enjoy eternally the society of the blessed, and the presence of our beloved elder Brother; live to share in the glory of the new earth; *live* to shout *victory* when the devil and all his host are shrouded in eternal night. Then let us endure unto the end. We will make no compromise with Satan's mock government and confederacy. Trouble may come; tribulation may come; but He who hath bought us with his blood knows how to deliver us in the day of wrath and perdition of ungodly men.

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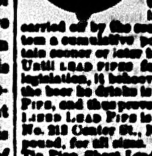

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"BELIEVEST THOU THE PROPHETS?"

THE DAY OF THE LORD.

HORATIUS BONAR.

The day of the Lord, it cometh!
It comes like a thief in the night,
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sack-cloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold, creeping tide;
Nor barque from the distant offing,
Moving on o'er the waters wide.
But instant—like sudden lightning,
In the depths of a tranquil sky;
From the West to the East in a moment,
The havoc descends from on high!

The day of the Lord, it cometh,
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep.
Like the sudden lurch of the vessel,
By night on the sunken rock,
All earth in a moment reeleth,
And goeth down with the shock.

The voice of the awful trumpet
Arresteth the march of time;
With terror, and woe, and judgment
It soundeth through every clime.
It speaketh aloud to the living,
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the Judge's progress,
The downward march of God.
The fire which no mortal kindles,
Quick seizes the quaking earth;
And labors the groaning creation
In the pangs of its second birth.

Then the day of the evil endeth,
And the righteous, reign comes in:
Like a cloud of sorrow, vanisheth
The age of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come!

THE LORD'S COMING.

ITS PROMINENCE AND IMPORTANCE.

BY A CONGREGATIONALIST.

Why do the truths of the Second Advent fail to be appreciated and recognized by most of the professed people of God? Is it because "the god of this world" has blinded their minds, lest they should see with their eyes and hear with their ears and understand with their hearts and be converted? Are they afraid of acquiescing in a doctrine that is unpopular and may bring upon them opposition and abuse? Does the doctrine of the world's conversion step in and leave the believer slumbering in his own splendid fancy of millennial progress and material advancement? Does the church take it for granted that because the general teachings of the pulpit are against the personal reign of Christ, therefore what the ministry says must be true?

Such are a few of the causes which operate to stupefy the people on the doctrine of the Lord's return. But this indifference will be seen to be all wrong when we consider the great importance of the subject. If I am indifferent to it, I am indifferent to one quarter of the teachings of God's Word. If I am indifferent to it, I am careless respecting the hinge on which a large number of the prophecies turn. I am also indifferent to the tone and structure of the Lord's parables—to his transfiguration—the last supper, which is to be observed as a remembrancer "till he come"—to his resurrection as the first-fruits—and to his ascension, coupled as it was with the promise of the angels: "This same Jesus who is now taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When the disciples entered upon the work of their mission, as harbingers, to declare the gospel of the kingdom to all the world, the greatness of their task—which might have been appalling—had no terrors for them, for they were permitted to see to the end of their labors and persecutions; and this angelic promise ever acted as a charm and as an incentive to industry and perseverance.

Among the first lessons that we hear taught after the days of the Pentecost, was that of Peter: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 20, 21.) Paul, in writing to the church at Rome, says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us: for the earnest expectation of the creature waiteth for the manifestation of the sons of God.... For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 18-23.) To the church in Corinth he writes: "So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 1: 7, 8.) In the same letter he exhorts the brethren to "judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." The 15th chapter is nearly all taken up with the same subject. The Christians at Ephesus are represented as "sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1: 14.) To the church of Philippi the apostle says: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3: 20, 21.) To the Colossians his utterances on the same topic are emphatic; but in writing to the Thessalonians he makes the subject so prominent, that, like some of the believers of our own day, they thought Christ's coming would be then; but in the second letter he corrects their mistake, by showing how the development of the Papacy was first to be wrought out—how this terrible system of iniquity had to grow and mature—how the Man of Sin had to "exalt himself above all that is called God, or that is worshiped, so that he as God" would sit "in the temple of God, showing himself that he is God;" which event has been most signally fulfilled in the late proceedings at Rome, and may possibly prove to be the filling up of the measure of iniquity and blasphemy which should precede the final overthrow of the great western apostacy. Thus one might go on quoting largely from the Scriptures of the Old and New Testament, bearing on these things; but especially would we lay stress upon the Apocalypse of St. John, as bridging over the whole period from the first to the second coming of our Lord, and as telling us as plainly as the symbols can tell, of his personal reign and triumph, after Popery and the False Prophet are destroyed, and all "the heathen" who have been arrayed against him are dashed in pieces like a potter's vessel.

How the church can be indifferent to this all-important subject it is difficult to understand. Mr. Bickersteth says that "after careful examination," he has found "that at least one verse in thirty of the New Testament relates to the second coming of our Lord Jesus Christ," and if there be included allusions to this great event, as well as different references, the proportion will be much greater, for "there are more than three hundred and twenty verses out of seven thousand nine hundred and fifty-nine found in the New Testament that point forward, as with eager gesture, to the future appearing of our Savior." So says Mr. Brooks, and he adds: "All the truths of God's Word are of course important, but their relative importance, if I may so speak, can be fairly estimated by considering the prominence given to them in the revelations of the Holy Ghost. When, for example, we find the doctrine of our Lord's divinity repeatedly affirmed in every book of the New Testament, and the doctrine of human redemption through his blood pervading the gospel, and the doctrine of faith or belief in his name, as essential to salvation, stated about five hundred times, it is proper to infer that these doctrines possess special value to the mind of the Spirit. What shall we say, then, when we discover that the doctrine of our Lord's second coming is distinctly proclaimed or incidentally mentioned in one verse of every twenty-five, perhaps, in the New Testament? Can it be right to neglect such a truth? Can it be right to banish it from our thoughts as a forbidden subject? If our ministers and professors in the theological seminaries should rarely or never clearly announce the doctrine of Christ's true and proper divinity, or his atoning sacrifice for sin, or the necessity of faith in him, they would be justly regarded by every real Christian as sadly derelict in duty, and surely they are no less derelict when they fail to announce the second coming of the Lord—no matter what their views are of his coming in relation to the Millennium."

But whether men are interested or not interested in this great theme, the drama of evil is coming to a close. Satan, the great embodiment and originator of evil, will soon have his career stopped. His day of spoliation is nearly at an end. The arch-enemy of God and man will soon have done all the amount of damage to the race that he will be permitted to do. Then will come the fulfillment of the twentieth chapter of Revelation, and how glorious the scene! The great enemy of our race, the terrible calumniator and accuser of the brethren, the one who tried to frustrate our redemption, in the wilderness, by tempting our Savior to make bread of the stones, to cast himself from the temple's pinnacle, and to fall down and worship him, ends his career, and the awful reign of terror and devastation is over. The being who has so long held sway amongst principalities and powers of spiritual wickedness in high places, and who caused our first parents to be driven from the garden, is himself now driven from his throne. The chain in the angel's hand—a fit symbol of subjugation—is placed around him, and he is secured. The agony of Gethsemane, the sufferings of the cross, and the scenes at the tomb, have fresh light now thrown upon them. Death and hell are vanquished foes. The "restitution of all things" is begun. Man's probation is ended, and the great Sabbath of rest has commenced. The King of kings and Lord of lords reigns from sea to sea, and from the river to the ends of the earth, without a rival. Every knee bows to him, and every tongue confesses that he is Lord of all, to the glory of God the Father!

PREPARE FOR THE CONFLICT.

D. P. FRENCH.

Though an army were stationed to guard a city, or nation, from the invasion of a mighty foe, yet, if the enemy showed no signs of an open warfare, but merely sent out scouting parties occasionally, the army, although harassed by skirmishes and in continual danger, would in time grow careless. The soldiers would be likely to wander away from the camp, or neglect to hold themselves in readiness for an engagement at a moment's notice. But let the enemy make an advance, or begin to prepare for a general attack, and every good soldier would gather up his arms, examine his firelock, and be at his post. The stragglers would gather into the camp, and every man would be awake and watchful.

Two armies might carry on a guerilla warfare for years: but unless they came into open battle, there would be no decisive victory on either side. Satan has been carrying on a guerilla warfare for a long time. He has snatched his victims here and there. The church has known that he lay in wait to deceive and destroy. Still, while he proclaimed no open war, she lived at her ease. Her soldiers wandered from the camp, beyond the sound of the Captain's call, and her sentinels slept at their posts. But *now* the devil is marshalling his forces for an open conflict. His lease of the governments of this world has nearly run out, and he wants his claim renewed; or, rather, he thinks to retain possession by force of arms. He finds he can gain no decisive victory by the dodging, guerilla form of warfare; so, in his desperation, he has proclaimed open war—*war to the knife*.

There are two who claim the possession and government of this world. One by right of purchase, as well as inheritance. The other claims it simply because he has had dominion so long. He is a usurper, and his claim is worthless; but he has many servants—millions who are ready to follow in his train and fight in his cause. He numbers his army—infuses into them his own diabolical spirit—views scornfully the little company who refuse to submit to his government, and, in his presumption, he is about to make an assault upon the camp of the saints, and bid defiance to the King of kings. There is a struggle coming that will decide which of the two claimants shall possess the kingdom. *Will* decide, did I say? No, *that was decided* long ago; but the coming struggle will end in the crowning of one and the overthrow of the other.

Come, all who have enlisted under the banner of the rightful Heir to King David's throne, *to arms!* TO ARMS! Have any wandered away from the camp? Return quickly! The roll is being called. Let every one be at his post. The enemy's rangers are out on every side; all stragglers and deserters will fall an easy prey. Have any laid down their weapons? Gird on your armor at once! The enemy is advancing, the contest is at hand. Already we can hear their shouts of defiance, their horrid blasphemies, and fierce imprecations of wrath, and see their weapons of war, and their scowls of deadly hate.

"A battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecutions
Will come to close contest ere long.
Then gird on your armor, ye saints of the Lord,
And he will direct you by his holy word—
The pure testimony will cut like a sword."

Fear not, little flock! If you have on the whole armor, you are invincible. Our weapons are not carnal, but they are *mighty*. What if Satan has got legions of demons for recruiting officers, who have deceived and enlisted the fallen children of Adam in his service, until his army is innumerable? They will be as reeds before the sharp sword which proceedeth out of the mouth of him on whose vesture is written, "King of kings and Lord of lords." It is not numbers which will gain the victory, but righteousness and truth. God's promises are sure. The little flock with their all-conquering Leader, will prevail and possess the kingdom prepared for them from the foundation of the world.

Let me belong to that little company whose God is the Lord. If we are his children, we need not fear the wrath of men or devils. We shall come off conquerors at last. True, we may fall in the contest; but if we fall, we shall rise; if we die, we shall live again; live to enjoy eternally the society of the blessed, and the presence of our beloved elder Brother; live to share in the glory of the new earth; *live* to shout *victory* when the devil and all his host are shrouded in eternal night. Then let us endure unto the end. We will make no compromise with Satan's mock government and confederacy. Trouble may come; tribulation may come; but He who hath bought us with his blood knows how to deliver us in the day of wrath and perdition of ungodly men.

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The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Parts of Speech.

Three little words you often see,
Are articles—*a*, *an* and *the*.
A noun's the name of anything,
As *school*, *garden*, *hook* or *swing*.
Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white* or *brown*.
Instead of nouns the pronouns stand,
Her head, *his* face, *your* arm, *my* hand.
Verbs tell of something to be done,
To *read*, *count*, *swing*, *jump* or *run*.
How things are done the adverbs tell,
As *slowly*, *quickly*, *ill* or *well*.
Conjunctions join the words together,
As men *and* women, wind *or* weather.
The preposition stands before
A noun, as *in* or *through* a door.
The interjection shows surprise,
As *Oh!* how pretty—*Oh!* how wise.
The whole are called nine parts of speech,
Which reading, writing, speaking teach.

An Infidel's Lie.

Col. R. G. Ingersoll, in a speech on "Heretics and Heresies" delivered in the city of Chicago, made the following serious charge:

"In the name of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babies, have been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy, no heretic has ever been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured, pitiless as famine, merciless as fire, with the conscience of a serpent. *Such is the history of the Church of God.*"

We pronounce the above an unmitigated *lie!* The language is fearfully true of the "Mother of Harlots," and is not grossly inapplicable to many ecclesiastical bodies that wave the Protestant flag and *claim* to be *Christian Churches*. But the "Church of God" possesses no such spirit and is guilty of no such practices. The *Church of God*—composed only of real Christians—is a Church of purity, peace and good-will. She fights, but not with carnal weapons. She has never raised a persecuting arm, but has in every age been persecuted for righteousness' sake.

A. A. P.

Apparent Contradiction.

On what principle can we reconcile these two propositions? (1) God pronounced man and everything he had made "*very good.*" (2) It repented the Lord that he had made man." A. B.

Nearly three thousand years ago there lived a man who, after an almost fruitless search for honor, truth and uprightness, could say: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl. 7: 29.) Man as he came from the hands of his Maker was "very good;" but the fearful change wrought by transgression ere ten generations had passed away is thus described: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6: 5, 6.)

W. P. S.

The Seven-Dollar Thief.

A traveler on his journey meets a robber in the woods. "Give me your money," cries the highwayman, "or I'll shoot you."

"It may be," thinks the traveller, "the man is in want;" and he generously gives him six dollars. "Take this. God bless you. Farewell."

"Stop! stop!" cried the robber; "I see another dollar, and I must have that."

"O sir," replies the traveler, "be content. Of my all, seven dollars, you have six, and I only one to help me on my journey."

"Give me that seventh dollar," cries the robber, drawing his pistol.

What do you think of the robber? "The meanest thief I ever could conceive of." What is his name? Sabbath-breaker. —*Selected.*

Death in Fact and Figure.

"Would you kindly say a word on Gen. 2. 17, and 1 Tim. 5: 6, as our opponents fly to such passages when pressed on the point of the second death." RICHARD WADSWORTH.

If "our opponents" are so benevolently anxious to find Scripture proof that the wicked dead are alive their resources are miserably limited if these passages are their stronghold. Genesis has the words, "In the day thou eatest thereof, thou shalt surely die," or, which is better, as in the margin, "*dying* thou shalt die." Through God's great kindness, and for beneficent purposes, the first man lived long; but he was a dying man all the time, according to the sentence and at last he died, which was the execution of the sentence.

The words in Timothy are, "She that liveth in pleasure, is dead while she liveth." We do not think any sincere mind can misunderstand words so plain. The primary sense of the word death is simply, literally, death; a ceasing to be; the extinction of being. All our secondary or metaphorical words are derived from their primary or literal meaning. Hence, as a dead person is literally dead, we get the secondary or metaphorical idea that a person living to the flesh is dead to the higher objects of being—religion and God. Regarding the person who lives without God, it is forcibly true to say he is dead in trespasses and sins. He who lives only an animal life, can truly have it said to him, "The end of these things is death." That is the literal fact, the wages of sin; but the metaphor we have derived from the primary or literal meaning is—"Why, you see by his every-day conduct that the man is dead while he lives." But what is there in all this about the life of disembodied souls? Not a word, not a thought, not an allusion. We implore men not to handle the Word of God deceitfully!—*Rainbow.*

Does God Create Evil?

In what sense does God "create evil?" See Isaiah 45: 7. C. D.

The whole verse reads, "I form the light, and create darkness; I make peace and create evil. I the Lord do all these things." In Amos 3: 6, we find the question, "Shall there be evil in a city, and the Lord hath not done it?" The evil here spoken of, as also in Isaiah 45: 7, is undoubtedly not moral evil, but the evil of God's judgments, which he visits upon individuals, upon cities, and upon nations, for their sins. In this sense, and in this only does God "create evil."

W. P. S.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

If the *Father* "only hath immortality," when, where, and how did the *Son* get it? C. WISE.

Does not the Bible oppose the Copernican system, and prove that the earth is a plane instead of a globe, around which the sun *really* revolves, as it does *apparently?* See Eccl. 1: 5, and other passages. STUDENT.

Is there nothing more of a human *spirit* than *atmospheric air?* ALEXANDER.

What is the real meaning of Rev. 6: 9-11? S. V. S.

In I Jno. 3: 2, does not the personal pronoun refer, grammatically, to the *Father*, rather than the *Son?* If so, are we to expect God the *Father* to come and set up his throne on the new earth? ALONZO.

Was Moses raised from the dead, and if so, when? And if not, who was it that appeared with Elias on the mountain? MICHAEL LEE.

Why did the Lord meet Moses in the inn, and *seek to kill him*, when he was upon his way to Egypt, whither he was going in obedience to the Lord's commandment, to lead forth the children of Israel from their bondage?" (Ex. 4: 24) S. C. STONE.

In the June BANNER, N. M. Palmer speaks repeatedly about "man's *spiritual nature, derived from Adam.*" Will he please tell us, in the light of I Cor. 15: 45-47, what he means by it, and where we may find an account of it in the *Bible?* C. W. STETSON.

I would like an explanation of Matt. 27: 52, 53. THOMAS LANE.

Is it right for Christians to engage in carnal warfare? PEACE-MAKER.

Will there be an opportunity for a *sinner* to repent and be forgiven in the world to come? INQUIRER.

What is the New Testament meaning, application and limitation of the term, "Church?" A. C. A.

Can a sinner be converted to God without a full consecration? TRUTH-SEEKER.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed? L. L. S.

How many kinds of "*birth*" are brought to view in the Scriptures? S. P.

And Satan stood up against Israel, and provoked David to number *Israel*." I Chron. 21: 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints? J. C.

What did Peter mean by saying, "Shortly I must put off this, my tabernacle?" Did he believe he would be conscious independent of his mortal body? BIBLICAL.

Items of Interest.

Minnesota loses 2,000,000 bushels of wheat by grasshoppers.

This year the first colored student graduated from the Theological school at Yale College, and also from the Academical Department.

Rum gives us a million drunkards, a hundred thousand idiots and insane, and nearly or quite a thousand murders and suicides a year.

St. Peter's, Rome, required for its erection and completion 300 years. It cost £50,000,000 in gold, and an annual expenditure of £30,000 to keep it in repair. It covers eight acres.

Bishop Whipple, of Minnesota, having refused to ordain an insane divinity student was attacked by the latter in the Episcopal church at Faribault. The bishop forced the would-be assassin into a chair and held him until his pistol was taken from him.

There are nearly fifty women practicing medicine in New York and Brooklyn, most of them homœopathically, and many of them having incomes of $3,000 and $3,000, while many reach $5,000. There are three medical colleges there, and a fourth is now building.

The statistics of the Presbyterian Church for 1874 have just been published, with a comparative summary of five years since the reunion. There are now 35 synods, 174 presbyteries, 4,597 ministers, 4,946 churches, 495,634 communicants. Total collections for all purposes, $9,120,792.

A strict Scotch woman was induced to attend services one Sunday at Trinity, New York, this being her first appearance in an Episcopal Church. After service was over, she was asked how she liked it, and gave answer that, "It was very fine; but it was aufu' work for the Sabbath-day!"

A stolid old farmer talks thus about his boys: From 19 to 20 they knew more than he did; at 25 they knew as much; at 30 they were willing to hear what he had to say; at 35 they asked his advice; and he thinks when they get to be 40 that they will actually acknowledge that the old man *does* know something.

A movement is in progress, in the Roman Catholic Church in Germany and in Italy, for reform in church music. A numerous society has been formed in Germany to "exclude that kind of music" from the churches "which is only fit for the stage." Protestant churches might learn a useful lesson from their Catholic neighbors.

In the ruins of Pompeii there was found a petrified woman who, instead of trying to fly from the destroyed city, had spent her time in trying to gather up her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both: "We cannot serve God and Mammon." Be one thing or the other.

The King of Sweeden is the greatest poet, the Emperor of Germany the greatest soldier, the Emperor of Austria the greatest linguist, the King of Bavaria the greatest musician, the King of Saxony the greatest scholar, the King of Italy the greatest hunter, the King of Belgium the best dancer, and the Czar of Russia the greatest smoker, among the sovereigns of Europe.

Rev. T. A. Goodwin, a Methodist minister of Indiana, is to be tried on a charge of heresy by his conference for writing a book on "The Mode of Man's Immortality," in which his opinions are understood to discard the common doctrine of the resurrection and to hold that the entire personality of the believer passes to the presence of God immediately after death. What next?

A remarkable religious awakening is reported in North China. Two years ago Cheefoo, a Buddhist, happening to enter a Christian church, became a convert to Christianity, and immediately went to labor among the people of his native town to induce them to embrace the same religion. Thus far there have been 160 converts. The place of the revival is 200 miles distant from the residence of any missionary, and outside of the ordinary lines of travel.

The Earl of Lauderdale was alarmingly ill, one distressing symptom being a total absence of sleep, without which the medical men declared he could not recover. His son, who was somewhat simple, was seated under the table, and cried out, "Send for that preaching man frae Livingstone, 'or rather aye sleeps in the kirk." One of the doctors thought the hint worth attending to, and the experiment succeeded; for sleep came on, and the Earl recovered.

The Pope is receiving, in these "latter days," indignities of every kind. Among the worst is the loss of church property. The Italian *Official Journal* states that the amount taken by Victor Emmanuel's government, under the confiscation act, since 1867, equals $90,000,000. The property thus taken consisted in the innumerable "houses" devoted to ecclesiastical purposes in the hands of the Jesuits. Between 400 and 500 of these are in Rome. As the Jesuits were avowed enemies of the Italian government this course was justified.

A well-known Baptist clergyman says:

"I could give the names of from twenty-five to fifty clergymen occupying leading and prominent pulpits who are *per se* open-communionists, including such men as Neal, Gordon, Beckly, Child and Pentecost, of Boston; Bridgman and Reeves, of Albany; Dr. Burlingham, of St. Louis; Rowland, of Philadelphia; D. H. Miller, of New York; Annable, of N. Adams, Mass.; Jeffrey, of Brooklyn, etc., etc., with any number who are indifferent on the matter and would gladly go with the open communionists if it were practicable and tolerated."

"Is it a strong congregation?" asked a man respecting a body of worshippers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No, they are poor." "How, then, do you say it is a strong church?" "Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of a dozen or five hundred members!" And he spoke the truth.—*United Presbyterian.*

A colored man applied to a Boston savings bank, wishing to draw one dollar. The clerk informed him that the iron rule of the institution forbid the withdrawal of less than three dollars. Our colored brother was in deep study for a few moments, and then said: "Sar, I'll take dem free dollars." The three dollars were paid to him, when he at once added: "Now, sar, if yer please, sar, I'll posit two dollars in de institution." The amount was duly credited, when with his loose dollar in his pocket, he gave the clerk a sly wink, and walked away.

Elder Jacob Knapp was no *policy* man. On all the reform questions his position was clear and marked. At one time he was holding a meeting at Richmond, Va. A good degree of interest was secured and many asked prayers. Elder K. drew the line of reciprocal duties so clearly that after meeting a committee waited on him to ask him to modify his discourse, saying, "Our people will not bear it." He replied, "I came here to preach God's truth; I shall preach nothing less." Unable to bear his searching truth they chose to have him leave; and thus ended the revival.

Bishop George would never have his portrait taken. "If I were to," he said, "it would be engraved and hung in some good brother's parlors, and by-and-by, the good brother would fail in business or die, and his effects would be put up for public sale, and the valuable auctioneer would come across me in a pile of household trumpery, and, as he held me suspended by thumb and finger, he would cry: 'Now, gentlemen, here's your chance! your only chance! perhaps your last chance! to buy a bishop! How much am I bid for a bishop? Twelve and a half cents for a bishop! Do I hear any more? Going! going! gone! Only twelve and a half cents, dog cheap, for a Methodist bishop!'"

Dr. Crosby, a noted minister in New York, makes the following sensible and truthful remarks in a tract of his, entitled "Consecrated Looking-glasses."

"If I were called to point out the most alarming sins in this city to-day—those which are more wide-spread in their ravages, most deceitful in their influence, and most soul-destroying in their ultimate effects—I would mention the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipper of self."

The Chicago *Tribune* reports the following remarkable case at Woodstock, Ill.: "A well-dressed stranger walked into one of the saloons of this place leading a little boy by the hand and called for a drink of whiskey. The little fellow burst into tears and begged his father not to drink, and the saloon-keeper, to his credit, be it said, refused him, whereupon the man jumped behind the bar and seized a bottle of the article in question. The bar-keeper attempted to take the bottle from him, and a scuffle ensued, during which the liquor was spilled, and the stranger ejected. A man of family who was present was so struck by the conduct of the boy that he left the saloon, and made oath that he would never drink another drop.

The American people have more tongue than they can utilize. Our forte is declamation. We use language with a recklessness that is sometimes perfectly appalling. If there happens to be a deficit in the treasury of any given organization, there is an average of two speeches for every dollar needed to make it solvent. If there is a surplus, we talk longer about its proper disposition than it would take to earn double the amount at common workman's wages. Our church and philanthropic organizations are dying of debate over constitutions and by-laws. A paralysis of the tongue would be a benediction. Less talk, and more frequent handling of the pocket book, would make a healthy change in our charities and in our churches.—*Working Church.*

In reply to a letter from Rev. Mr. McCabe, announcing his intention to unite with the Reformed Episcopal Church, Bishop Whittingham, of Maryland, writes: "One perjured bishop no more makes a church than one swallow makes a summer." Will his Right Reverence refresh our memory with regard to the origin of the Church of England, whether in 1559 under Elizabeth, or in 1534 under Henry VIII.; state the number of Romish bishops who at that time violated their oath of subjection to the Pope and recognized the supremacy of the English monarch in matters of religion; and let us know exactly how many "perjured bishops" do make a church! The stone flies whizzing through the air, but it was thrown out of a glass house.

D. L. Moody threw a well-aimed shell into the great Christian Convention, assembled in the *Free Assembly Hall*, Edinburgh, a while since. Several noblemen and hundreds of clergymen were present. Among the practical questions proposed for Mr. Moody to answer, was this one: "What should be done in regard to the intemperance among us?" This touched Scotland right "on the raw," for the national curse is the bottle. Brother Moody gave this condensed reply: "That is a large question, and would take a long time. But as I come from a land where the ministers rarely ever touch the *infernal stuff*, I think it will be a happy day for Scotland when every minister hurls the intoxicating cup from his own table. Then they would have great influence with their people."

At a camp-meeting in the West, Bro. Holmbeck, a blind preacher, arose on the 4th of July, and uttered the following declaration of independence against the united power of Satan:

"We hold these truths to be self-evident, that all men are endowed with certain inalienable rights. Among these are, eternal life, liberty of soul, and pursuit of holiness. That, as Satan's form of government interferes with these rights, it is our right and our duty to throw off his yoke, and to assume among God's people the privileges to which we are entitled. Satan is our oppressor. To confirm this, let the facts be submitted to the candid world. He has bound us in chains of fear; has smothered our joys by sin; inbred depravity; has hindered our Christian progress. Such a fiend is unfit to be the ruler of a redeemed soul. Therefore, on this 4th day of July, A. D., 1874, in the strength of Grace, we declare ourselves free and independent of his power."

One of its pioneer preachers, endeavoring to introduce Methodism into some section of New England, was met, at an appointment in a school-house, by one of the ministers of the place, who proposed to confound the poor Methodist by demonstrating his ignorance in the presence of the congregation. Having awaited the conclusion of the earnest sermon, the learned Reverend walked boldly up to the desk, and addressed the preacher in Latin. To the disappointment of the scholar, the Methodist stood up to it bravely, giving it the most polite attention; and when he had ceased, immediately replied, in an easy manner, as if nothing could have been more intelligible to him than Latin: "*Wie viele Kinder hat ihre Mutter?*" (How many children has your mother?) The great scholar, with an utterly puzzled look, vainly having endeavored to scratch the meaning from out his head, replied: "You will please excuse me, sir. I am rusty in *Hebrew*." As an additional point, it must be stated that the Methodist, who had ventured his *entire stock of German* in the encounter, was stared at by the congregation as a Hercules in literature.

There were nine colleges in America before the Revolutionary War broke out. The first was Harvard College. The second, that of William and Mary, founded in 1693, and Virginia and Yale colleges are of the seventeenth century. Princeton College was established in 1746. Eight years after the New Jersey College was founded, and New York city soon took its turn by founding the King's College. A huge iron crown was placed upon it as the emblem of royalty, but this badge was subsequently removed, and the institution took the name of Columbia College. In 1775 Philadelphia procured a charter for the University of Pennsylvania. Then Rhode Island College was established, but it afterwards took the name of Nicholas Brown, and is known as Brown College. In Connecticut there lived a devoted pastor, named Willard, in the town of Hanover, and this man took it into his head to do something for the red men. He founded a school in New Hampshire, and out of that school there grew, in 1765, the institution known as Dartmouth College. There was one more founded in New Jersey, in 1770, and called the Queen's College, so named by King George, in honor of his wife; but, fifty years after the Revolution, this institution, like the King's College, changed its name, and took the citizen's name of Rutger's College.—*Christian Cynosure.*

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely paused to hear;
It is not lost.

The silent tears that fall, at dead of night,
Our soiled robes which once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in thy city bright,
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They were not lost.

KING OF THE SEA.

BY THE EDITOR.

If our engraving is a representation of fact, rather than fiction, we cannot be far astray in calling the Whale the "King of the Seas." This infuriated monster is plowing the deep with the daring and devastation that usually mark the path of a proud and pitiless conqueror. Life-boats are of no account when his ire is fully aroused. Sailors are seen flying in the air without the aid of a balloon. Men and boats are but playthings before this marching monster, and even large vessels are sometimes seriously damaged by his vengeful power. There are several kinds of whales:

1. The Greenland whale, technically called the *balæna mysticetus*. When fully grown it is from fifty to seventy feet in length, and from thirty to forty feet in circumference. It is from this whale that most of our whalebones are procured. Hence the whalebone is sometimes called *baleen*. Some suppose that these bones form the ribs of the whale. This is a great mistake. They are all found in the *mouth*. They form long, thin plates, arranged transversely, with fringed edges, and perform the office of a seive. When the whale takes in a shoal of fish he is obliged to take in also a large quantity of water. These bony plates allow the water to pass into the throat, whence it is thrown out through the "blow hole," as represented in the cut. After the water is all blown out, the whale can pass his supper down his throat, one fish at a time, at his leisure. According to Webster, there are about three hundred of these bone-plates, varying from ten to fifteen feet in length. These bones are prepared for manufacturing purposes by boiling and then dyeing them. One whale sometimes furnishes over a thousand dollars' worth of bones. The chief value of a whale, however, is in the oil which is obtained from the thick layer of fat or blubber lying under the skin. Twenty tons of oil, worth several thousand dollars, are sometimes taken from a single whale.

THE KING OF THE SEA.

2. The Spermaceti whale, otherwise known as the *Cachalot*. This whale has in its head a large cavity where an oily fluid is collected, which, after death, concretes into a granulated, yellow substance, called *spermaceti*, much used and very valuable for making sperm candles. From this whale *ambergris* is also obtained.

3. The Fin-backed whale, also called Razor-back. It is sometimes over one hundred feet in length, and is supposed to be the longest animal in creation.

It will be seen from the above description that while a whale's *mouth* is very *large*, his *throat* is so *small*, and so obstructed by bony cross-bars, that it would be difficult for him to swallow so large an object as a man. A difficulty has hence arisen in connection with the very interesting submarine history of the prophet Jonah. Was he, or was he not, swallowed by a whale?

In the Old Testament account of Jonah, the term "whale" does not occur. It is simply said, "The Lord had prepared *a great fish* to swallow up Jonah." On this passage Dr. Adam Clarke thus remarks: "This could not have been a whale, for the throat of that animal can scarcely admit a man's leg; but it might have been a shark, which abounds in the Mediterranean, and whose mouth and stomach are exceedingly capacious."

Dr. Smith, in his Bible Dictionary, is very confident that Jonah was swallowed by a *white shark*. He says: "This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. The whole body of a man in armor has been found in the stomach of a white shark." "The white shark is not uncommon in the Mediterranean."

"But is it not stated in the New Testament that Jonah was swallowed by a whale?" Let us see. The only passage which contains the word "whale," and from which it has come to be quite generally believed that Jonah was swallowed by that animal, is the following: "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12: 40.

Now, since it is stated in Jonah that "God *had prepared* a great fish," we could very easily believe that he so expanded a whale's throat as to receive the disobedient prophet, *if the inspired record so stated;* for the transaction certainly involved a miracle, and the God of unlimited resources could multiply miracles at his pleasure.

There is nothing, however, in the sacred Scriptures that requires such a belief. The original word, rendered "whale," in Matt. 12: 40, is *kretos*, which Liddell and Scott's Lexicon defines thus: "*Any sea-monster or huge fish.*" It is in no sense limited to the whale. In harmony with this fact, and with Jonah's prophecy, the word is translated "*great fish*" by Campbell, Noyes, Whiting, and the Emphatic Diaglott, and simply "*fish*" by Sawyer, the Syriac version, and the Bible Union. The Scriptures, therefore, teach that Jonah was swallowed by a "great fish," but they do not inform us what *kind* of a fish.

THE more grace here, the more glory hereafter: the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace in the full; grace is glory in the flower, and glory is grace in the fruit; grace is glory militant, and glory is grace triumphant. Grace and glory differ in degree, not in kind.

A LOST WORLD.

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Lift Up A Standard For The People. Isa.

VOLUME IV. NEW YORK CITY, AND VINELAND, N. J., NOVEMBER, 1874. NUMBER 11.

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EDITED BY

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the kingdom to come. It shall be the aim of this paper to ring out the glorious notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely paused to hear;
It is not lost.

The silent tears that fall, at dead of night,
Bedew sad pillows which once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in thy city bright,
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They were not lost.

KING OF THE SEA.

BY THE EDITOR.

If our engraving is a representation of fact, rather than fiction, we cannot be far astray in calling the Whale the "King of the Sea." This infuriated monster is plowing the deep with the daring and devastation that usually mark the path of a proud and pitiless conqueror. Life-boats are of no account when his ire is fully aroused. Sailors are seen flying in the air without the aid of a balloon. Men and boats are but playthings before this marching monster, and even large vessels are sometimes seriously damaged by his vengeful power. There are several kinds of whales:

1. The Greenland whale, technically called the *balæna mysticetus*. When fully grown it is from fifty to seventy feet in length, and from thirty to forty feet in circumference. It is from this whale that most of our whalebones are procured. Hence the whalebone is sometimes called *baleen*. Some suppose that these bones form the ribs of the whale. This is a great mistake. They are all found in the *mouth*. They form long, thin plates, arranged transversely, with fringed edges, and perform the office of a seive. When the whale takes in a shoal of fish he is obliged to take in also a large quantity of water. These bony plates allow the water to pass into the throat, whence it is thrown out through the "blow hole," as represented in the cut. After the water is all blown out, the whale can pass his supper down his throat, one fish at a time, at his leisure. According to Webster, there are about three hundred of these bone-plates, varying from ten to fifteen feet in length. These bones are prepared for manufacturing purposes by boiling and then dyeing them. One whale sometimes furnishes over a thousand dollars' worth of bones. The chief value of a whale, however, is in the oil which is obtained from the thick layer of fat or blubber lying under the skin. Twenty tons of oil, worth several thousand dollars, are sometimes taken from a single whale.

THE KING OF THE SEA.

2. The Spermaceti whale, otherwise known as the *Cachalot*. This whale has in its head a large cavity where an oily fluid is collected, which, after death, concretes into a granulated, yellow substance, called *spermaceti*, much used and very valuable for making sperm candles. From this whale *ambergris* is also obtained.

3. The Fin-backed whale, also called Razor-back. It is sometimes over one hundred feet in length, and is supposed to be the longest animal in creation.

It will be seen from the above description that while a whale's *mouth* is very *large*, his *throat* is so *small*, and so obstructed by bony cross-bars, that it would be difficult for him to swallow so large an object as a man. A difficulty has hence arisen in connection with the very interesting submarine history of the prophet Jonah. Was he, or was he not, swallowed by a whale?

In the Old Testament account of Jonah, the term "whale" does not occur. It is simply said, "The Lord had prepared *a great fish* to swallow up Jonah." On this passage Dr. Adam Clarke thus remarks: "This could not have been a whale, for the throat of that animal can scarcely admit a man's leg; but it might have been a shark, which abounds in the Mediterranean, and whose mouth and stomach are exceedingly capacious."

Dr. Smith, in his Bible Dictionary, is very confident that Jonah was swallowed by a *white shark*. He says: "This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. The whole body of a man in armor has been found in the stomach of a white shark." "The white shark is not uncommon in the Mediterranean."

"But is it not stated in the New Testament that Jonah was swallowed by a whale?" Let us see. The only passage which contains the word "whale," and from which it has come to be quite generally believed that Jonah was swallowed by that animal, is the following: "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12: 40.

Now, since it is stated in Jonah that "God *had prepared* a great fish," we could very easily believe that he so expanded a whale's throat as to receive the disobedient prophet, *if the inspired record so stated*; for the transaction certainly involved a miracle, and the God of unlimited resources could multiply miracles at his pleasure.

There is nothing, however, in the sacred Scriptures that requires such a belief. The original word, rendered "whale," in Matt. 12: 40, is *kectos*, which Liddell and Scott's Lexicon defines thus: "*Any sea-monster or huge fish.*" It is in no sense limited to the whale. In harmony with this fact, and with Jonah's prophecy, the word is translated "*great fish*" by Campbell, Noyes, Whiting, and the Emphatic Diaglott, and simply "*fish*" by Sawyer, the Syriac version, and the Bible Union. The Scriptures, therefore, teach that Jonah was swallowed by a "great fish," but they do not inform us what *kind* of a fish.

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Practical Piety.

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OH, TO BE NOTHING.

BY O. M. T

"Oh, the power and joy of being nothing, having nothing, and knowing nothing, but a glorified Christ up there in heaven, and of being 'careful for nothing' but the honor of his sweet name down here on earth."

Oh, to be nothing—nothing,
Only to lie at his feet,
A broken, emptied vessel,
Thus for his use made meet!
Emptied, that he may fill me,
As to his service I go;
Broken, so that, unhindered,
Through me his life may flow.

Oh, to be nothing—nothing,
An arrow hid in his hand,
Or a messenger at his gateway,
Waiting for his command;
Only an instrument ready
For him to use at his will;
And should he not require me,
Willing to wait there still.

Yet e'en as my pleading rises,
A voice seems with mine to blend,
And whispers in loving accents,
"I call thee not servant, but friend;
Fellow-worker, with me I call thee,
Sharing my sorrows and joy;
Fellow-heir to the glory I have above,
To treasure without alloy."

Oh, love so free, so boundless,
Which, lifting me, lays me lower
At the footstool of Jesus, my risen Lord,
To worship and adore!
Which fills me with deeper longing
To have nothing dividing my heart,
My "all" given up to Jesus,
Not "keeping back a part."

Thine may I be, thine only,
Till called by thee to share
The glorious heavenly mansions
Thou art gone before to prepare.
My heart and soul are yearning
To see thee face to face,
With unfettered tongue to praise thee
For such heights and depths of grace.

KEEP THY HEART.

BY J. W. THOMAS.

"Keep thy heart with all diligence."—Prov. 4: 23.

The Book of Proverbs is full of good common sense. If young people would study it, instead of wasting their time in reading novels, they would find themselves much wiser and happier in time to come. Scattered through this book are many wise thoughts and maxims, which sparkle like diamonds in the sand. Would we be enriched with these treasures, we must search diligently for them, and hold them with diligence when obtained. None are more precious than this: "Keep thy heart." By the heart he means the mind, with all of its powers—the thoughts, the affections, the conscience, the will.

Keep thy heart as thou wouldst keep a *temple*. It is a sacred place. See that no unholy intruders come in there. Drive out the buyers and sellers. Cleanse the house of the Lord. Guard well the gates of this temple. Let no unclean birds build their nests on this altar. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

Keep thy heart as thou wouldst keep a *treasure*. The man who has got a treasure will secure it. He puts it in a safe place, to prevent thieves from carrying it away. He gets an iron safe—fire-proof—with strong lock and bolts. Your heart is a treasure. It is more valuable than all the hoarded wealth of the universe. You had better lose everything else than to lose a pure heart. But you may lose it. There are thieves all around who make it their business to steal this kind of treasure. Look out for them.

Keep thy heart as thou wouldst keep a *garden*. It needs cultivating. Keep out the weeds. From within proceed evil thoughts. Pride, covetousness, envy, hatred, fornication, wrath, strife, fretting, murmuring, evil surmising, evil speaking, jesting, joking—all these are evil weeds, and must be plucked up by the roots. In the place of them plant love, joy, peace, gentleness, long-suffering, goodness, faith, meekness, temperance—all these are beautiful flowers, and will adorn the garden and shed a rich fragrance all around. Fence this garden, and let no beasts or animals destroy its fruits and flowers. Cultivate it by study and self-examination.

Keep thy heart as a wise and experienced general would keep a besieged *garrison*. The rebels are continually on the lookout for the weakest point where they may attack you. Do not get asleep. Watch. Use the weapon of Faith. Level at your enemies the cannon of Truth. Be ever conscious of your own innocence and integrity. Put on the helmet of salvation, the breast-plate of righteousness, and use the sword of the Spirit which is the Word of God. Fortify yourself. "Stand fast, quit you like men, be strong."

Keep thy heart as thou wouldst keep a *prisoner*. The heart is treacherous, and deceitful above all things. It will spring from you ere you are aware of it, unless you watch. Many a person, under certain influences, have thought their heart was under perfect control, when a change of circumstances has developed the fact that they were mistaken. Bind this prisoner with the chains of love, and perfect submission to the will of God.

Keep thy heart as thou wouldst keep a *watch*. A watch must be wound up, and kept in running order. No dust must be allowed inside to clog the machinery. If it stops, or runs too slow or too fast, it may need cleaning, oiling, and regulating. Your heart is a watch. Be sure and wind it up every day by prayer, and set it by the dial of God's Word. If it needs regulating, here you will find directions how to keep it in running order, at all times, in all places, and under all circumstances. David said, "Thy word have I hid in my heart, that I might not sin against thee." "Thy word is a lamp to my feet, and a light to my path." The Bible is the star and compass.

Keep thy heart when alone, when in company; before duty, after duty; in church, out of church; in sorrow, in joy; in prosperity, in adversity. Keep every avenue to the heart—the eye, the ear. Bolt every door. Keep out the devil. Keep Christ in your heart. Let him have it fully, completely, now, and forever.

THE BEAUTY OF HOLINESS.

BY W. T. HARLOW.

The subject of beauty is more intimately connected with our holy religion than many are apt to suppose. What beauty is, is a question which is too metaphysical for discussion in this paper. It only need be said, that wherever found, whether in nature, art, or moral conduct, beauty is essentially the same. It differs only in the degree of its manifestation.

The beauty of holiness is the highest species of moral beauty, and requires for its full appreciation the highest kind of culture—not, indeed, æsthetic culture, but culture of the heart, implying the love of the good and the true, as well as of the beautiful. The beauty of holiness was exhibited in its most intensified form in the life of Jesus. His whole career was refulgent with a moral beauty that tinged his every act, and trembled in his every word. The story of Damon and Pythias, and of Coriolanus before the gates of Rome, has never failed to stir the hearts of the lovers of moral beauty. But how insipid are these examples compared with the illustrious examples of him who "spake as never man spake;" "who went about doing good;" "who, when he was reviled, reviled not again, when he suffered he threatened not; who did no sin, neither was guile found in his mouth;" and "who gave himself a ransom for all!" The life of Jesus challenges the admiration of mankind. Even infidels, who deny the truthfulness of the inspired record, cannot but feel "how awful goodness is," while perusing the history of him who was the personification of the beauty of holiness.

What is true of Christ is in a great measure true of all the holy. There is a moral beauty in their entire consecration, their victorious faith, and in their unwavering confidence in God amid the conflicts of this inconstant life—a beauty which surpasses that of varied landscape or summer's golden sunset, which eclipses the beauty of art; a moral beauty, which often lends a charm to features that would not otherwise be considered lovely, and which is sometimes seen reflected from those features, even in the embrace of death.

Holiness beautifies the heart. It does so by first taking away all moral deformity. Sin is vile and coarse and disgusting. When all sin is taken away, much is done towards beautifying the heart. But this is not all. Holiness imparts a positive beauty. It not only adjusts perverted passions, and harmonizes the discordant elements of our nature: it imparts a hallowed glory to the believing heart, and makes it a beautiful constellation of graces refulgent with the borrowed light of divinity. The sculptor takes a block of marble from the quarry, at first ill-shapen and uncouth; but with chisel in hand, and with skilful toil, he labors until there comes out of that block of marble the Greek Slave of Powers, or the Apollo, or the Venus de Medici, so much admired by all lovers of the beautiful. So the heart of the believer, in which God performs "all the good pleasure of his goodness, and the work of faith with power," is wrought into the beautiful likeness of Jesus. In one respect the figure may not apply. The divine process in the heart need not be so long as that of the sculptor. Take another illustration from the work of the painter. As he sits down at his easel, the canvas is before him, and the required colors are upon his pallet; but as yet there is no beauty on the canvas, or in the colors. But, by a careful and skilful manipulation, he blends those unmeaning colors, the meantime putting them upon the canvas, till by and by there appear the outlines of the beautiful Madonna. He touches the canvas with his pencil again and again, and, oh! how life-like the beautiful creation becomes! The more you inspect it, the more [illegible] delight to do so. So of unsanctified [illegible] an character. The elements are all ther[illegible] or a perfect one; but they are not harmo[illegible]asly arranged. Now Jesus, the divine Artist, proposes to harmonize them; and, if we will submit to the process, he will elaborate upon the heart a perfect "image of the heavenly," "which after God is created in righteousness and true holiness."

But, if holiness beautifies the heart, it will also beautify the life. The life is but the outward manifestation of the heart; and as the streams naturally flow from the fountain, so a beautiful life will spring from a beautiful heart. There will be kind words, kind looks, kind smiles, and kind actions. And these are all beautiful. There will be tears for the erring, prayers for the sinful, consolation for the afflicted, and help for the needy. And these are also beautiful. Yes, holiness beautifies both heart and life.

But holiness will adorn the family as well as the individual. When the united head are "walking in the light, as God is in the light," their own hearts beautified with salvation, and when they teach their children to walk in their footsteps, what place on earth is more like heaven than such a family! Then God's word is honored by being daily read. Then the family altar is erected, and daily the incense of prayer and praise go up to the great Father. Blessings are thankfully acknowledged then, and future good as trustingly implored. There are no bickerings in that family; there are no unkind words, no surly looks, no jars, no jealousies.

"Heaven comes down their souls to greet,
While glory crowns the mercy-seat"

If the foregoing positions are rightly taken, we are prepared to see the great mistake that some persons are constantly making; namely, that, if they should give themselves up to be made holy, they would be required to be or do something that would be offensive to good taste. They could scarcely commit a greater mistake. Nay, holiness does not interfere with cultivated taste. "It does not behave itself unseemly;" it cultivates good taste by making us familiar with the highest forms of the beautiful. If professors of holiness, in character, person, or religious exercises, are offensive to refined taste, let us rest assured that it is not holiness that makes them thus offensive: it is, rather, the want of it. Either let us attribute the offence to the infirmities of human nature, or the fact that such persons need a few more touches of the Master's pencil to bring out that harmonious and beautiful likeness of him who was the perfection of the beauty of holiness. O, reader, will you now join me in this prayer? Divine Artist! beautify my heart and life with salvation; put me into sympathy with all things that are beautiful; then shall I be in harmony with nature, art, holiness, God, and heaven.—*Advocate of Holiness.*

FATHER CHINIQUY AND THE FATHERS.

BY J. B. L.

The following is the experience of Father Chiniquy, as related by himself before one of the French Protestant churches of New York city:

At his ordination, Father Chiniquy, as all Romish priests are bound to do on such occasions, took the solemn oath of interpreting the Bible only according to the general teaching of the fathers. But who were the fathers, and what did they teach? These were to him very important questions; for his knowledge of the fathers was very limited; he had never read them at all, or very slightly. As he wished to become conversant with the Bible, he determined to wade through the fathers, if it took all his life and energy. So he went and got the fathers—150 volumes, some as large as the Bible—and resolutely set himself to study. Days and nights he spent in searching after the truth. But in spite of all his efforts and prayers, he could not reconcile the Bible with the fathers; nor even these with themselves; and the more he studied, the greater was the discrepancy. In many points, however, the fathers agreed with the Bible and flatly contradicted the church of Rome.

Great was his perplexity, constant and fervent his prayer, until, at last, he thought of consulting the Bible alone, with the hope, although faint, of finding there peace for his troubled mind and rest for his weary soul. On opening the sacred book, his eyes fell upon I Cor. 7:23—"Ye are bought with a price; be not ye the servants of men." This passage was a ray of light on his gloomy way. From that moment he foreswore all allegiance to the pope and obedience to his own bishop, so far, at least, as inconsistent with the Bible and his conscience. This was his first step toward religious emancipation. Further study and prayer brought him to the foot of the cross, where he found salvation and joy.

A great burden, however, remained on his mind. What would his people say on hearing of his abjuration? Leaving the consequence with God, he determined to make a frank and open confession of his conversion. His congregation being assembled on Sunday, as usual, heard with astonishment of his change of conviction. He told them that he could not remain with them as a Romish priest, and that if they desired his services only as such, he must bid them adieu. He therefore wished to know the opinion and desire of the church in that respect. But no one arose; not a word was heard. A solemn silence reigned through the assembly, which soon burst out in tears. It was a melting scene. The pastor himself was deeply moved. He stood speechless and amazed; for what he saw and heard was so different from his expectation. As soon as he could give utterance to his words, he told the audience of his joy and hope; and, for the first time, preached to them Christ as the only Mediator and Savior.

THREE IMPOSSIBLE THINGS.

1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you, by God's providence, exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown upon one's own re[illegible]s. The oak, in the middle of the forest, [illegible]urrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man, who is compelled to rely on his own resources, forms an independence of character to which he could not otherwise have attained.

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BY J. W. THOMAS.

"Keep thy heart with all diligence."—Prov. 4: 23.

The Book of Proverbs is full of good common sense. If young people would study it, instead of wasting their time in reading novels, they would find themselves much wiser and happier in time to come. Scattered through this book are many wise thoughts and maxims, which sparkle like diamonds in the sand. Would we be enriched with these treasures, we must search diligently for them, and hold them with diligence when obtained. None are more precious than this: "Keep thy heart." By the heart he means the mind, with all of its powers—the thoughts, the affections, the conscience, the will.

Keep thy heart as thou wouldst keep a *temple*. It is a sacred place. See that no unholy intruders come in there. Drive out the buyers and sellers. Cleanse the house of the Lord. Guard well the gates of this temple. Let no unclean birds build their nests on this altar. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

Keep thy heart as thou wouldst keep a *treasure*. The man who has got a treasure will secure it. He puts it in a safe place, to prevent thieves from carrying it away. He gets an iron safe—fire-proof—with strong lock and bolts. Your heart is a treasure. It is more valuable than all the hoarded wealth of the universe. You had better lose everything else than to lose a pure heart. But you may lose it. There are thieves all around who make it their business to steal this kind of treasure. Look out for them.

Keep thy heart as thou wouldst keep a *garden*. It needs cultivating. Keep out the weeds. From within proceed evil thoughts. Pride, covetousness, envy, hatred, fornication, wrath, strife, fretting, murmuring, evil surmising, evil speaking, jesting, joking—all these are evil weeds, and must be plucked up by the roots. In the place of them plant love, joy, peace, gentleness, long-suffering, goodness, faith, meekness, temperance—all these are beautiful flowers, and will adorn the garden and shed a rich fragrance all around. Fence this garden, and let no beasts or animals destroy its fruits and flowers. Cultivate it by study and self-examination.

Keep thy heart as a wise and experienced general would keep a besieged *garrison*. The rebels are continually on the lookout for the weakest point where they may attack you. Do not get asleep. Watch. Use the weapon of Faith. Level at your enemies the cannon of Truth. Be ever conscious of your own innocence and integrity. Put on the helmet of salvation, the breast-plate of righteousness, and use the sword of the Spirit which is the Word of God. Fortify yourself. "Stand fast, quit you like men, be strong."

Keep thy heart as thou wouldst keep a *prisoner*. The heart is treacherous, and deceitful above all things. It will spring from you ere you are aware of it, unless you watch. Many a person, under certain influences, have thought their heart was under perfect control, when a change of circumstances has developed the fact that they were mistaken. Bind this prisoner with the chains of love, and perfect submission to the will of God.

Keep thy heart as thou wouldst keep a *watch*. A watch must be wound up, and kept in running order. No dust must be allowed inside to clog the machinery. If it stops, or runs too slow or too fast, it may need cleaning, oiling, and regulating. Your heart is a watch. Be sure and wind it up every day by prayer, and set it by the dial of God's Word. If it needs regulating, here you will find directions how to keep it in running order, at all times, in all places, and under all circumstances. David said, "Thy word have I hid in my heart, that I might not sin against thee." "Thy word is a lamp to my feet, and a light to my path." The Bible is the star and compass.

Keep thy heart when alone, when in company; before duty, after duty; in church, out of church; in sorrow, in joy; in prosperity, in adversity. Keep every avenue to the heart—the eye, the ear. Bolt every door. Keep out the devil. Keep Christ in your heart. Let him have it fully, completely, now, and forever.

THE BEAUTY OF HOLINESS.

BY W. T. HARLOW.

The subject of beauty is more intimately connected with our holy religion than many are apt to suppose. What beauty is, is a question which is too metaphysical for discussion in this paper. It only need be said, that wherever found, whether in nature, art, or moral conduct, beauty is essentially the same. It differs only in the degree of its manifestation.

The beauty of holiness is the highest species of moral beauty, and requires for its full appreciation the highest kind of culture—not, indeed, æsthetic culture, but culture of the heart, implying the love of the good and the true, as well as of the beautiful. The beauty of holiness was exhibited in its most intensified form in the life of Jesus. His whole career was refulgent with a moral beauty that tinged his every act, and trembled in his every word. The story of Damon and Pythias, and of Coriolanus before the gates of Rome, has never failed to stir the hearts of the lovers of moral beauty. But how insipid are these examples compared with the illustrious examples of him who "spake as never man spake;" "who went about doing good;" "who, when he was reviled, reviled not again, when he suffered he threatened not; who did no sin, neither was guile found in his mouth;" and "who gave himself a ransom for all!" The life of Jesus challenges the admiration of mankind. Even infidels, who deny the truthfulness of the inspired record, cannot but feel "how awful goodness is," while perusing the history of him who was the personification of the beauty of holiness.

What is true of Christ is in a great measure true of all the holy. There is a moral beauty in their entire consecration, their victorious faith, and in their unwavering confidence in God amid the conflicts of this inconstant life—a beauty which surpasses that of varied landscape or summer's golden sunset, which eclipses the beauty of art; a moral beauty, which often lends a charm to features that would not otherwise be considered lovely, and which is sometimes seen reflected from those features, even in the embrace of death.

Holiness beautifies the heart. It does so by first taking away all moral deformity. Sin is vile and coarse and disgusting. When all sin is taken away, much is done towards beautifying the heart. But this is not all. Holiness imparts a positive beauty. It not only adjusts perverted passions, and harmonizes the discordant elements of our nature: it imparts a hallowed glory to the believing heart, and makes it a beautiful constellation of graces refulgent with the borrowed light of divinity. The sculptor takes a block of marble from the quarry, at first ill-shapen and uncouth; but with chisel in hand, and with skilful toil, he labors until there comes out of that block of marble the Greek Slave of Powers, or the Apollo, or the Venus de Medici, so much admired by all lovers of the beautiful. So the heart of the believer, in which God performs "all the good pleasure of his goodness, and the work of faith with power," is wrought into the beautiful likeness of Jesus. In one respect the figure may not apply. The divine process in the heart need not be so long as that of the sculptor. Take another illustration from the work of the painter. As he sits down at his easel, the canvas is before him, and the required colors are upon his pallet; but as yet there is no beauty on the canvas, or in the colors. But, by a careful and skilful manipulation, he blends those unmeaning colors, the meantime putting them upon the canvas, till by and by there appear the outlines of the beautiful Madonna. He touches the canvas with his pencil again and again, and, oh! how life-like the beautiful creation becomes! The more you inspect it, the more you delight to do so. So of unsanctified human character. The elements are all there for a perfect one; but they are not harmoniously arranged. Now Jesus, the divine Artist, proposes to harmonize them; and, if we will submit to the process, he will elaborate upon the heart a perfect "image of the heavenly," "which after God is created in righteousness and true holiness."

But, if holiness beautifies the heart, it will also beautify the life. The life is but the outward manifestation of the heart; and as the streams naturally flow from the fountain, so a beautiful life will spring from a beautiful heart. There will be kind words, kind looks, kind smiles, and kind actions. And these are all beautiful. There will be tears for the erring, prayers for the sinful, consolation for the afflicted, and help for the needy. And these are also beautiful. Yes, holiness beautifies both heart and life.

But holiness will adorn the family as well as the individual. When the united head are "walking in the light, as God is in the light," their own hearts beautified with salvation, and when they teach their children to walk in their footsteps, what place on earth is more like heaven than such a family! Then God's word is honored by being daily read. Then the family altar is erected, and daily the incense of prayer and praise go up to the great Father. Blessings are thankfully acknowledged then, and future good as trustingly implored. There are no bickerings in that family; there are no unkind words, no surly looks, no jars, no jealousies.

"Heaven comes down their souls to greet,
While glory crowns the mercy-seat"

If the foregoing positions are rightly taken, we are prepared to see the great mistake that some persons are constantly making; namely, that, if they should give themselves up to be made holy, they would be required to be or do something that would be offensive to good taste. They could scarcely commit a greater mistake. Nay, holiness does not interfere with cultivated taste. "It does not behave itself unseemly;" it cultivates good taste by making us familiar with the highest forms of the beautiful. If professors of holiness, in character, person, or religious exercises, are offensive to refined taste, let us rest assured that it is not holiness that makes them thus offensive: it is, rather, the want of it. Either let us attribute the offence to the infirmities of human nature, or the fact that such persons need a few more touches of the Master's pencil to bring out that harmonious and beautiful likeness of him who was the perfection of the beauty of holiness. O, reader, will you now join me in this prayer? Divine Artist! beautify my heart and life with salvation; put me into sympathy with all things that are beautiful; then shall I be in harmony with nature, art, holiness, God, and heaven.—*Advocate of Holiness.*

FATHER CHINIQUY AND THE FATHERS.

BY J. R. L.

The following is the experience of Father Chiniquy, as related by himself before one of the French Protestant churches of New York city:

At his ordination, Father Chiniquy, as all Romish priests are bound to do on such occasions, took the solemn oath of interpreting the Bible only according to the general teaching of the fathers. But who were the fathers, and what did they teach? These were to him very important questions; for his knowledge of the fathers was very limited; he had never read them at all, or very slightly. As he wished to become conversant with the Bible, he determined to wade through the fathers, if it took all his life and energy. So he went and got the fathers—150 volumes, some as large as the Bible—and resolutely set himself to study. Days and nights he spent in searching after the truth. But in spite of all his efforts and prayers, he could not reconcile the Bible with the fathers; nor even these with themselves; and the more he studied, the greater was the discrepancy. In many points, however, the fathers agreed with the Bible and flatly contradicted the church of Rome.

Great was his perplexity, constant and fervent his prayer, until, at last, he thought of consulting the Bible alone, with the hope, although faint, of finding there peace for his troubled mind and rest for his weary soul. On opening the sacred book, his eyes fell upon I Cor. 7:23—"Ye are bought with a price; be not ye the servants of men." This passage was a ray of light on his gloomy way. From that moment he foreswore all allegiance to the pope and obedience to his own bishop, so far, at least, as inconsistent with the Bible and his conscience. This was his first step toward religious emancipation. Further study and prayer brought him to the foot of the cross, where he found salvation and joy.

A great burden, however, remained on his mind. What would his people say on hearing of his abjuration? Leaving the consequence with God, he determined to make a frank and open confession of his conversion. His congregation being assembled on Sunday, as usual, heard with astonishment of his change of conviction. He told them that he could not remain with them as a Romish priest, and that if they desired his services only as such, he must bid them adieu. He therefore wished to know the opinion and desire of the church in that respect. But no one arose; not a word was heard. A solemn silence reigned through the assembly, which soon burst out in tears. It was a melting scene. The pastor himself was deeply moved. He stood speechless and amazed; for what he saw and heard was so different from his expectation. As soon as he could give utterance to his words, he told the audience of his joy and hope; and, for the first time, preached to them Christ as the only Mediator and Savior.

THREE IMPOSSIBLE THINGS.

1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you, by God's providence, exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown upon one's own resources. The oak, in the middle of the forest, surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man, who is compelled to rely on his own resources, forms an independence of character to which he could not otherwise have attained.

HERETICS.

BY V. P. SIMMONS.

"A man that is a heretic, after the first and second admonition, reject."—Titus 3: 10.

Perhaps no scriptural expressions common in the theological world are less understood than the terms heretic, heresy, and heresies.

Heresy is often applied to any error, or supposed error, in religious teachings or doctrines. By the more generous, those only are considered heretics who hold to some error that affects a so-called "fundamental" doctrine of Christianity.

Let us look at the scriptural use of the word. "Heretic," from the Greek word *hairetikos*, occurs only in Titus 3: 10. "Heresies," Greek *hairesis*, may be found nine times in the New Testament, five times translated *sect*, three times *heresies*, and once *heresy*, as follows: "Of the sect of the Sadducees."—Acts 5: 17. "Certain of the sect of the Pharisees."—Acts 15: 5. "The sect of the Nazarenes."—Acts 24: 5. "Straightest sect of our religion."—Acts 26: 5. "As concerning this sect."—Acts 28: 22. "The way which they call heresy."—Acts 24: 14. "There must be also heresies."—I Cor. 11: 19. "Strife, seditions, heresies."—Gal. 5: 20. "Shall bring in damnable heresies."—II Peter 2: 1.

It would seem from the use of the word, either that heresy only meant sect, or that division and sect-making constituted heresy. Let those who have the sect-making spirit beware, for even if their theology be more scriptural than those from whom they dissent, if they have the spirit of division the Word of God stamps them as heretics. No one can divide and separate himself from a Christian, or any body of Christians, without taking upon himself the stamp of *heresy*.

A Christian brother may hold to an error in religion, and yet be no heretic; indeed, he may hold to a thousand errors without being a heretic; but if one has all truth, and with it the spirit of division, God's Word brands him with the fatal mark of "heretic." Heresy is of the *heart* and not of the *head*. It is of the flesh, and not of the intellect. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. . . . They which do such things shall not inherit the kingdom of God."—Gal. 5: 19-21.

If we follow the flesh, we may have the spirit of heresy before we know it; elbowing one, putting a strait-jacket upon another, separating ourselves from a third, and so, with all the truth which we may even think we have, we may do more harm than a weak Christian brother who has a head full of wrong theology.

The apostle talks plainly upon this point, though sectarians make crooked work in explaining it. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have heard of us, and avoid them."—Rom. 16: 17. Let the Church of Christ ever beware of dividers and sect-makers, *for such are heretics.*

West Killingly, Ct.

THE SMALL WORRIES.

The Christian world has long been guessing what Paul's thorn in the flesh was. Many of the theological doctors have felt Paul's pulse to see what was the matter with him. We suppose the reason he did not tell us what it was, may have been because he did not want us to know. He knew that if he stated what it was there would have been a great many people from Corinth bothering him with prescriptions as to how he might cure it.

Some say it was diseased eyes, some that it was a humped back. It may have been neuralgia. Perhaps it was gout; although his active habits and spare diet throw doubt on the supposition. Suffice it to say it was a thorn—that is, it stuck him. It was sharp.

It was probably of not much account in the eyes of the world. It was not a trouble that could be compared to a lion or a boisterous sea. It was like a thorn that you may have in your hand or foot and no one know it. Thus we see that it becomes a type of those little nettlesome worries of life that exasperate the spirit.

Every one has a thorn sticking in him. The domestic house-keeper finds it in unfaithful domestics; or an inmate who keeps things disordered; or a house too small for convenience, or too large to be kept cleanly. The professional man finds it in perpetual interruptions or calls for "more copy." The Sabbath-school teacher finds it in inattentive scholars or neighboring teachers who talk loudly, and make a great noise in giving a little instruction. One man has a rheumatic joint which, when the wind is northeast, lifts the storm signal. Another, a business partner who takes full half the profits, but does not help earn them. These trials are the more nettlesome because, like Paul's thorn, they are not to be mentioned. Men get sympathy for broken bones and mashed feet, but not for the ends of sharp thorns that have been broken off in their fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful, and prayerful. To Paul the thorn was disciplinary, as the shipwreck. If it is not one thing, it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the thorn does not pierce the knee, it must take you in the back. Life must have sharp things in it. We cannot make up our robe of Christian character without pins and needles.

We want what Paul got—grace to bear these things. Without it we become cross, censorious, and irascible. We get in the habit of sticking thorns in other people's fingers. But, God helping us, we place these annoyances in the category of the "all things which work together for good." We see how much shorter thorns are than the spikes that stuck through the palms of Christ's hands, and remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with him, we shall be glorified with him.

But how could Paul positively rejoice in these infirmities? The school of Christ has three classes of scholars: in the first class we learn how to be stuck with thorns without losing our patience; in the second class we learn how to make the sting positively advantageous; in the third class of this school we learn how even to rejoice in being pierced and wounded.—*Banner of Holiness.*

WITH ALL THE HEART.

That was a striking thing said of one of the kings belonging to the Hebrew royalty, when the work and results of his successful reign were being summed up: "He did it with all his heart and prospered."

This doing things with a hearty enthusiasm is often what makes the doer a marked person, and his deeds effective. It is so everywhere. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into the toil. He soon picks out those whose souls are in their service, and gives them evidences of his appreciation. They do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them. They are the rising members of the toiling brotherhood. They grow. They succeed. They are honored. They are in demand. They rebuke indifference and inspire fidelity in others by their example. They prosper, for they work in harmony with the law which God has established and maintained in the world.

In the sphere of religion this heartiness in service is specially needful and vital. What is not done heartily here is hardly done at all, as God estimates it. He wants sincerity, resolution, persistence, enthusiasm—not merely the consenting word and the formal act. A service that begins and ends with the letter is never acceptable service with him. The Pharisee's tithes of mints and anise and cummin are often an offence; the publican's penitent cry, and the poor woman's gift of two mites, wear a right royal glory in his eye, because he sees the whole-souled devotion that lies behind them.—*Morning Star.*

How sad that multitudes should be so foolish as to barter the hope of immortal crowns in a world of fadeless glory, for the penny toys of this poor bankrupt earth!

THE BLOOD OF CHRIST.

What avails the blood of Christ? It avails what mountains of good works heaped up by us, what columns of the incense of prayer curling up from our lips towards heaven, and what streams of tears of penitence gushing from our eyelids, never could avail. "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" No; cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No; it cleanseth us. "Cleanseth us from the desire to sin?" No; cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" No; from all sin. "But did you say the blood does this?" Yes; the blood. "The *doctrine* of Christ you must mean?" No; his blood, his blood. Oh, what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire word of God declares, that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that the blood of our Lord Jesus Christ cleanseth us from all sin!—*German of Krummacher.*

WORK OF THE SPIRIT.

The mightiest forces in the universe are silent forces. Who ever heard the budding of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomenon of a change of heart. So far as we know, it is the most radical change the human spirit can experience. It is a revolutionary change. Still, a change of heart is not an unnatural change. It is not necessarily even destructive of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of forces as tranquil as that of gravitation in the orbits of the stars. No, it is not of necessity a tumultuous experience to which God calls us when he invites us to be saved. By what emblem have the Scriptures expressed the person of the Holy Ghost? Is it an eagle? "And John bare record, saying: I saw the Spirit descending like a dove." "Come," is the selected language of inspiration; "Come, and I will give you"—what? a shock, the rack, a swoon? No, I will give you—"rest." "Come, and ye shall find"—what? struggle, terror, torture? No, ye shall find—"peace." "Come ye"—come who? "Let him that is athirst come. And whosoever will, let him take the water of life freely."—*Dr. A. Phelps.*

CLEAN WORSHIP.

There is an incident told in Genesis concerning Jacob and his family when they were a little band sojourning in the land of Canaan. The Lord had commanded Jacob to go up to Bethel and dwell there, and build an altar and worship his God. It was there that he had seen the way from earth to heaven, appearing as a ladder, or pathway, on which the angels of God were ascending and descending. It seemed the gate of heaven.

But some preparation was needed. It appears that Jacob's household had fallen into some of the alluring fashions and idolatries of the uncircumcised people round about them. They had among them other gods beside the eternal Jehovah. But Jacob said: "Put away the strange gods that are among you, and be clean, and change your garments." So they gave up "the strange gods which were in their hands, *and all their earrings which were in their ears.*"

Away back in that dim dawning of the true light, Israel instinctively felt the monstrous incongruity, the strange unfitness of appearing before the Lord, tricked out in the trappings and decked in the ornaments and secretly holding fast to the strange gods of the careless, idolatrous, unclean nations among whom they dwelt.

But are there no strange gods and unseemly ornaments among us now? Is there no covetousness, which is idolatry? Is there no secret trusting to "societies" and "companies" for help in time of need? Is there no giving way to pleasant habits of needless self-indulgence? Is there no putting on of gold, or going after costly, showy modes of outward adorning so dearly loved by the careless populace, whose unrenewed hearts have not yet fully learned Christ?

Surely it becomes us, who live in the full light of Christ's glorious revelation, to put away all these, and be clean. "Worship the Lord in the beauty of holiness." Then the Christ of God shall set the seal of his love upon our hearts, and the Holy Spirit shall "lead us into all truth."—*Living Epistle.*

DEVOTION.

Devotion signifies a life given or devoted to God. He, therefore, is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God in everything; who serves God in everything; who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

Devotion implies not any particular form of prayer, but a certain form of life, that is offered to God, not at any particular times or places, but everywhere, and in everything. As a good Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered to God. Devotion, we thus see, is an earnest application of the soul to God as its only happiness. That soul is devoted to God which constantly rises and tends towards God in habitual love, desire, faith, hope, joy, and truth.

Our blessed Savior and his apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world; to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness; to be as new-born babes that are born into a new state of things; to live as pilgrims in spiritual watching, in holy fear, and heavenly aspirations after another life; to take up our daily cross; to deny ourselves; to profess the blessedness of mourning; to seek the blessedness of poverty of spirit; to forsake the pride and vanity of riches; to take no thought for the morrow; to live in the profoundest state of humility; to rejoice in worldly sufferings; to reject the lust of the flesh, the lust of the eye, and the pride of life; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them; to give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.—*William Law.*

TERRIBLY IN EARNEST.

John the Baptist must have been terribly in earnest. There can be no other way of accounting for the effect he produced. He is nowhere represented as learned or eloquent, or as possessing a towering intellect. But he left his home—if he had any—and traveled all around, preached, and stirred up the people beyond measure or expression, swaying them as the wind sways the trees.

The Apostles were greatly in earnest. They had nothing else as grand personal qualification. True, they were miraculously inspired; but what of this, if they had not been more in earnest than most of us are?

The Seventy were in earnest. Like the apostles, they risked everything of a temporal character; left their home—such as had homes—and seem not to have thought much of "food and raiment." When they had gone a little way in this road, and Jesus would encourage them for the future, he asked them as to the past: "Lacked ye anything?" "They said, nothing," though they had gone "as sheep amongst wolves," and were warned that their very lives would be sought. Certainly they had no assurance of support from men.

Many of our early Reformers were terribly in earnest. Nothing else explains their success. What assurance had they of support? They had great assurance of opposition and persecution; but they risked all, and braved all, and conquered. Oh, for their zeal and earnestness amongst our young preachers now—and the old ones also! Oh, for the faith that "the Lord will provide!"

—*Am. Ch. Review.*

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WEST KILLINGLY, CT.

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Away back in that dim dawning of the true light, Israel instinctively felt the monstrous incongruity, the strange unfitness of appearing before the Lord, tricked out in the trappings and decked in the ornaments and secretly holding fast to the strange gods of the careless, idolatrous, unclean nations among whom they dwelt.

But are there no strange gods and unseemly ornaments among us now? Is there no covetousness, which is idolatry? Is there no secret trusting to "societies" and "companies" for help in time of need? Is there no giving way to pleasant habits of needless self-indulgence? Is there no putting on of gold, or going after costly, showy modes of outward adorning so dearly loved by the careless populace, whose unrenewed hearts have not yet fully learned Christ?

Surely it becomes us, who live in the full light of Christ's glorious revelation, to put away all these, and be clean. "Worship the Lord in the beauty of holiness." Then the Christ of God shall set the seal of his love upon our hearts, and the Holy Spirit shall "lead us into all truth."—*Living Epistle.*

DEVOTION.

Devotion signifies a life given or devoted to God. He, therefore, is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God in everything; who serves God in everything; who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

Devotion implies not any particular form of prayer, but a certain form of life, that is offered to God, not at any particular times or places, but everywhere, and in everything. As a good Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered to God. Devotion, we thus see, is an earnest application of the soul to God as its only happiness. That soul is devoted to God which constantly rises and tends towards God in habitual love, desire, faith, hope, joy, and truth.

Our blessed Savior and his apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world; to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness; to be as new-born babes that are born into a new state of things; to live as pilgrims in spiritual watching, in holy fear, and heavenly aspirations after another life; to take up our daily cross; to deny ourselves; to profess the blessedness of mourning; to seek the blessedness of poverty of spirit; to forsake the pride and vanity of riches; to take no thought for the morrow; to live in the profoundest state of humility; to rejoice in worldly sufferings; to reject the lust of the flesh, the lust of the eye, and the pride of life; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them; to give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.—*William Law.*

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Many of our early Reformers were terribly in earnest. Nothing else explains their success. What assurance had they of support? They had great assurance of opposition and persecution; but they risked all, and braved all, and conquered. Oh, for their zeal and earnestness amongst our young preachers now—and the old ones also! Oh, for the faith that "the Lord will provide!"

—*Am. Ch. Review.*

HERETICS.

BY V. P. SIMMONS.

"A man that is a heretic, after the first and second admonition, reject."—TITUS 3: 10.

Perhaps no scriptural expressions common in the theological world are less understood than the terms heretic, heresy, and heresies.

Heresy is often applied to any error, or supposed error, in religious teachings or doctrines. By the more generous, those only are considered heretics who hold to some error that affects a so-called "fundamental" doctrine of Christianity.

Let us look at the scriptural use of the word. "Heretic," from the Greek word *hairetikos*, occurs only in Titus 3: 10. "Heresies," Greek *hairesis*, may be found nine times in the New Testament, five times translated *sect*, three times *heresies*, and once *heresy*, as follows: "Of the sect of the Sadducees."—Acts 5: 17. "Certain of the sect of the Pharisees."—Acts 15: 5. "The sect of the Nazarenes."—Acts 24: 5. "Straightest sect of our religion."—Acts 26: 5. "As concerning this sect."—Acts 28: 22. "The way which they call heresy."—Acts 24: 14. "There must be also heresies."—I Cor. 11: 19. "Strife, seditions, heresies."—Gal. 5: 20. "Shall bring in damnable heresies."—II Peter 2: 1.

It would seem from the use of the word, either that heresy only meant sect, or that division and sect-making constituted heresy. Let those who have the sect-making spirit beware, for even if their theology be more scriptural than those from whom they dissent, if they have the spirit of division the Word of God stamps them as heretics. No one can divide and separate himself from a Christian, or any body of Christians, without taking upon himself the stamp of *heresy*.

A Christian brother may hold to an error in religion, and yet be no heretic; indeed, he may hold to a thousand errors without being a heretic; but if one has all truth, and with it the spirit of division, God's Word brands him with the fatal mark of "heretic." Heresy is of the *heart* and not of the *head*. It is of the flesh, and not of the intellect. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. . . . They which do such things shall not inherit the kingdom of God."—Gal. 5: 19–21.

If we follow the flesh, we may have the spirit of heresy before we know it; elbowing one, putting a strait-jacket upon another, separating ourselves from a third, and so, with all the truth which we may even think we have, we may do more harm than a weak Christian brother who has a head full of wrong theology.

The apostle talks plainly upon this point, though sectarians make crooked work in explaining it. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have heard of us, and avoid them."—Rom. 16: 17. Let the Church of Christ ever beware of dividers and sect-makers, *for such are heretics*.

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A. A. PHELPS, A. M., Editor.

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THE BIBLE BANNER,
VINELAND, N. J.

A MISSIONARY MONTH.

OUR SOUTHERN TRIP.

Late in the evening of September 30th, we started from the city of Philadelphia, to do a little work for Jesus in the distant South. Taking a south-western course, nearly parallel with the Allegheny and Blue Ridge mountain ranges, after two days' journey we found ourself nearly eight hundred miles away, a stranger in a strange land. We commenced our labors at Ooltewah, near the southern line of Tennessee, in what is known as the "Bethel Church." This Church was founded by the prayers and benevolence of Harriet B. Hastings, and fostered by the toils and tears of W. F. Smith and Hezekiah Davis. More recently, other brethren have added their labors of love.

We spent a full month in the South, preaching thirty sermons, in nine different places, in the northern part of Alabama and the southern part of Tennessee. At several points we had the privilege of mingling our prayers with the cries of broken-hearted penitents, and rejoicing with happy converts newly emancipated from the bondage of sin. There is no sectionalism in the religion of Jesus. The gospel is "the power of God unto salvation to *every one that believeth*," whether Jew or Greek, black or white, male or female, old or young, rich or poor.

The condition of things in the South, both socially and spiritually, is far from being the most desirable. The masses are very *poor*. So far as my observations extended, much of the soil is light and unproductive. Where it is otherwise, as in the Tennessee river valley, the people are very apt to have the *chills*. To avoid them, they retreat from the rich bottom land to the comparatively worthless mountain tops, whose health-inspiring breezes have attracted a considerable population. This is especially true of the old "Sand Mountain," on whose table-lands, situated nine hundred feet above the river valley, we had the privilege of sounding out the notes of salvation. On the hill-sides the land is often plowed into numerous gullies by the sweeping rains. In some cases the surface-soil has been so thoroughly washed away as to leave large fields utterly worthless, except for the purpose of holding the earth in its integrity.

In the small villages and rural districts, the *houses* are generally small, squatty, and inconvenient. While there is a sprinkling of creditable tenements, the great majority are wanting in capacity, comfort, and good taste. They are generally built of logs, only one story high, with stone fire-places and chimneys running up on the outside. Many families have but one room, without a single window. Of course the door must stand wide open, to admit both light and air. If the wintry winds are cold, they must build a hotter fire and adjust their position to the facts and circumstances of the case.

The church-edifices are scarcely as good as the family tenements. Some of them are windowless, doorless, pulpitless, and exceedingly tasteless. We preached in one church which had a chimney-hole without a chimney, two door-ways without a door, both gable-ends open, and several cracks between the logs large enough for a six-year old boy to crawl through!

The poverty of the South is partly an unavoidable calamity, and partly the fault of the people. The whole southern country groans under a triple curse: (1). *Slavery* produced a withering blight, from which the people have not yet recovered. The system was a terrible de-humanizer. It laid the foundation for falsehood, robbery, laziness, and licentiousness. (2). *War* came as a logical sequence, and spread its desolation far and wide. A barbarism itself, it generated badness all along its devastating path. As the Southern States were invaded by *both* of the contending armies, they necessarily suffered a greater impoverishment than the Northern States. Crops were devoured, cattle stolen, fences destroyed, houses demolished, and the whole machinery of society either broken or badly disordered. (3). The South is literally besotted with *Tobacco*. It is bad enough in the North; but it is worse in the South, for most of the *women* use the filthy, unhealthy, and expensive weed. If the people would consecrate their tobacco-money to a better purpose, they might enjoy many comforts of which they are now deprived. We bore a faithful testimony against this vile abomination, and had the pleasure of seeing about twenty persons, including four preachers and several women, renounce the wretched habit, during our missionary month. Thank God for that!

The *educational* advantages of the rural portions are deplorably poor. In many of the districts they have school only one or two months in the year. As a natural consequence, a large number of the adults are unable to read or write. Very few papers are taken—perhaps not one in ten families—partly from their inability to read, partly from the want of money, and partly, we must believe, from sheer shiftlessness. We found some, however, who are learning to read, even in married life. All these remarks are designed to apply to the *white* population, as we saw but few colored people in the neighborhoods where we labored. They are more numerous in the large towns.

In the matter of *religion*—the most important of all—we were pained to find the people so generally inactive. Ministers are expected to do nearly all the talking and praying, in that latitude, and the laity are educated to take it easy. Family prayer is quite uncommon, and public prayer and testimony seem to be considered contraband articles by the majority of professing Christians. There are some glorious exceptions to this rule. We found some who know how to plead with men and to prevail with God. Many of those quiet listeners would soon become efficient workers for Jesus, we are persuaded, if the ministers would take the right course to secure this result. Sometimes a brother or sister will restrain their struggling emotions until further silence is impossible, and then give vent to their full hearts in explosive out-cries of joy and various physical demonstrations. We must confess that we enjoyed these occasional interruptions of the ordinary calm that too much resembled spiritual stagnation.

The labors of J. J. Smith and J. A. Cargile, who reside in Alabama, have been crowned with encouraging success. New fields are opening before them, and, like true men of God, they are following the cloudy, fiery pillar of their immortal Leader. They have toiled hard, and suffered many privations, in their efforts to preach a whole gospel. They are now being re-inforced by several young ministers who are helping to shout the battle on. May they all be divinely anointed for their mission, and bear the tidings of salvation to many who grope in darkness and sin!

We would make grateful mention of the cordiality with which many of the friends received us. Though they had not gold or greenbacks for us, they gave us a place in their well-wishing hearts. There is considerable prejudice on the part of the southern people, generally, against the *Negro* and the *North*. The spirit of the "peculiar institution" has not yet died out. When there was not good sense and good religion enough to displace such feelings of prejudice, we became a convenient object upon which some chose to pour their slimy jealousy and bitter execrations. But God helped us to tell the naked truth, undaunted by men or devils!

RELIGIOUS BOOKS.

Brother George A. Brown and his partner, brother Henry Hartman, have just opened a beautiful book-store at No. 30 North Eleventh street, Philadelphia, where they design to keep a fine assortment of *religious books*, both old and new. They will furnish you books that will do you good, and at reasonable rates. Give them a call. You will find their place on the corner of Filbert street.

OUR NEW ADDRESS.

The present number of the BIBLE BANNER is printed in *Vineland, New Jersey*, the place of our residence. This is a large and flourishing town, on the eve of becoming a chartered city. It is located at the junction of two Rail Roads, one leading to New York and [illegible]er to Philadelphia. Founded upon temperance principles, laid out with great beauty and regularity, surrounded with an abundance of fruit, with a growing population of more than ordinary intelligence and energy, and a climate that is scarcely equaled in the whole country, Vineland has justly attained considerable celebrity. New York will be regarded as our Branch Office, and any communications sent there, according to the former directions, will reach us, though not as promptly as if sent directly where we reside. THEREFORE, WE PARTICULARLY REQUEST, BOTH FOR YOUR SAKES AND OURS, THAT YOU WILL HEREAFTER DIRECT ALL LETTERS, ORDERS, AND COMMUNICATIONS, RELATING TO THE PAPER, AS FOLLOWS:

THE BIBLE BANNER,
VINELAND, N. J.

IF YOU KNEW!!

If you knew the great value of a religious paper, as a moral educator, it would be one of the last things that you would consent to give up.

If you knew the cost of publishing such a paper as you hold in your hand, you would wonder that it should be furnished to each subscriber at so trifling an expense.

If you knew that the Publisher's heavy bills for paper, type-setting, press-work, and mailing, *must be promptly met with cash in hand*, you would feel the importance of keeping your own subscription *paid in advance*.

If you knew our heart-burdens in grappling with the difficulties of these "hard times," you would not withdraw your patronage for the sake of saving a single dollar, but would make an *extra sacrifice* to sustain a paper which you believe to be doing a faithful work for God.

If you knew that the present Publisher of the *Bible Banner* has just as heavy a load as his shoulders are able to carry, *even if most of the old subscribers promptly renew and many new ones are added to the list*, you would not consent to burden his mind, clip his wings, cripple his influence, and multiply his sorrows, by continued neglect. Let every reader pray over this, and then do what he thinks will be most pleasing to God.

NEW POSTAL LAW.

Publishers will be obliged to pre-pay the postage on all their papers, after the first of January. In consideration of this, many publishers will feel compelled to raise their subscription price. We shall *not* do this with the *Bible Banner*. We shall, however, drop the *gift* system, and *run the paper on its merits*. By so doing we shall save every subscriber in the United States *twelve cents a year in postage*. In other words, the paper will be furnished for one dollar a year, and postage free.

But every new subscriber, and every old one who renews before his time is up, between this and the first of January, shall be entitled to a present as usual. A moment's reflection will show that such persons will thus secure *a double advantage*—they obtain a *present*, and save their *postage* for the year to come. This is a grand point for all our *Agents* to make, for it is based on reality. If all our friends, *who really desire the* BANNER *to prosper*, would put forth a vigorous effort at once, they might very easily roll up an aggregate list of *one thousand new names before the new year*.

"GOOD TIDINGS."

We keep this excellent book on hand, nicely bound in cloth, and would be glad to place a copy in every family. As books generally sell, the price ought to be $1.50. But we will pay the postage and send it to any address for *sixty-five cents*.

We also keep a number of other choice works, such as—"History of the Advent Message," "Plan of Redemption," "Model Church," "Signs of the Times," "Spiritualism," etc. Look out for a good book list in our next number.

PLEASE, DO!

When you write a letter, on any business whatever, *please do* give your *Post Office* and *State*. Do you not know that many different States have Post Offices of the same name? The simple omission of a letter or word, to designate your State, may cause the Publisher an extra hour's labor, or render it impossible to attend to the desired business. How hard it seems to get this little lesson through the brains of the people!

HOW TO SEND MONEY.

If you do not wish to send more than *two dollars* at one time, you may put it into a *common letter* and send it *at our risk*. Those who wish to remit *more* than that amount, may send by postal order or registered letter. Direct all letters *very plainly*, thus:

THE BIBLE BANNER,
Vineland, N. J.

CAUTION.

We hereby caution the people not to pay any *Bible Banner* money to W. C. Reynolds, or his wife, O. C. Reynolds. As they were in feeble health, we yielded to their importunity and gave them written authority to take subscriptions. But they have shown themselves unworthy of confidence.

SENT TWICE.

By a slight mistake made in mailing the *Banner*, it appears that a few persons received the *July* number *twice*, and did not receive the *August* number at all. We will gladly send the August number to any such, if they will drop us a card.

TO OUR EXCHANGES.

We appreciate your visits, and do not wish to part company. For our special convenience, you are earnestly requested to come hereafter to *Vineland, N. J.*, instead of New York. Don't forget.

IS IT RIGHT?

"Is *what* right?" Is it right—is it courteous—is it honest, *to stop your paper without paying what is due on it? That* is the question.

LIST OF PRESENTS.

Every new subscriber, or old subscriber renewing before the time expires, and sending us One Dollar for the BIBLE BANNER one year, may select any lithograph or book from the following List, which will be sent to his address by mail.

ENGRAVINGS: PRICE 20 CENTS EACH.

Those marked with a star [*] are colored.

No. 1. Trust in the Lord.*
No. 2. Thy Kingdom Come.*
No. 3. The Burial of the Bird.
No. 4. The Last Supper.*
No. 5. The Temple of Solomon.*
No. 6. Baptism of Christ.*
No. 7. The Sea of Tiberias.*
No. 8. Christ Walking on the Sea.
No. 9. Weeping over Jerusalem.
No. 10. Wesley Preaching over his Father's Grave.

BOOKS.

No. 1. Scriptural Question Book.
No. 2. Historical Echoes of the Voice of God.
No. 3. The Nature of Man.
No. 4. Trumpet for the Watchman on the Walls of Zion.
No. 5. The Morning.
No. 6. Should Christians Fight?
No. 7. Christian Baptism.
No. 8. Woman in the Church.
No. 9. Rich Man and Lazarus.
No. 10. Dyspepsia.
No. 11. Health Reformer's Cook Book.

Address, THE BIBLE BANNER,
Vineland, N. J.

BIBLE BANNER TERMS:

Regular Subscribers.

The Bible Banner will be sent one year to any address for One Dollar, *paid in advance*. The subscriber thus becomes entitled to select a book or engraving from our list.

To Ministers.

The Bible Banner will be sent to any minister of the gospel for fifty cents a year.

As a Present.

We will allow any subscriber to send the *Banner* as a present to a friend, for seventy-five cents a year.

"The Cross."

We will send this beautiful *Chromo* with the *Banner* one year, for $1.50.

TO AGENTS.

We intend to make the BIBLE BANNER so good as to be worthy of a wide circulation. To secure that circulation, we wish to engage a large number of active Agents. We expect many will work for the paper from the simple motive of doing good; but some are so situated that they require a fair remuneration for their labors. Those who will act as Agents for the BANNER may retain the following commission on all regular subscribers, sent at any one time:

From 1 to 3 new subscribers, 20 per cent.
From 4 to 10 " " 25 per cent.
All above 10 " " 30 per cent.

On all renewals, just half the above rates.

Note.—Agents must be particular to spell names correctly, and to give the full address of each subscriber.

Doctrinal.

"PROVE ALL THINGS."

RESURRECTION AND CREMATION.

Extract from a Sermon preached at Fair Haven, Ct., by the Rev. Mr. Whittingham, of the Episcopal Church.

The resurrection of the body is an article of our most holy faith; and it has been handed down to us nearly nineteen hundred years. We declare our belief in it every time we recite the Apostles' Creed. It is the very foundation of our Christian faith, for if there be no resurrection of the body, "let us eat and drink, for to-morrow we die:" our faith is vain. Out of it grow all the sacred relations of religious life, and around it cluster all the sanctities of sacramental ordinances. The sacredness of the body; the absolute identity of body with man's being, and its eternal presence as sanctified in Christ and raised to everlasting life; all this hangs upon the holy doctrine taught in the church of God, as built upon the revelations of his word—the resurrection of the body.

And O, how great is the need of its loud proclamation! Little by little infidelity is sapping and mining the bulwarks of Christian faith; and the whole tone of popular theology is such as lends too ready an aid to the unholy purpose, until we find men of name and note calling themselves Christians who are content to treat the body as a billet to be burned—a mere bundle of straw fit only to feed the flames. I call upon you to notice the great antagonism between the faith once delivered to the saints, and the popular theology of our day, ending in Pagan irreverence for death and the dead.

What is the teaching of popular theology respecting the body? This: that it is a poor, miserable shell for an immortal soul—that it is the contemptible casket of an inconceivably precious jewel. The soul of man in popular theology and modern religionism is all that is of any value. The body is nothing but a drag and hindrance. Hence you will find that all modern religionism bases itself upon the supposed fact of the unutterable superiority of soul to body, and the relation of the gospel of Christ and the salvation of Christ fully and entirely to the *soul* of man. Therefore it is you hear so continually of "saving the soul," and of "redeeming the soul," and of "Christ's love for the soul," while the body is despised, condemned, and almost cursed as the source only of weakness, temptation, and sin. I appeal to you, if I have overstated the case. Do not you know, perhaps by personal experience, how extreme is the view in popular theology concerning the connection between religion and the soul, to the exclusion of the body?

Thousands really believe that the gospel of Jesus is a gospel of hope and joy to immortal souls only, and they really suppose that there exists within the casket of the body, shrined within the grosser shell of flesh and blood, an immortal principle for which Jesus died, and to which, by frames and feelings, is manifest the influence of the Holy Spirit. This immortal soul is the indestructible principle—the body, its poor, destructible tabernacle. So they look with pity and contempt upon its corrupting tissue, and talk of shuffling off this mortal coil as a glad farewell forever to its shackling contact. Now what is the gospel truth? Will it startle you to hear it? I trust not, for you have it held forth in the holy doctrines of the church of Christ. It breathes often over again in the precious prayers common to our lips and hearts. Body, soul, and spirit, are one. The gospel knows no such expression as "immortal soul." If you look you will find that the term "immortal" is used but once in the New Testament, and that in connection with a Divine Being, never in relation to a soul.

Christ did not die to save souls. He died to save mankind in its integrity, humanity in its verity. He came to redeem men—body, soul, and spirit. Therefore you find nothing in the gospel concerning the immortal soul, in the promise of the dear Lord's redemption, but the blessed hope is of everlasting life—*life*, do you understand, as opposed to *death*. That is the glorious hope of the gospel of Jesus—eternal life; life, as we live now, body soul, and spirit, to be made one and new to eternal day. Hence it is you hear the Apostles declare, "I pray God that you—your whole body, soul, and spirit—may be preserved blameless until the day of Jesus Christ." For the same reason you find that constant reference to the looking for Christ, expecting in him, as the second Adam, that renewal of existence, which, reaching the whole being, the true man in his perfect three-fold nature looked for, even the life of Christ. "I am come," saith the Savior, "that they might have life." He does not say, to save the soul, but to give new life to dead and lost beings, that they may live eternally; their bodies quite as much as their souls, because their true being demands this life. Therefore the awful solemnity of the prophecy, "Thy dead men shall live; together with my dead body shall they arise." Christ comes to redeem and save us, and by the Holy Ghost we are to redeem these bodies of ours by sanctification to be the temples of God. We are to be renewed, as converted beings, not in soul merely, not in spirit solely, but our *bodies* are to be participant in the precious gift of Jesus' redeeming grace, and so we are to become new creatures, wholly, entirely new by spiritual provision, glorifying God in our bodies as well as souls, presenting our bodies a living sacrifice unto God, and reverently looking upon these, not vile, as our translations render it, but humbled, subdued bodies as members of Christ and partakers of the Holy Ghost.

Here it is we touch that fearful danger and dread irreverence which you may have thought I had forgotten, and yet which I propose especially to treat to-day—I mean the movement recently set on foot concerning the disposal of the bodies of the dead. All I have thus far spoken has the fullest point and deepest weight in this connection. Infidelity has often in past years attacked Christianity in her strongholds, and has ever signally failed. Of late years she has tried a different course. Failing to break the compact bundle of spears whose sharp points were ever presented to her by Christian believers, she has covertly taken them one by one, and, snapping these, soon hoped to overthrow the whole. Then gradually seizing upon the outposts of religious reverence and holy belief, infidelity has prepared the way by breaking one after another the traditions of religious reverence. Thus we have almost lost the Christian Sabbath of the Lord's day, and rapidly its reverence and regard is being crushed out. We have lost the sanctity of the marriage tie, and fearfully have we lost the reverence for home and its bond. Now we have the threatened loss of that reverence for the body, which even popular theology has spared in connection with the dead, and we are bidden to burn up and take out of the way this poor, wretched, and corruptible carcass, and save it from being only an offense by reducing it to its constituents as rapidly as may be.

The scientist comes to us and says, "What is the body? Nothing but a bundle of gross material. It is the *soul* that is immortal. The body is nothing. Sublimate it as quickly as may be; get rid of it as thoroughly as possible; make it as little troublesome to others as you can; it is not of the smallest consequence." Then, in harmony with this popular theology and modern religionism, even Christian men and women eagerly join hands with the infidel, and, deluded by their misconception of the gospel of Christ, really believing it is of no consequence, cry, "Let it be sublimed. Burn up the poor, miserable casket. The immortal soul is all we need consider." Alas, how little they realize that they are thus sowing Paganism in our very midst. Absolutely, this is all that distinguished Christianity from Paganism—the reverence for the body, and the solemn belief in the life of Christ, as the eternal life of the new creature in Jesus.

The ancient Greek and Roman philosophers believed the immortality of the soul. Plato taught it. Socrates held it, and scores of such proclaimed at once the glory of a spiritual principle, ever living, and the misery of the wretched body containing it. On this point the early fathers of the church made bold battle. Here they fought for the faith, as the gospel of Christ taught them reverence for the body, living and dead. They inveighed against the contempt of the dead body, and set their faces against the Pagan cremation as violating the spirit and hope of the gospel, and making the promise of Jesus in vain. Nor can we hold that faith in its integrity without such holy reverence for the bodies of those whom the Lord Jesus has made his own. Dare we take the members of Christ, of his flesh and his bones, treat them with irreverence, and deny to them the solemn symbol of the resurrection power, the planting into his death, and sowing in corruption as the germ of incorruption?

It is folly to talk of the materials of the body. Science, if it has done nothing else for Christianity, has done this: it has justified her solemn claim for the body. Science has proved that body a mysterious reality, apart from material. Your body is truly *yourself*, and that very body that you now possess shall be raised. It matters not what are its constituents. Science tells us, and we know the truth, that not one particle of the material held together in our bodies now is the same that we possessed ten years ago. Yet are *we* not the same? Are not these the very same bodies? Do you not know that that mysterious principle within you, concerning which no science can tell you aught, holds all materials to the verity of your individuality and the identity of your personality! Deep, then, is the irreverence which dares to treat such bodies as mere gross material, and burn them like sticks or coals, with meaningless forms. Utter paganism is it, and the grossest denial of all the gospel meaning or truth, to wrench away from the holy symbolism of a planted body the precious assurance of a risen being, and to lower that holy faith of a new creature to the miserable materialism of dead bundles of combustible atoms!

THE UNKNOWNS.

BY ALVIRUS N. HITCHCOCK.

There is no certain comprehension of any fact outside of actual experience. Our ideas of things unseen are necessarily imperfect. It is a merest guess to undertake a solution of every problem of destiny. To be sure it is a great mistake to deny all certainty of futurity. It is even infidelity to question our knowledge of many *particulars* connected therewith. But it is a pretence to more than human sagacity to assume a perfect comprehension of even those particulars. If Inspiration declares that a revelation has been made to the mind of man of things unseen, unheard, and unconceived before, it must nevertheless be a revelation of facts, and not a dispensation of experience. If God has revealed unto us by his Spirit what he has prepared for them that love him, it is that he has thus moved upon the minds of prophets to declare only facts and certainties.

Our ideas of the future are necessarily associated with those of the present. The former are greatly modified by the latter. The Bible assures us of the future as a *fact*, and leaves us impressed with its beauty and grandeur, but it does not conduct us to its certain comprehension. That is not its object. If the great hereafter may be so introduced to our minds as to be a potent incentive to virtue, the end of revelation is reached.

The voice of prophecy speaks to us of various material objects connected with the reward of the just. It tells us of mountain, and river, and city—of trees, and fruits, and flowers; but we associate all these with things of the present. When we read of the "tree of life," our minds grasp an ideal oak, or pine, or cedar. Indeed this is the fittest way of forming any conception of it. But these all obtain nourishment from earth and air, and are subject to the laws of growth and decay. We cannot comprehend how they could exist apart from these laws. To our minds, growth and decay are necessarily associated with a state of mortality; for, if there can be a dead leaf, why not a dead branch? and if a dead branch, why not a dead tree? How then can there be a tree that lives forever? We do not know. There will be something which is best represented to us now as a tree, but what it is we cannot tell. How unwise, then, to speculate about its leaves and their virtues! As we read concerning the fruit of this tree, the "fruit of the vine," and the "new wine," it is very easy for us to become involved in wondous complexities about digestion and assimilation as connected with immortal bodies. We admit the *fact* that there will be substances, best understood by us now as fruit and wine, but we can go no further.

When we are told of the "river of life," our minds dwell upon a crystal stream coursing down some green valley of earth. But is it just like that? Who knows? It is said that "there shall be no more sea." It is difficult for us to understand how there can be a river without a sea, either above ground or underneath. A stream cannot flow perpetually unless fed from some inexhaustible fountain; and if a circuit were not effected by evaporation or some other means, a perpetual stream would involve the existence of a fountain that would fill immensity. But shall we deny the fact stated in the Scriptures? Certainly not. Beyond doubt, "the river of life will be there." It is best represented to us as a river. This is all the certain knowledge we have of it.

Even our ideas of God are greatly modified by our knowledge of the human. Man by his own wisdom knows Him not. Only as the Word was made flesh and dwelt among us can we form any approximate ideas of the great First Cause. We talk about the "personality of God," but what do we know beyond the *fact?*

These reflections teach us a lesson—not of doubt, but of faith. We should make great allowance for the feebleness of finite conceptions. And if, in our meditations of the future state we seem to be led into contradiction and absurdity, let us lay it to our own weakness rather than doubt the power and purposes of God. We see also the folly of dogmatism in matters of belief concerning the future. We are most likely to err in seeking to particularize very much. It is further evident that we should be charitable in this respect. On what ground may we look for a perfect unity of opinion relating to things unseen, when we come to so different conclusions concerning things seen? If we can only judge of the eternal by what we know of the temporal, are we not quite as likely to disagree about it?

It is as impossible for people to see alike in all matters of inductive belief as for them to have the same eyes, and ears, and brains. Each individual is run in a different mould; and the peculiarities of temperament, of brain, of training, and of position, make variety of belief a necessity. It is well, then, to exercise caution in thinking and speaking of things unknown. Our individual responsibilities are apparent. The wise man has briefly stated the "whole duty of man," thus: "Fear God and keep his commandments." This should most engage our attention. We may rest assured that the promises of God will continue to become actualities. We are at liberty to paint them with the richest hues of imagery, for when realized they will certainly prove equal to our most exalted conceptions. Doing so, however, let us not forget the distinction between fact and fancy. The facts of divine promise are inevitable, but the true coloring of them may be very different from what it now appears to be. We can afford to wait and trust with calmness; for the day is not far off, when the Eternal Mind shall unlock the mysteries of ages. Then the shadowy forms that now are flitting through the twilight will lighten with the radiance of the rising sun. No longer looking through the trembling telescope of faith, we shall then see as we are seen and know as we are known.

Wisconsin University.

BACK BANNERS.

We have a large quantity of old numbers on hand, printed in 1871, 1872, 1873, which ought to be in the missionary field. They will do a good work, if they can be supplied with wings to fly. Here is a chance to scatter the light among your friends at only a trifling expense. We will furnish these papers for *one cent a copy*—enough to prepay the postage. Send for a package and distribute them yourself, or send us a list of names in different places, and we will send them singly. We prefer the names of those who, after a candid examination, would be likely to subscribe for the paper. We cannot promise consecutive numbers, but will send a good variety.

THOSE born only once die twice—they die a temporal and they die an eternal death. But those who are born twice die only once; for over them the second death has no power.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

YEARNINGS.

BY D. T. TAYLOR.

The sad, still years flit by. The babe's sweet smile,
The maid's rich bloom, the daring youth's proud mein,
Manhood's calm brow, all pass away; and while
We sit and weep, they move to the unseen.
Whate'er of beauty, joy, or fame we love
On earth, stays not but dies. And still we cling
Madly and fondly to this world. Thou Christ above,
Earth's better golden age when wilt thou bring?

All things look melancholy with the gloom
Of Time's last hours. The very skies weep tears,
Over a race that lives but for the tomb,
And whose brief life is strangely filled with fears.
The earth seems draped in woe, and with groans
Most dismal rolls onward through the sky;
The winds and mountains utter solemn moans,
And for Christ's coming all things pine and sigh.

When will he come? The tedious mournful days
Drag heavily along their leaden hours;
The nights are full of weariness, and we gaze
Upward to see his sign appear. The flowers
Grow fewer, and the path is full of thorns,
That pierce our lame and bleeding feet;
And snares and pitfalls fill the way. Forlorn
This dreary night; O rest would be so sweet.

But hark! Behold! Strange lights gleam out afar,
Heaven's doors seem opening, and there is heard
The sound of chariot wheels. The serene air
Trembles with the trumpet's melody. Earth is stirred
In all her unseen depths; the nations quail;
Sun fades; moon pales; the Archangel's echoes ring;
Shout ye ransomed! Cry to the celestial form, All hail!
Rejoice! He cometh! Lo! it is the King—our King!

Rouse's Point, N. Y.

THE NEW HEAVENS AND THE NEW EARTH.

BY THOMAS LANSDELL.

Nevertheless, we, according to his promise, look for new heavens and a new earth.—2d Peter 3: 13.

"Nevertheless," says the apostle, speaking as he was moved by the Holy Spirit, after describing the great conflagration of the last day, as though he had seen the air and earth burn and meet, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

1. *This hope is according to the promise of God.* Will the God of heaven make promises which he will never fulfill? Will he, the Father of his own children, raise expectations only to disappoint them? Has he not already made great and precious promises which have been fulfilled? Did he not promise the land of Canaan to the natural descendants of Abraham? and, after four hundred years, in his own good time, did he not fulfill the promise? Are we not taught that Abraham is also the father of all the faithful? If you will read the fourth chapter of Romans, you will see that he is the father of all them that believe. Now the earthly Canaan was only a type of that rest that remaineth to all the people of God; hence, says Paul, in the fourth chapter of Hebrews: "If Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest for the people of God." Says Peter: "We, according to his promise, look for new heavens and a new earth." Says the apostle John, immediately after describing the last judgment: "And I saw a new heaven and a new earth; for the first Heaven and the first earth were passed away." In the mouth of two or three witnesses, testimony is to be received. We do, according to God's promise, look for, expect, new heavens and a new earth.

2. *This hope is not too hard for the power of God.* He can destroy the present heavens and earth, then out of the ruins—the melted mass of this earth to which the fire of the last day will reduce it—create a new heaven and a new earth. And as the new covenant is better than the old, as the Gospel is more glorious than the Law, as Paradise is superior to this sin-cursed earth, so the new heavens and the new earth will be better and far more glorious than the old.

3. *This glorious hope is not too much for the love of God.* The Scriptures everywhere teach us that God's love to his own children is so great that no finite mind can comprehend it. Say the Apostles: "It passeth knowledge," "passeth all understanding," "cannot be measured." They can only look on and cry out in amazement, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God!" God's love is so great that the greatest objects in nature are used as figures to illustrate it. It is broad and deep as the ocean, higher than the mountains, high as the heavens. Then it is tender, "such as tender parents feel." "As a father pitieth his children, so the Lord pitieth them that fear him." Our father in heaven has already done more for us, expressed his great love in stronger terms than the creation of the new heavens and the new earth can be. He has given his only begotten Son—freely delivered him up to poverty, shame, and death, for us all.

Let us think more about the new heavens and the new earth, the Christian's everlasting *home*. Peter said that he and his brethren all looked for it, desired it so much that they did *not feel at home here*—they were only strangers and pilgrims.

There will be new heavens. The atmosphere will be pure. Says the poet:

"No chilly winds nor poisonous breath
Shall reach that healthful shore;
Sickness and sorrow, pain and death,
Are feared and felt no more."

There will be no sounding winds and disastrous storms—no noxious vapors, and sickening miasmas, breathing pestilence and death in the air, as here. It will be *entirely pure.* Neither will there be winter blasts or summer's oppressive heat:

"There everlasting spring abides,
And never withering flowers."

Then, I think the atmosphere will be more transparent than this, and the range of vision greatly increased. If this be so, all the heavenly bodies will appear as new. The whole heaven, the whole expanse, all the eye rests upon, will be new. It passes imagination to contemplate what new and soul-enrapturing scenes the new heavens will present. It may be that we shall see the planets and stars there as they are now seen with the most powerful telescopes. We are aware how much the atmosphere has to do with the scenery of this earth. A clear and pure atmosphere seems almost to change everything. So, I suppose, the new atmosphere will cause all the scenery of the new earth to be lovely, enchanting, enrapturing.

We know also the difference now between a pure and an impure atmosphere in the act of traveling. How the mountain air on a lovely spring morning seems to strengthen, invigorate, and delight us. It causes us to feel buoyant and happy. Science has discovered gasses, the breathing of which will produce most delightful sensations. I imagine that to breathe the new atmosphere of the new earth, will give pleasure beyond the power of language to describe. So much, I think, is contained in the expressions, "new heavens," and "new earth."

There will be a new earth. It will be entirely new. Of this earth the elements, the first principles, the constituent parts, shall be melted and dissolved. All will be new. The form, soil, trees, plants, shrubs, grapes, and flowers, *all new.* The animals, birds, and insects will all be new; new in form, color, and nature. The scenery will all be new. What it will be we know not, but it will be better than this. Just as superior to this as Heaven is to the land of Canaan—as Christ is to Moses—as light is to darkness—as joy unspeakable is to sorrow unutterable.

There will be the absence of some things which we have here. John says: "There shall be no more curse." In consequence of sin our earth is under the curse of God. It provides to us thorns and thistles; and in labor and sorrow do we till the soil, and eat our bread in the sweat of our faces all the days of our lives. The new earth will be free from any curse, and will produce no noxious weeds nor poisonous shrubs. Instead of the curse, it will enjoy the rich blessing of God, and produce that only which is good, lovely, and delightful.

There will be no *oceans* there. Says John: "I saw the new heavens and the new earth, and there was no more sea." Samuel Pearce, preaching from this last quoted text, said that our seas divide the earth and separate God's children. Here there is much division. Those who really love the Savior are separated from each other. There will be no separation in that bright world to come. "No more sea" to divide the children of the same Father of all. But the word "sea" brings with it other thoughts—of storms and disasters. There will be no disturbing element in the new earth. There will be no sin there. Sin with all its long train of evils and misery shall never enter there. There will be nothing to interrupt the holy quiet of one eternal Sabbath day. In short, it will be a place for the *home* of the righteous after the resurrection.

THE PURIFYING HOPE.

"We are saved by hope." The Bible teaches us what this hope is; and also the nature of the salvation of which it is the instrument. The second coming of Jesus to raise the dead is the prominent event of New Testament revelation, and is the hope of the church. How plain are these passages: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "Unto them that look for him shall he appear the second time, unto salvation." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven."

When Paul was before Agrippa, the Christian hope of a coming Jesus to redeem from the power of the grave was presented with apostolic ardor and fidelity: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." What was this hope so prominent in the preaching, writing, and experience of the apostle? He tells us in this defence before Agrippa; for immediately after the utterance of the words quoted, he says: "Why should it be thought a thing incredible with you that God should raise the dead?"

St. John, speaking of the gospel hope, says, "When he shall appear, we shall be like him." The bridegroom, looking down from the right hand of the majesty on high, says to his loving, persecuted bride, "Surely I come quickly," and, looking up, she responds, "Amen, even so, come, Lord Jesus;" and if the Holy Spirit had not desired to pronounce a blessing on the hoping, waiting church, her cry for her coming Lord would have been the last words of the Bible.

Such is the hope by which we are saved; and now what is the salvation of which it is the instrument? The Bible is as clear here as it is on the nature of the hope. "Every man that hath this hope in him—the hope that when he shall appear we shall be like him—purifieth himself even as he is pure." Gospel salvation is purity. "He shall save his people from their sins." "Who gave himself for us that he might redeem us from all iniquity." Salvation is not transportation from one place to the other; for it would change us no more to be in Paradise than to be in the planet Mars. It should teach us a very important lesson that "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." They were not out of Eden, but they were lost. Let us then cease to look at any place for salvation, but see that we are saved from sin. We believe in a real locality for the redeemed. We will get paradise again, with its trees and streams. We will enter through the gates into the city, and have cherubim to welcome us, instead of having their flaming swords; but we must be saved in order to enter. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The bride will have a palace; for he has gone to prepare a place for her; but she must "be clothed in fine linen, clean and white;" for the fine linen is not filthy rags of Antinomian piety, but "the righteousness of the saints." We must be saints in this life. Woe to us if we are not saints when Jesus comes; for holiness is the garment "without which no man shall see the Lord."

May we not see from this hope that purity is related to the regeneration of the sinner as effect to cause? Purity cannot begin—cannot of course be brought to full gospel sanctification, without this hope of seeing a coming Jesus, and being made like him. The sinner unpardoned has no such hope; he must be received through the blood of Jesus as a justified believer before this hope can faintly dawn upon his heart. The hope is the purifying instrument, consequently it must be in the heart before that heart can be purified. "Every man that hath this hope in him purifieth himself."

How natural is it for such a hope to purify the soul of one who has it; of one who, looking to the grand revelation of salvation at the last time, "rejoices in the hope of the glory of God." "Looking for and hasting unto the coming of the day of God," what manner of persons should we be "in all holy conversation and godliness?" "Seeing that we look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." St. Peter knew that looking for such things, having such a hope, would lead to holiness. What a glorious hope! Jesus is coming—we shall see him. The night of death has stars shining in it, which "declare the glory of God," and a firmament beaming with promises bends over our graves, which shows the handiwork of him whose nights give promise of mornings.

If we would be pure, let us feed upon this manna, this hope of a coming Jesus to put death under his feet. As we bow around the sacramental board, and show the Lord's death till he come, thus manifesting our faith in his death and hope of his coming, let this "blessed hope" beam and glow in our souls. O think of this! Let this song be with us in the night of sorrow and death; it is his song. He gave it to us that we might sing it when the sun goes down; sing it under starlight, and even under clouds. Sweet song! Angels catch the music, and fling it from their harps. "I will come again and receive you unto myself, that where I am there ye may be also." In the night time his song shall be with me. Such music running through the soul will purify; it is a stream from the river that makes glad the Lord's city of "Man-soul," and keeps it pure within.

O how we shall appreciate the all-cleansing blood of our Jesus, if we look for him, wait for him, and really believe he will come. The wise virgins have the gospel oil of desire, as well as the lamp of expectation, when they go to meet the bridegroom, and thus they "are saved by hope."—*Christian Standard.*

JESUS IN PROPHECY.

Prophecy was a necessary preparation to Christ's coming. Prophetic descriptions were like photographs of Jesus distributed among the people, so that when he came they might know him. These descriptions became more and more minute with each succeeding age. At first the Deliverer was to be of the seed of the woman—that is, a human being, but of what race was unknown. Next, he was to be a descendant of Abraham—a Jew, but tribe unknown. Later, of the tribe of Judah—house unknown. Still later, of the house of David, but the place and circumstances of his birth unknown. Finally, his mother is represented as a virgin—his name, "Immanuel"—his birthplace, Bethlehem. And so, from the first promise to the fulfillment, prophecy became more and more specific in its descriptions, until at last, like the star of Bethlehem which the wise men saw, it came and stood over where the young child was. The importance of this prophecy, as a preparation, is seen when Jesus appealed to it in proof of his Messiahship.

Miscellany.

Words of Cheer.

CLIPPED FROM OUR CORRESPONDENTS.

I send you two new subscribers, to pay for the paper sent to me. I thank you for those very easy terms for so excellent a paper. Br. H. F. Carpenter's article, in the June number, is worth *fifty dollars!*

JOHN G. HOOK.

Concord, N. H.

The firm paper upon which the *Bible Banner* is printed is indicative of the reliability of its contents. It were well for all publishers of *truth* to consider that it does not pay to print upon paper which will scarcely endure one reading.

J. C. W.

I will send you as many more names for the *Bible Banner* as I can, for I believe it is what it purports to be.

JAMES M. COPE.

Fayetteville, Ark.

I parted with my paper reluctantly, and now find that I cannot do without it.

CHARLES STACKHOUSE.

Philadelphia, Pa.

Enclosed is one dollar, for which please send me the *Banner* another year. I take twelve different papers, but the *Banner* is most prized by my family.

WM. BROWN.

Cairo, Mo.

I like your paper, and could not do without it. Consequently I am a *subscriber for life.*

WM. K. MASON.

Lawrence, Mass.

We pray that our loving Father may supply your every want, and enable you to hold the *Banner* up high—so high that satan cannot reach it—up above the mist and fog of sectarianism—far above the clouds that hang over the path of lukewarmness—in a pure and holy atmosphere of love, where the sun of righteousness ever shines.

WM. I. MANN.

Braddocks, Pa.

I have been thinking for some time of acknowledging the receipt of your paper, and thanking you for your kindness. Some person sent my name to you without my consent, and I acknowledge I commenced its perusal without any prejudice in its favor. But the more I became acquainted with it, the better I was pleased with it; and while I find some things that I object to, there is more to love and admire. The subject of the near approach of our once crucified Lord fills me with joy, and I can say, "Come, Lord Jesus, come quickly." Yours in that *blessed hope.*

M. J. NELSON.

Bethany, Mo.

Your esteemed letter I have received, with the accompanying *Banners*, and return you many thanks for them. Since writing you I have, by the help of the Lord, buried many souls in the likeness of Christ's death. I am highly pleased with your paper. I believe it to be among the fullest, truest, and therefore *best* religious organs of the times.

I remain, yours in Christ,

WILLIAM S. DAVIDSON.

St. Thomas Island, West Indies.

The *Bible Banner* accidentally came into my hands through my son, who is pastor of the Baptist Church in Raleigh, N. C. I am also a Baptist minister, and have been a believer of the doctrines taught in the *Banner* for over thirty years. I like the spirit of the *Banner*, and am pleased with the subjects set forth. I have been carefully watching the progress of truth for years, and am satisfied that the views advocated by you are gaining ground.

J. P. PRITCHARD.

Crockett, Texas.

You have kindly sent me the *Bible Banner* this year free, and I am free to acknowledge that it has afforded me advantage and pleasure. You propose to send it to such the coming year for *fifty cents.* I send you that amount, and propose to accept your liberal offer only because my means are so limited, and the question, "What shall we eat?" is so pressing. Any effort to get subscribers here would only result in failure now. If possible, I will try next year, by my public efforts, to create a demand for such literature.

N. H. PALMER.

Spring Place, Ga.

I feel sensible that the object of the *Banner* is to honor Christ. I therefore love to see it prosper, caring not one fig for the denomination. I think (Congregationalist as I am) that you came out decidedly ahead in your views about the Evangelical Alliance. The true Church of Christ, most clearly, consists of all true Christians, whether in or out of any organized church. Jesus said he would go and prepare mansions, or dwellings, for his children; but he did *not* say that he would divide those dwellings into little cramped apartments for all the different denominations. If we love him, love prayer, hate sin, and love all who do love him, he will acknowledge us as members of his family.

D. B. CRANE.

St. Joseph, Mo.

A Temperance Sketch.

BY GOOD WILL.

A short time ago, while visiting at the house of a friend, we were sitting in the parlor engaged in pleasant conversation, when the door was opened and we were somewhat astonished at hearing a strange voice inquiring if they might come in. My friend immediately arose and went to the door. A man of perhaps fifty years of age wished to know if he might come in out of the storm and lie down. She answered him in the affirmative, and undertook to converse with him, but found he was too much intoxicated for conversation. She prepared a place for him, and after making him as comfortable as possible, left him to get what rest he could.

After a short time we heard him raving, and on going to him, found that he was suffering from the delirium tremens. Oh, what a sight that was! I shall never forget it. I think if some of our young men could have seen how that man suffered from the use of liquor, they would resolve never to touch it, but shun it as they would poison; for not only to the drunkard does it cause misery, but his friends also.

In his ravings he called for his daughter. After a short time we found she was working a short distance from our house, and we sent for her to come immediately, which she did. She was not surprised at seeing her father in such a condition, but there was nothing she could do for him. She wanted to know how long he had been there, and we told her. Turning to me, she said, "You do not know what trouble I have with him; how often I have done without the necessaries of life that he might be comfortable—after working in the shop all day, have gone home to do our washing. And what was to be done, when I could scarcely stand; have given him clean clothes to put on so that he might make a decent appearance, but found him in the gutter surrounded by boys who were pelting him with mud and stones. Oh, how often has this been repeated! My mother died of a broken heart; and when dying I promised her that I would never forsake him or Lizzie, and I am trying to keep my promise; but sometimes it seems as if I could not. But the end must come bye and bye; it cannot always go on this way."

She was now called by her father. She went to him. You could see that he was in the habit of leaning on her. It was a sad sight to see him, weak as a child, moaning to her to forgive him. She said to him, "Oh, father, why do you not let liquor alone as you have promised you would so many times? See what misery you might save. Mother is dead, and Lizzie is dying; (here he commenced crying again;) why cannot you let it alone that your remaining years may be spent in peace? Oh, will you not promise, and pray God to help you keep that promise?" He answered he would.

Reader, this man was once one of the leading merchants of N. Y. City. He is well known among the business men of that city, and his first glass was taken at the house of a friend while at dinner. Oh, friends, will you not banish wine from your sideboards, so that you will not have cause to sorrow for the fall of a friend?

Ludicrous Scene in a Pulpit.

A South German paper relates the following: In a Barvarian town of the most pronounced Catholic orthodoxy, the priest preached lately against the Old Catholics, and related such horrible things about them that his pious hearers were literally horror-stricken at Old Catholic impieties. At last the preacher cried out, "The Old Catholics are so vile that they will all be cast into the pit, and if what I tell you is not true, may the devil take me now on the spot!" His excitement was terrible, and he so struck the cushion that the book fell from it. Not far from the pulpit there sat an American, who had a negro servant with him, to whom he beckoned to take the book up to the priest, who, perhaps, had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps, the clergyman repeated his wish that the devil might come and take him if what he said against the Old Catholics was not true. Although the negro went softly, the preacher heard his footsteps, and, turning round, saw a black object solemnly, steadily, and surely approaching him. He looked at him with terror, and believing that he would be the next instant collared by his Satanic Majesty, he cried out, with trembling voice, "It is, after all, possible that there may be good people among the Old Catholics." Turning then round to see if the object had disappeared, he saw it still steadily approaching. The perspiration burst out on his brow, and full of despair he called out, "There are even many good people among the Old Catholics!" Thinking this would suffice, he turned round, but what was his horror to find that the object was close at hand. Imagining himself in the very grasp of Beelzebub, turning partly to the negro and partly to the congregation, he cried out, "May the devil come and take me if all the Old Catholics are not better than we are!" The terrified priest fainted from the fright, and it was only after some time that he recovered.

Advice to a Bride.

Said a young husband, whose business speculations were unsuccessful, "My wife's silver tea-set doomed me to financial ruin. It involved a hundred unexpected expenses, which, in trying to meet, has made me the bankrupt I am." His is the experience of others, who, less wise, do not know the goblin of the house working its destruction. A sagacious father of great wealth exceedingly mortified his daughter by ordering it to be printed on her wedding cards, "No presents except those adapted to an income of $1,000." Said he, "You must not expect to begin life in the style I am able, by many years labor, to indulge; and I know of nothing that will tempt you to try more than the well-intentioned but pernicious gifts of rich friends." Such advice to a daughter was timely. If other parents would follow the same plan, young men would be spared years of incessant toil and anxiety; they would not find themselves on the downward road, because their wives had worn all their salary, or expended it on the appointments of the house. The fate of the poor man who found a linch-pin, and felt obliged to make a carriage to fit it, is the fate of the husband who finds his bride in possession of gold and silver valuables, and no large income to support the owner's gold and silver style.

No Time to Kill.

An aged American minister states, that in the early part of his ministry, being in London, he called on the Rev. Matthew Wilks. Mr. Wilks received him with courtesy, and entered into conversation, which was kept up briskly till the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause—it was broken by Mr. Wilks:

"Have you anything more to communicate?"

"No, nothing of special interest."

"Any further inquiries to make?"

"None."

"Then you must leave me; I have my Master's business to attend to. Good morning."

"Here," says the minister, "I received a lesson on the impropriety of intrusion, and on the most manly way of preventing it."—*Christian Guardian.*

Too True.

As Napoleon scattered money among his soldiers, he said, "Men are hogs that feed on gold." It was a low estimate he put on humanity, yet how much truth is embodied in the saying. The strife of life is for gold—more gold. Men forsake homes, comforts, intellectual and moral enjoyments, agreeing to sacrifice present and future blessings, if they may only, in voracious gathering, fill themselves with money. Like the squealing pack that roots about the feet of the farmer, are the men who set their hearts on wealth. They gain it, maybe, but, growing gross all the while, they die at length with nothing said of them but that which may be told of the swine—that they were worth so much in gold. Of that excellent virtue, the price of which is "far above rubies," they are utterly destitute.

"Great Words."

THE following very modest statement, exhibitive of Roman Catholic humility, is made by a priest, speaking about the repression of the Jesuits in Germany. It is reported in the Kempteur Leitung:

"We, the priests, are as high above the governments, emperors, kings, and princes of the world, as the heavens are above the earth. Kings and princes of this world are as much beneath us as lead compared to the finest, purest gold. Angels and archangels are far beneath the priests, for we can forgive sins as God himself, which faculty angels and archangels never possessed. We stand above the Mother of God, for she has given birth to Christ only once; we priests produce and create him every day—yea, the priests may be said to stand above God himself, because he must be at their service at all hours and in all places; and at our bidding, in the consecration in every mass, he must come down from his heavens. God has created the world with the words, 'Let there be,' but we priests made God himself with three words. Therefore, in those times when faith and Christianity (?) still existed, the priest was held in the highest honor; the people—yea, the emperors and kings—have thrown themselves down before him, and have kissed the soil where he had planted or imprinted his foot."

Mississippi Valley.

THE greatest river in Asia—the Obi—drains a valley containing 1,357,000 square miles. The largest river of Africa—the Nile—drains a valley containing 520,000 square miles. The greatest river of Europe—the Volga—drains a valley containing 400,000 square miles. The greatest river of South America—the Amazon—drains a valley containing 2,000,000 square miles. The grandest river of North America—the Mississippi—drains a valley containing 2,455,350 square miles. Thus it will be seen that the Mississippi Valley is the largest land formation of the kind on the globe. It extends through thirty degrees of longitude, and twenty-three degrees of latitude, and embraces within its area all the essential climates of all the zones of the earth.

A Sensible Saying.

WE are glad to see that at last the custom of inviting or allowing Freemasons to lay corner-stones of public buildings has been broken up, and this good result we owe, like many other good things, to the great West. Masons have no more right to officiate at such times with their mummeries, than Roman Catholics or any other communion. If it were a committee of real builders—masons, bricklayers, plasterers, and carpenters—which claim the honor of laying corner-stones, there would be some sense in it; but for a lot of sham Masons, who never worked a day at a building in their lives, to step into the place of honor, tricked out in masquerading costumes, is altogether at variance with common sense.—*New York Witness.*

A Gem.

IN a discourse on "Theological and Spiritual Culture," delivered at the opening of the Lancaster Theological Seminary, by the Rev. Dr. E. V. Gerhart, we find this gem: "A man of genuine spiritual character is sincere, without pretension; humble, without being affected or egotistic; loving, without weakness; hopeful, without presumption; serious, without moroseness; devout, without being sanctimonious; active, without superficiality; self-sacrificing, without being censorious; penitent, without gloominess of mind. The inner habit of life is an approximation to the great ideal set before us in the Second Man, the Lord from Heaven."

Luther on Lager Beer.

IN Luther's "table talk" we find the following opinion on lager beer: "The man who first brewed beer was a pest to Germany. Food must be dear in our land, for the horses eat up all the oats, and peasants and citizens drink up all the barley in the form of beer. I have survived the end of genuine beer, for it has now become small beer in every sense, and I have prayed to God that he might destroy the whole beer-brewing business, and the first brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany."

"Study, without prayer, is atheism."

SPECIAL NOTICES.

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So this seems to be, just as Jesus says, a *vision*, representing the coming and kingdom of Jesus. Here we have, in prophetic miniature, the king and his subjects, arrayed in all the grandeur and immortality of that promised "kingdom *under the whole heaven*." There was Jesus—look at him—"his face did shine as the sun, and his raiment was white as the light"—a *vision* of the glory of his kingship. There was Moses, to represent the dead saints raised from the dead at the Lord's coming. There was Elias—who never did die—to represent those who are alive when Jesus comes and translates them. As proof that our application is correct, please read II Peter 1: 16-18. JOHN A. CARGILE.

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[Let us hear from others.—ED.]

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It is estimated that 150,000 have fallen victims to the famine in Asia Minor.

Chicago is bidding for the next meeting of the United States Evangelical Alliance.

The new army bill of France provides for a standing army of nine hundred and thirty thousand men.

The Atlantic cable has brought sad tidings of a dreadful typhoon in China, whereby thousands of lives have been lost.

THE ladies of Chicago are reported to wear $800,000 worth of false hair, or enough to buy a little Bible for every heathen in Africa.

A sale of one hundred thousand acres of land, in one body, has recently been made in Kansas, for the use of a colony of Russian Mennonites.

DURING the recent deep sea soundings in the Pacific, a depth of 4,655 fathoms, nearly five and one-third miles, was found off the coast of Japan.

The new chapel of Union College will probably cost $350,000. A bronze statue of Dr. Nott, which is to crown the iron dome, will cost $30,000.

A lightning rod which was put up under the personal supervision of Benjamin Franklin in 1762, remains still upon a hotel in New Hampshire.

THE bones of five Indians, in a sitting posture, with a succotash kettle in front of them, were recently found in Niantic, Ct., by some men who were digging a cellar.

IN Iceland, if a boy is a criminal, they don't punish him, but the father, because the authorities think there must be some flaw in the home government, or he would not be a criminal.

PRESIDENT NOTT once gave a newly married couple this advice: "Don't try to be happy. Happiness is a shy nymph, and if you chase her you will not catch her. But just go quietly on and do your duty and she will come to you."

At the General Conference of the Free Methodists, Oct. 25th, it was decided to elect two General Superintendents, and Revs. B. T. Roberts and E. P. Hart were chosen on the first ballot.

Bishop Cummins is in New Brunswick, N. S., preaching and administering communion to members of the Reformed Episcopal Church—the movement being widely extended in that Province.

One of the most characteristic, as it was one of last remarks of Dr. Lyman Beecher, was his reply to a sudden question asked him not long before his death: "How can we best defend the Church?" It roused his slumbering mind, and with the earnestness of his palmiest days, he exclaimed: "Not by theology, not by controversy, but by saving souls."

In the year 1873 there were 9,531,058 gallons of proof spirits distilled in England; 16,421,701 gallons in Scotland; 10,526,589 gallons in Ireland, making a total of 36,479,648 gallons distilled in the United Kingdom.

St. Joe, a small oil town in Butler county, Pennsylvania, was destroyed by fire on the 5th instant. Fifty-five dwellings, two drug stores, and several livery stables were burned. The fire originated in a defective flue.

A CONFERENCE is being held this month, at Bonn, for the purpose of examining the faith of the early church and deciding what is essential to true church life. Dr. Doellinger is one of the leaders in the movement.

Talmage gives the following recipe for "Hard Times:" "Let everybody talk depressingly. When any one fails in business put it in the papers. Let business men keep up a perpetual complaint. Let everybody prophesy a hard winter, a very hard winter, an awful hard winter."

The inscription on the wall of an eating house in Fort Howard, on the line of the Chicago and North Western Railway, is as follows: "All meals in this house will be seventy cents, regardless of age, sex, beauty, business, nationality, politics, religion, or previous occupation or condition of servitude."

In the Episcopal Convention, at Burlington, N. J., on the fifteenth regular ballot, the Rev. John Scarborough, D. D., rector of Trinity Church, Pittsburg, was elected Bishop of the Diocese of Southern New Jersey by a vote of thirty-one out of fifty-three clergy, and thirty-six out of fifty parishes.

Third Assistant Postmaster General Barber, who has given the subject much attention, expresses the belief that the Government is annually defrauded out of a million dollars, or five per cent. of the amount of stamps sold, by the use of washed postal stamps.

A Salt Lake City journal relates that a citizen of that place, while digging his turnips, had his attention directed to one monstrous turnip by reason of a slight motion, observable while the turnip was on the ground. On cutting it open a good sized frog tumbled out and hopped off.

There comes a strange rumor from England as to John Stuart Mill's religious belief. It is said that his posthumous essays, which are probably published by this time, will show that he was more orthodox than has been supposed since his death. He makes in them, it is declared, a profession of Theism.

A most terrific gale swept through several States and into Canada, on Monday the 23d, doing a vast amount of damage. The shipping interest suffered greatly. A large number of buildings were demolished, and many lives were lost. Earth still rocks under its desolating storms. Soon the disturbing elements will be forever quelled.

A minister, having a cultured, judicious wife, invited her free criticism on his sermons, much to his profit. On one occasion, having preached from the text, "Remember Lot's wife," he asked her opinion of the discourse. Her reply was, "I think, husband, it was one of your poorest efforts, and I would advise you to have nothing more to do with other men's wives."

An exchange gets off the following on delinquent subscribers: "Looking over an old ledger, we see a long array of names of former subscribers who are indebted to us. Some of them have moved away and are lost to sight, although to memory dear. Others are carrying the contribution boxes in our most respectable churches, and others again have died and are angels in heaven; *but they owe us just the same.*"

BUT three hundred years ago, a body of Romish priests made a great fire in Earl street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock.

THE CALL—a new daily paper just started in N. Y. City—has a list of notices in the following order: Three engagements, three marriages, two divorces, and three deaths.

A nice young gentleman has attracted attention in the streets of St. Paul, Minnesota. He is eighteen years old, seven feet high, four feet across the shoulders, and weighs 500 pounds.

IT is said of Pope Pius V, that when he was dying, he cried out in despair: "When I was in low condition I had some hopes of salvation; when I advanced to be a cardinal, I greatly doubted it; but since I came to the popedom, I have had no hope at all."

Mrs. Phebe Palmer died at her residence in New York city on the 2nd instant. She was the author of several books on the higher type of Christian experience. For many years, in company with her husband, Dr. W. C. Palmer, she traveled and labored very extensively, on both continents, for the promotion of personal holiness. Large numbers have been benefitted through her instrumentality.

IN the days when an Arminian was looked upon pretty much as a Free Religionist is now, a Reverend Dr., who was suspected of leaning toward the liberalism of the times, was waited upon by an old lady of the parish, who said, "Doctor, they say you are an Arminian; now do tell me whether it is true." "Why, my good woman," said the Doctor, "I was born in Danvers!" "There, now," said she, "I told 'em it couldn't be so."

Considerable commotion has been produced in the Orthodox religious world, of late, by an article in the *Christian Union* on eternal torment, from the pen of its assistant editor, a prominent Congregational clergyman, Rev. George S. Merriam. In it he pronounces the doctrine of everlasting torment a slander upon God, and as a belief he thinks it is rapidly dying out of the minds of men. Many men are *thinking* on this solemn subject, and some dare *express* their thoughts.

At one of the large manufacturing establishments in Middletown, Conn., recently, a handful of cotton waste, which had been used to clean machines, was left on a work bench, and in a little over an hour after it had been used was in flames. This excited the curiosity of those who saw it, and another piece was saturated with boiled linseed oil, and in less than two hours took fire from spontaneous combustion. Another piece was tried, and in half an hour was so hot that it could not be held.

The Long Island Baptist Association met recently in Brooklyn. Over 200 delegates were in attendance, and the meeting was one of unusual interest on account of the open communion question. The Lee Avenue (J. Hyatt Smith's) Church was excluded from membership by a vote of 174 to 21. Some other churches have since withdrawn from the Association on account of its close-communion position. God's free children cannot well endure such conscience-cramping appurtenances.

The following are some of the names of highways in London: Addle street, Rotten row, Gutter lane, Fryingpan alley, Vinegar yard, Mincing lane, The Poultry, Shoe lane, Inkhorn court, Candlewick street, Pater Noster row, Amen corner, Sermon lane, Creed lane, Cripple-gate, Hounds-ditch, Tribe court, Grub street, Halfpenny alley, All Farthing lane, Bandyleg walk, Shoulder-of-Mutton alley, Cat's castle, Hen-and-Chicken lane, Bird-cage walk, Noah's Ark alley, Stinking lane, Turn Again lane, Honey lane, Cut-throat lane, Doolittle lane, Labor-in-Vain street, Pig alley, Blow-bladder street, and Ebenezer place.

THE statement that the government of Japan gives unlimited freedom to the Christian missionaries to teach, is not correct. The Rev. O. G. Green, a Presbyterian missionary to Yokohama, writes: "The law against Christianity has not been abrogated. There is no religious toleration. The people are somewhat restrained by fear of the law from resorting to the missionaries to be taught. We foreigners are prevented by law from living among the natives, nor can we live anywhere save in a little corner, in each of the open ports, called the Foreign Concession, but we dare not go among the people to the limit of twenty-five miles from each of these seven cities—there is the legal boundary."

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It is estimated that 150,000 have fallen victims to the famine in Asia Minor.

Chicago is bidding for the next meeting of the United States Evangelical Alliance.

The new army bill of France provides for a standing army of nine hundred and thirty thousand men.

The Atlantic cable has brought sad tidings of a dreadful typhoon in China, whereby thousands of lives have been lost.

THE ladies of Chicago are reported to wear $800,000 worth of false hair, or enough to buy a little Bible for every heathen in Africa.

A sale of one hundred thousand acres of land, in one body, has recently been made in Kansas, for the use of a colony of Russian Mennonites.

DURING the recent deep sea soundings in the Pacific, a depth of 4,655 fathoms, nearly five and one-third miles, was found off the coast of Japan.

The new chapel of Union College will probably cost $350,000. A bronze statue of Dr. Nott, which is to crown the iron dome, will cost $30,000.

A lightning rod which was put up under the personal supervision of Benjamin Franklin in 1762, remains still upon a hotel in New Hampshire.

THE bones of five Indians, in a sitting posture, with a succotash kettle in front of them, were recently found in Niantic, Ct., by some men who were digging a cellar.

IN Iceland, if a boy is a criminal, they don't punish him, but the father, because the authorities think there must be some flaw in the home government, or he would not be a criminal.

PRESIDENT NOTT once gave a newly married couple this advice: "Don't try to be happy. Happiness is a shy nymph, and if you chase her you will not catch her. But just go quietly on and do your duty and she will come to you."

At the General Conference of the Free Methodists, Oct. 25th, it was decided to elect two General Superintendents, and Revs. B. T. Roberts and E. P. Hart were chosen on the first ballot.

Bishop Cummins is in New Brunswick, N. S., preaching and administering communion to members of the Reformed Episcopal Church—the movement being widely extended in that Province.

One of the most characteristic, as it was one of last remarks of Dr. Lyman Beecher, was his reply to a sudden question asked him not long before his death: "How can we best defend the Church?" It roused his slumbering mind, and with the carnestness of his palmiest days, he exclaimed: "Not by theology, not by controversy, but by saving souls."

In the year 1873 there were 9,531,058 gallons of proof spirits distilled in England; 16,421,701 gallons in Scotland; 10,526,889 gallons in Ireland, making a total of 36,479,648 gallons distilled in the United Kingdom.

St. Joe, a small oil town in Butler county, Pennsylvania, was destroyed by fire on the 5th instant. Fifty-five dwellings, two drug stores, and several livery stables were burned. The fire originated in a defective flue.

A CONFERENCE is being held this month, at Bonn, for the purpose of examining the faith of the early church and deciding what is essential to true church life. Dr. Doellinger is one of the leaders in the movement.

Talmage gives the following recipe for "Hard Times:" "Let everybody talk depressingly. When any one fails in business put it in the papers. Let business men keep up a perpetual complaint. Let everybody prophesy a hard winter, a very hard winter, an awful hard winter."

The inscription on the wall of an eating house in Fort Howard, on the line of the Chicago and North Western Railway, is as follows: "All meals in this house will be seventy cents, regardless of age, sex, beauty, business, nationality, politics, religion, or previous occupation or condition of servitude."

In the Episcopal Convention, at Burlington, N. J., on the fifteenth regular ballot, the Rev. John Scarborough, D. D., rector of Trinity Church, Pittsburg, was elected Bishop of the Diocese of Southern New Jersey by a vote of thirty-one out of fifty-three clergy, and thirty-six out of fifty parishes.

Third Assistant Postmaster General Barber, who has given the subject much attention, expresses the belief that the Government is annually defrauded out of a million dollars, or five per cent. of the amount of stamps sold, by the use of washed postal stamps.

A Salt Lake City journal relates that a citizen of that place, while digging his turnips, had his attention directed to one monstrous turnip by reason of a slight motion, observable while the turnip was on the ground. On cutting it open a good sized frog tumbled out and hopped off.

There comes a strange rumor from England as to John Stuart Mill's religious belief. It is said that his posthumous essays, which are probably published by this time, will show that he was more orthodox than has been supposed since his death. He makes in them, it is declared, a profession of Theism.

A most terrific gale swept through several States and into Canada, on Monday the 23d, doing a vast amount of damage. The shipping interest suffered greatly. A large number of buildings were demolished, and many lives were lost. Earth still rocks under its desolating storms. Soon the disturbing elements will be forever quelled.

A minister, having a cultured, judicious wife, invited her free criticism on his sermons, much to his profit. On one occasion, having preached from the text, "Remember Lot's wife," he asked her opinion of the discourse. Her reply was, "I think, husband, it was one of your poorest efforts, and I would advise you to have nothing more to do with other men's wives."

An exchange gets off the following on delinquent subscribers: "Looking over an old ledger, we see a long array of names of former subscribers who are indebted to us. Some of them have moved away and are lost to sight, although to memory dear. Others are carrying the contribution boxes in our most respectable churches, and others again have died and are angels in heaven; *but they owe us just the same.*"

BUT three hundred years ago, a body of Romish priests made a great fire in Earl street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock.

THE CALL—a new daily paper just started in N. Y. City—has a list of notices in the following order: Three engagements, three marriages, two divorces, and three deaths.

A nice young gentleman has attracted attention in the streets of St. Paul, Minnesota. He is eighteen years old, seven feet high, four feet across the shoulders, and weighs 500 pounds.

IT is said of Pope Pius V, that when he was dying, he cried out in despair: "When I was in low condition I had some hopes of salvation; when I advanced to be a cardinal, I greatly doubted it; but since I came to the popedom, I have had no hope at all."

Mrs. Phebe Palmer died at her residence in New York city on the 2nd instant. She was the author of several books on the higher type of Christian experience. For many years, in company with her husband, Dr. W. C. Palmer, she traveled and labored very extensively, on both continents, for the promotion of personal holiness. Large numbers have been benefitted through her instrumentality.

IN the days when an Arminian was looked upon pretty much as a Free Religionist is now, a Reverend Dr., who was suspected of leaning toward the liberalism of the times, was waited upon by an old lady of the parish, who said, "Doctor, they say you are an Arminian; now do tell me whether it is true." "Why, my good woman," said the Doctor, "I was born in Danvers!" "There, now," said she, "I told 'em it couldn't be so."

Considerable commotion has been produced in the Orthodox religious world, of late, by an article in the *Christian Union* on eternal torment, from the pen of its assistant editor, a prominent Congregational clergyman, Rev. George S. Merriam. In it he pronounces the doctrine of everlasting torment a slander upon God, and as a belief he thinks it is rapidly dying out of the minds of men. Many men are *thinking* on this solemn subject, and some dare *express* their thoughts.

At one of the large manufacturing establishments in Middletown, Conn., recently, a handful of cotton waste, which had been used to clean machines, was left on a work bench, and in a little over an hour after it had been used was in flames. This excited the curiosity of those who saw it, and another piece was saturated with boiled linseed oil, and in less than two hours took fire from spontaneous combustion. Another piece was tried, and in half an hour was so hot that it could not be held.

The Long Island Baptist Association met recently in Brooklyn. Over 200 delegates were in attendance, and the meeting was one of unusual interest on account of the open communion question. The Lee Avenue (J. Hyatt Smith's) Church was excluded from membership by a vote of 174 to 21. Some other churches have since withdrawn from the Association on account of its close-communion position. God's free children cannot well endure such conscience-cramping appurtenances.

The following are some of the names of highways in London: Addle street, Rotten row, Gutter lane, Fryingpan alley, Vinegar yard, Mincing lane, The Poultry, Shoe lane, Inkhorn court, Candlewick street, Pater Noster row, Amen corner, Sermon lane, Creed lane, Cripple-gate, Hounds-ditch, Tribe court, Grub street, Halfpenny alley, All Farthing lane, Bandyleg walk, Shoulder-of-Mutton alley, Cat's castle, Hen-and-Chicken lane, Bird-cage walk, Noah's Ark alley, Stinking lane, Turn Again lane, Honey lane, Cut-throat lane, Doolittle lane, Labor-in-Vain street, Pig alley, Blow-bladder street, and Ebenezer place.

THE statement that the government of Japan gives unlimited freedom to the Christian missionaries to teach, is not correct. The Rev. O. G. Green, a Presbyterian missionary to Yokohama, writes: "The law against Christianity has not been abrogated. There is no religious toleration. The people are somewhat restrained by fear of the law from resorting to the missionaries to be taught. We foreigners are prevented by law from living among the natives, nor can we live anywhere save in a little corner, in each of the open ports, called the Foreign Concession, but we dare not go among the people to the limit of twenty-five miles from each of these seven cities—there is the legal boundary."

AUGUSTA COLLEGE

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Lift Up A Standard For The People. Isa.

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CHRISTMAS.

How shall we celebrate the day
When God appeared in mortal clay,
The mark of worldly scorn;
When the archangel's heavenly lays
Attempted the Redeemer's praise,
And hailed salvation's morn?

—*Chatterton.*

Blessed night, when first that plain
Echoed with the joyful strain,
"Peace hath come to earth again!"
Happy shepherds, on whose ear
Fell the tidings glad and dear,
"God to man is drawing near!"
Babe of weakness, can it be
That the earth's great victory
It to be achieved by thee?

—*Bonar.*

His place of birth a solemn angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a quire
Of squadroned angels hear his carol sung.
A virgin is his mother, but his sire
The power of the Most High; he shall ascend
The throne hereditary, and bound his reign
With earth's wide bounds—his glory with the heavens.

—*Milton.*

ADORATION OF THE MAGI.

Illustration of Matt. 2: 11.

BY E. P. WOODWARD.

Long years ago there might have been seen passing through the streets af an eastern city, a band of men—broad-browed, calm-eyed, and gray-haired—with their retinue of horses, camels, and servants, now and then inquiring, "Where is he that is born king of the Jews?"

Under the circumstances this was a strange question. The Jews were tributary to a foreign power; their present ruler was of alien blood, and held his office by appointment from Rome; and their beloved city was garrisoned by Roman legions. The old, royal line of David was lost or forgotten, except perhaps by a few, and they held their peace through fear of the reigning power; for Herod, the king, was a hard man, and brooked no rival to his throne. Very many, during his reign, fell victims to his jealous hate.

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And now the question, so oft repeated, is whispered throughout the city with eager looks and bated breath, till Herod himself heard the ominous words. Then he was troubled, and all Jerusalem with him—each one having his own cause for trouble.

Herod himself, at the thought of a new claimant to his throne, would naturally find his worst fears and passions aroused. Already he was hated by all his subjects, and any change of government would be a welcome one to them. And, fretting as they were under the galling Roman yoke, one who might claim descent from David, and who could make good that claim as against the Roman power, would be worshiped by all.

The courtiers, the officers of state, the hangers-on, hated by the people and distrusted by the king, knew they had nothing to hope from such a change as this question betokened. They with the king must stand or fall. And the people, hoping with fear, anxious for any change which should expel the alien from the throne, perhaps fearing the issue if Herod should discover the hiding place of any royal son of David, were also troubled.

Amid this doubt and uncertainty, expectation and fear, Herod alone seems to have formed purposes and plans of action with a clear head and unswerving hand. He promptly summons the Jewish Sanhedrim — the highest council of the nation—and boldly demands of them where their long expected Messiah should be born. The answer was as promptly returned, "In Bethlehem of Judea." Then, with all the hypocrisy and deep cunning of his bad nature, under the guise of loyal devotion to this God-given Prince, he plots against his life. A few hours later we see the wise men, bearing now the royal commission, on their way to Bethlehem, to search diligently for the young child. The whisperings that the king would oppose their search, were forgotten; for, had he not urged them to find him, and then bring him word, that he might "come and worship him also?" Their mission, first inspired of God, begun in faith, carried on though difficulties, was now approved and encouraged by "the powers that be," and how could they fail of success?

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Not as God, not as the Son of God, did they adore him, but as the "King of the Jews." But with all their adoration, little did they know him before whom they bowed their heads. Little did they think that this child, at whose feet they laid their choicest gifts, held in his hands the greatest gift man could ever receive. Little could they comprehend the grandeur of that scene when this same son of Mary shall judge the world, and decide forever the fate of all mankind. Now, the little babe, clad in plain attire, "in poverty and obscurity; then, the awful majesty of him whose eyes are as a flame of fire—who liveth and was dead, and who is alive forevermore. Now, weakness and dependence; then, almighty power.

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VIRGINIA COLLEGE

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The throne hereditary, and bound his reign
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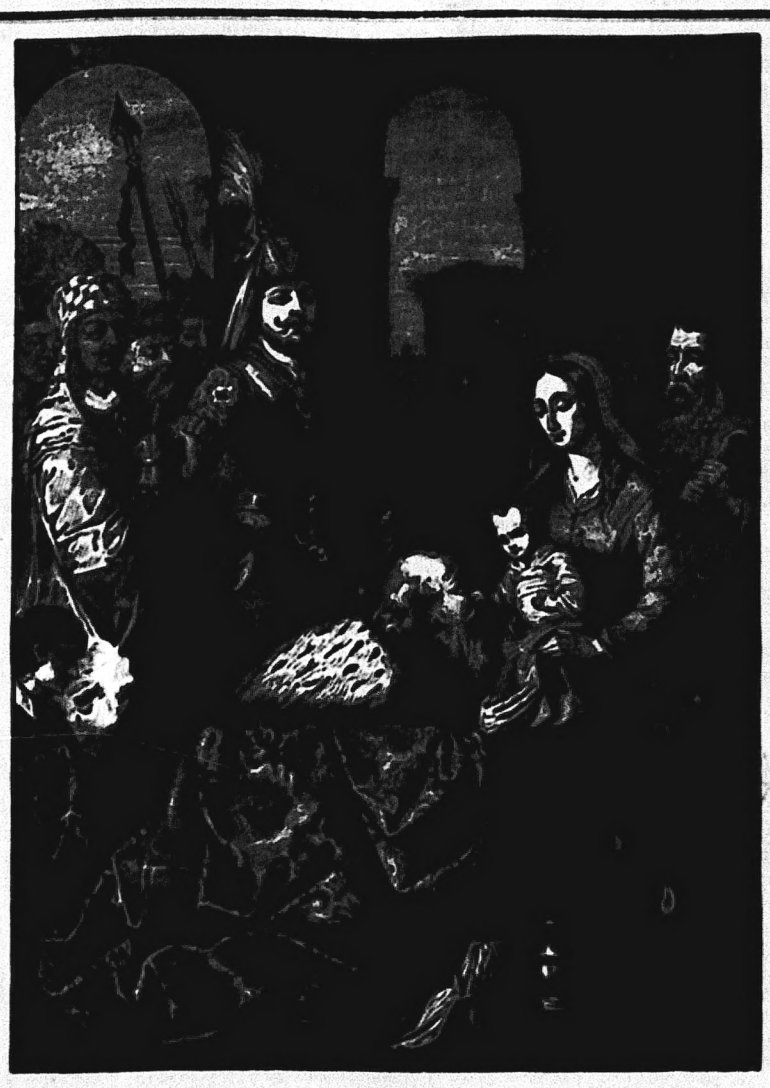

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Doctrinal.

"PROVE ALL THINGS."

THE MYSTERIES OF BEING.

BY JOSIE M. BUCKLIN.

Mysterious trinity! alien, yet closely bound in one,
For life, when ended, seemeth but a step from life begun;
And life means death—for living, we must die,
Humble and proud, and false and true, together lowly lie.

Life, birth, and death! The waves keep rolling with their ebb and flow,
Backward and forward; we know not whence they come or where they go;
Three mighty mysteries, inseparable—for all or none must be—
Make up our sum of being—this mystic one of three.

Two grand transitions! Through the dim portals of an unknown world
We launch our tiny, feeble bark; our pennon is unfurled;
On the broad, stormy ocean tossed, or rocked upon a sunny sea;
In night or light, we onward glide—through blinding tempests flee.

Creatures of circumstance are we; compassless on the way of life,
So thickly set with dangers dread, with storms and sorrows rife.
The fickle wind that tans our brow changeth our course for many a day,
The slanting sunbeam 'cross our track turneth us in a different way.

To be, to do, to suffer! to wage 'gainst sin and wrong a ceaseless strife,
Seems the grand purpose—the great aim of this that we call "life;"
To reach for pleasures, knowledge, gain, that just elude our eager touch;
To long for love, which, if we win, brings us of joy not overmuch.

Striving for good yet unattained—the bliss within our reach despised—
The *distant* mountains look so fair; the *nearer* views but little prized;
The joys we have we value not; the coming one for which we sigh,
Will surely bring the true delight—pleasures that will not quickly fly.

And so we take our devious ways, nearing that other ponderous gate,
Without which stands the warder grim, while for our coming he doth wait.
In vain we strive to pierce the wall that offers barrier to our feet;
We only hear the ebbing tide, while echoes faint our names repeat.

Through portals dark our shallops glide adown the sullen river Death,
And all that made our life up here—love, hope, joy, every fleeting breath,
Our very being—is no more; the mysteries for us are done;
From mystic gate to mystic gate—the one in three, the three in one.

And is this all? Wails there for us no higher, sweeter song,
To which our life-harp, all in tune, shall give clear note ere long,
When cross the dark'some river Death, no more the boatman pale
Dips 'neath the waves his noiseless oar, or floats his ebon sail?

Ah, yes! the Christian heart cries out; a glorious future waits
Beyond this life; the river cold; beyond the mystic gates;
A third transition, more wondrous far, when Jesus comes to earth,
And the grave, despoiled of her silent trust, to immortal saints gives birth.

South Butler, N. Y.

MAN'S SPIRITUAL NATURE.

BY N. H. PALMER.

In the June *Banner*, N. H. Palmer speaks repeatedly about "*man's spiritual nature, derived from Adam.*" Will he please tell us, in the light of I Cor. 15: 45-47, what he means by it, and where we may find an account of it in the Bible?

G. W. STETSON.

I will cheerfully endeavor to do so, but it will be impossible for me, now or hereafter, to treat the subject controversially.

I find the adjective "spiritual" used in two senses:

First. In the ordinary and conventional use, it is opposed to the terms "natural" and "material."

The Bible opposes matter to spirit, or the spiritual in man, (1) in his creation, (Gen. 2: 7,) and (2) in the event of his death. (Eccl. 12: 7.) In both places the matter or earth of man's body stands opposed to spirit—the immaterial. It is apparent, then, that man is in part constituted of matter, in union with something else that is positive and real, but differing in kind from the dust incorporated into his constitution; and *that* something is immaterial, or spiritual. A like use of the word "spiritual" is found in II Cor. 3: 6, where the law is regarded as both literal and spiritual; and in Rom. 7: 6, a literal obedience to law is opposed to the obedience of principle. "The law is spiritual," (Rom. 7: 14,) demanding an obedience of principle rather than literalness of compliance.

Second. The term "spiritual" has a *specific* scriptural use.

In the New Testament a *spiritual* man is set in opposition to the *natural* man. By a natural man it is obvious the Scriptures mean an ungodly man—a carnal, unsanctified person. The word "spiritual" is used in opposition to the terms "natural" and "carnal," and is applied to sanctified, or gracious persons. I refer generally to I Cor. 2, Rom. 8, and the Epistle of Jude.

Certain qualities and privileges are also called spiritual, as a "spiritual mind;" (Rom. 8: 6;) a "spiritual understanding;" (Col. 1: 9;) "spiritual blessings;" (Eph. 1: 3.) Now in such cases the term "spiritual" does not relate to immaterial things, nor to the spirit in opposition to the body, but is used wholly in relation to the Spirit of God. Christians are not denominated spiritual, as having a spirit, but because they are under the gracious influence of the Holy Spirit, and are holy; and other things are so called as they stand related to that Spirit.

When I employ the phrase, "*man's spiritual nature*," I do not mean a sanctified condition, nor do I speak of a spirit dwelling in man, possessing the attributes of a personal spirit; but I intend to treat of a constitutive element imparted in man's creation that differs from dust in all, or at least most, of its properties.

Having made this distinction, I now suggest that it is the union of these elements in a body, in creation, that constitutes man "a living soul;" the soul is the man so constituted of matter and of spirit. (See Gen. 2: 7.)

The spiritual element of the human soul is never spoken of in the Bible as, in itself, an organism, but as imparted to an organism—a material one too—by which it is manifested as a life-power, and as contra-distinguished from the earth incorporated into the human soul.

The term *body* demands a consideration. I Cor. 15: 44 opposes matter and spirit, but brings body and spirit together—"*a spiritual body.*" But what is "body?" I give my own idea: *Body is a suitable organism by which a subject has a sensible or visible manifestation, and which serves to distinguish it from all other beings, like or unlike.*

Angels or personal spirits manifest themselves to human senses by a body—doubtless a real one—and it is difficult to conceive of their doing so in any other way. And when God would manifest himself to man, a body was prepared for the manifestation.

Man's constitution is manifested in a body, a material organism, animated by a vital power of a spirtual nature. Now from facts apparent I conclude that by the disposal of his Creator the elements of man's organism, or body, are *germinally* stored in the woman, while the vitalizing principle is stored *seminally* in the man; and that under the natural laws of human development, and as essential to it, this constitution is *transmissible*.

In relation to Jesus the Christ, the facts show that, as a man, his person included all the material and spiritual elements of a man; and also that, while his body was by Mary, the spiritual element of his person was of the Father—the generative power of the Highest. This conclusion justifies the declaration—"In him dwelleth all the fullness of the Godhead bodily."—Col. 1: 9. And as the Spirit was given him without measure, (John. 3: 34,) he was "holy" in the true Christian sense; "for it pleased the Father that in him should all fullness dwell."—Col. 1: 19.

Will these views bear the light of I Cor. 15: 44-47? I fear to enlarge. May I claim indulgence? The subject of discussion is the fact and nature of the resurrection of the bodies of the saints. Committed to earth like grain, "the dust returns to the earth as it was." "It is sown a natural [material] body." In the resurrection it is raised a *spiritual* body, free from the law of sin and death, free from change, free from the corruption of antagonistic principles, being under the law of a spiritual life. Quickened by the Spirit, and born from the dead, it will be invested with immortality. "There is a natural body, and a spiritual body"—not two bodies, but one body in two conditions; first, as natural, and afterwards as raised by the power of a divine life.

"The first man, Adam, was made a living soul," (45,) a man formed of dust and inspirited by the breath of the Creator; "the last Adam was made a quickening Spirit," for being divine, and having a fullness of the Spirit, he is able to impart a spiritual life to all his people.

The resurrection will not destroy the identity of the man. The natural is prior, (46,) and forms the basis of the spiritual; the natural clothes the spiritual in a body, and sets it forth in fact. This was true in creation, and will exist in all moral and spiritual changes. The natural and the spiritual bodies differ in order, but represent the same person in different relations, and possessing different moral qualities.

The same point is kept in view in the 47th verse. "The first man, Adam, is of the earth"—belongs wholly to the sphere of natural laws, and worldly economies; "earthy"—made of dust—is material in his foundation, and the *prior* elements of his constitution. "The second man is the Lord from heaven." Though he was by a woman, he is of heavenly Paternity; and having overcome death, he is, through his resurrection, freed from carnal laws and worldly economies—his maternal inheritance—and now sitteth at the right hand of Power, whence he will come quickly to redeem his saints, and make them spiritual and heavenly like himself.

Cedar Ridge, Ga.

ETERNAL TORMENT.

A Brief Letter to the Presiding Elder of Milwaukee District, of the M. E. Church.

BY C. W. TURNER, *senior.*

DEAR BROTHER:—It seems that my case occupied your attention, somewhat, at your last District Conference. The unsoundness of doctrine complained of consists, I suppose, in giving the term "death," as applied to the punishment of the wicked, its primary meaning, and not its poetic, or typical use, as is the fashion in modern pulpits. The District Conference hold that the death and punishment referred to is an eternal process. I hold that it is eternal only in its results, like "eternal judgment," and "eternal redemption," in the Book of Hebrews, and the "eternal fire" of the 7th verse of the Book of Jude, that burnt out ages ago; God teaching by example, as well as precept, lest our dullness should mistake his meaning. That this was the doctrine of the Church in the first and second century, and until corrupted by Platonism; and also the teaching of Origen in the succeeding century; and that it has been the doctrine of the Church of England, since 1562, when she purged away her popish errors, and expelled a contrary doctrine, is certain.

In the case of Wilson *vs.* Fendal, to determine whether endless torment was a doctrine of the Church of England, or not, the lord Chancellor in the case, which occurred 1864, decided it was not. For, remarked his lordship, to decide that it was, would be to restore the article expelled in 1562. That he had no power to do. This was in the presence of two Arch Bishops, and had their approval and signature. (See the Report in the London *Times* for Feb. 20th, 1864.)

That the theological articles of the M. E. Church were taken by Mr. Wesley, the founder of our Church, from this source, and contain not one word to prove the endless misery of the wicked, cannot be denied.

That in the teachings of the pulpits on this subject it has been sometimes spoken of as a hell, white-heated, in which sinners burn like salamanders for ever, and at others as a state of ill being, something like grumbling toothache, with all the intervening shades of woe, you will not deny.

The doctrine is founded on the immortality of the soul, which, say Gibbon, Renan, Dr. John Mason Good, and a host of Christian writers—some even who oppose us—was of eastern or heathen origin, found by the Jews in their captivity, and unrecognized by them before that time. Did Christ endorse it? To admit it, would be to admit that Christ endorsed a doctrine that places him in antagonism with the Hebrew Prophets, and with David and Solomon, who say that "the dead know not any thing;" that "there is no work, nor knowledge in *sheol*;" and that the wicked shall "be as though they had not been." If we put the teachings of one inspired writer in antagonism with another, all our theology will go up like dust. Says Christ: "I am come that ye may have life." "I give unto them eternal life." This he never could do if they had it by nature, and without him.

Theophoilus, Bishop of Antioch, who died A. D. 181, in a treatise to his friend, says: "God made man neither mortal or immortal, but capable of either; to be rewarded with immortality, if deserving; if not, to experience mortality, or death. As soon as Origen had taught his modified Platonism, in the next century, he had to invent Restorationism to go with it, for the human mind can not endure the idea of an eternity of woe. Dr. Albert Barnes and many other sensible men seem to admit this; and most all have admitted some purgatorial process by which they get them out. You rarely allude to the subject, but hold it as a sort of home-guard or army of reserve to control extreme cases. Should it be preached once a month in all its horrors in your Churches, your ministers would soon preach to naked walls.

I find Dr. True standing by my side, though I have had no concert with him. I think in a short time after the laity have received this doctrine, it will cover your altars, and be heard from your pulpits.

May we soon see that God is not what our imagination and theology have painted him to be, but good, even in his primitive acts, suffering the curtain of perpetual death to fall on that part of his creatures who fail to work out their own salvation through faith in his Son, and whose continued existence in sin would be an infinite evil to themselves; his goodness in this appearing so striking as to lead the redeemed to say, "Hallelujah! the Lord God omnipotent reigneth!"

1. "God's character saved from the misrepresentation of his friends."

2. Man saved from the awful thought that some of his elder brothers have been in hell for the past five thousand years.

3. There can be no conflict in the teachings of the inspired writers. Some of them do deny immortality to sin and sinners; therefore none could have held or taught their immortality.

COMMUNION INFERENCES.

BY A BAPTIST PASTOR.

The principal argument adduced in favor of restricted communion is confessedly one of inference. It is a conclusion reached solely through an exercise of the logical faculty. Its strongest advocates do not pretend that the usage is authorized by a single word or letter of command in the New Testament. Their plea is twofold: 1st. Baptism precedes communion in the order of appointment, and hence the inference is that it is contrary to the will of Christ for any unbaptized believer to partake of the communion. 2d. There is no example in the New Testament showing that any unbaptized believer did partake of the communion, and hence the inference is, that it is contrary to the will of Christ for the baptized to allow any unbaptized believer to participate.

But whatever may be the value of the premise in each of these propositions, or of the inference, the fact remains that the practice of restricted communion itself rests solely on an inference and not on a command. The New Testament does not furnish us a single instance of the refusal of the elements to an unbaptized believer, nor is there a single hint that states that the primitive church would have rejected such a one from participation in the elements, simply on the ground of an informality in the matter of baptism. This question did not present itself to the churches founded by the apostles. There was no division of opinion then on the question of the subjects or the act of baptism, and therefore we are left to determine our duty in this day of divisions on these subjects by the light of those great principles of church-life which constitute the genius and spirit of Christianity itself. And from my conception of these principles I am led to make a few inferences, which appear to me to harmonize more nearly with the teachings of the New Testament than the inferences in favor of restricted communion.

1. I infer that it is contrary to the spirit of Christianity for any body of disciples to impose, as a test of church-fellowship, a practice which is not explicitly enjoined as a law of church-life. Belief and baptism are positively enjoined, and by the very terms of discipleship baptism is associated with faith and not with the Lord's Supper. And though, as a matter of fact, the baptized disciples did unite in observing the Supper, there is no fact or precept which indicates that they